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J. F.

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A
Critical History
OF THE
Doctrines and Worships
(Both *Good* and *Evil*)

OF THE
CHURCH
FROM
Adam to our Saviour *Jesus Christ*.
GIVING
An Account of the Origin of all the *Ido-*
latries of the Ancient PAGANS, as far as
they relate to the JEWISH *Worship*.

Written in *French*
By Mr. PETER JURIEU.
And Faithfully *Done* into *English*.

In two Volumes.

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THE

THE
HISTORY
OF THE
*Doctrines and Worships (both
Good and Evil) of the Church,
during the two first Periods.*

PART III.

*Divided into several Treatises, explaining the
false Worship and Idolatries, mentioned in
the Holy Scripture.*

The first Treatise.

*Of Idolatry in General, and the Divinity of
the Pagans.*

WE have hitherto given an Account of
that Religion follow'd by the Ancients;
according to God's institution, during
the two first periods of the Church,
before and after the Time of *Moses*;

It is now very well worth our Curiosity to examine
also the false Worship and Idolatries, into which the
People of God were misguided for so many Ages;
This enquiry is altogether suitable to our purpose,
which being no other than to give a History of the
Religion

Religion of the People of GOD, 'tis requisite we should Treat also of the false Worship, so often embraced by this People, when ever they deviated from the Path of the true Religion. Those that write a History of a Religion, ought not to forget to represent its Errors and false Worships; which is the reason, why the Authors of the Ecclesiastical History have so much enlarged themselves upon the antient Schisms and Heresies; and for the same Reason, this makes up a considerable part of the *Jewish Ecclesiastical History*. This last part will be the noblest of all, considering we shall be obliged to lanch out into the vast Ocean of the Misteries of the *Pagan Divinity*; we shall trace the Origin of those Religions that have been in vogue so vast a Number of years, and which have been followed afterwards by the *Greeks* and *Romans*. We shall enter upon a search into the Divinity of the *Eastern Nations*; of the *Syrians*, the *Phanicians*, of the Gods of the *Greeks* and *Romans*, and we promise our selves to encompass this Matter with better success, than those have done who undertook this Task before: Thus much I may assure the Reader, that the Conjunctions alledged in these last Treatises, are not remote from the purpose; and that among them are many new Notions, which having already met with a favourable acceptance from those of the learned World, who have seen them, the same has been a sufficient Encouragement for the publishing of them with the more assurance. But before we enter upon a particular enquiry of all the Supposititious Gods, mentioned in the Holy Scripture, it will not be amiss to say something of Idolatry in general.

CHAP. I.

Of the Word Idol, and that of Idolatry.

FEW are so ignorant as not to know that the word *Idolatry* is *Greek*, and a Composition of two others, one whereof signifies a *Image* or representation. The

The Word *ἰδωλον* is the diminutive of that of *εἶδος* signifying an Image, as *Tertullian* very well observes: *Lib. de Idolatr. c. 7.* *Ad hoc necessaria est vocabuli interpretatio, εἶδος Græce formam sonat. ob id per diminutionem, ἰδωλον deductum æque apud nos formulam significat. Igitur omnis forma vel formula, Idolum se dici exposcit.* The Author of those Mythologies, attributed to *S. Fulgentius*, derives the Composition of the Word *ἰδωλον* of the Word *ἰδναι* signifying pain; and of that of *εἶδος* which signifies an Image; as if you would say *εἰδωδον* i. e. an Image of pain. This Ethymology has some relation to the Hebrew Word *עֲצָבִים*, *hatsabbim*, which signifies Idols and Pains, to intimate that the Idols were the source and cause of all the Pains and Troubles GOD afflicts Mankind with. However this last Ethymology of the Word *ἰδωλον*, is no more than an ingenious invention, *Tertullian* having traced the true Origin. This Word is a diminutive of *εἶδος*, and signifies a small form. The learned *Raynold* in his Book *de Idolatria*, is of another Opinion, and says, that the Word *ἰδωλον* is no diminutive of *εἶδος*, but that it signifies all sorts of Forms or Figures, not excepting those of the largest size. 'Tis true, the Word *ἰδωλον* signifies all sorts of Figures, even the *Colossus's* themselves; But it ought to be observed, that the Word *εἶδος* signifies the essential, internal, and true form of a Thing, where as on the contrary, the Word *ἰδωλον* signifies the external, apparent, or painted, but not the true Form of a thing. Thus *εἰδωλον* is the diminutive of *εἶδος*, not in respect of the extent and Bulk, but in reference to the perfection and true essence of the Thing; signifying a Form of less perfection, but not of a less extent. Thus the real and true Form and Extent of a Man consisting in the Contexture of his Flesh, Bones and Skin, was call'd *εἶδος*; but the Representation of that same Body, in a Shade, when placed opposite to a luminous Body; its Picture upon Canvass, its Statue of Brass, or in Marble, all this was call'd *εἰδωλον*; a small Figure, a false Form, or imperfect and apparent Representation.

The Word Idol signifies all sort of Representations viz. Raynold de Idolatria Lib. 2. c. 1. Euseb. de præp. Evang. 1. 4. c. 16. For the rest, that the Word *ἰδωλον* did signifie all sorts of Representations, of Images, Statues, or Pictures, in its primitive Origin, is beyond all dispute; Our Authors have sufficiently proved this Truth in their Disputations against the *Romish Church*, concerning the Worship of Images; and the Men of learning of that Church, don't deny the Truth of it. *Dionysius of Halicarnassus* says, that the *Romans* did throw every year into the *Tyber* Thirty Idols, representing the Shape of Men; *ἰδωλαίς, μορφὴν ἀνθρώπων ἱμασμένα.* *Plutarch* in the Life of *Sylla*, says that they erected an Idol in Honour of *Sylla*, of an extraordinary bulk; *ἰδωλον ἐν μεγέθει.* In *Clio* 5. *Herodote* tells us, that *Crasus* sent to the Temple of *Delphis*, a Golden Idol of a Woman, of the bigness of Three Cubits, i. e. a Statue representing a Woman; and in another place he says, That the *Lacedemonians* used to carry in Pomp to the Grave, the Idol of their Kings slain in the Wars, i. e. their Statue or Image. The Latin Word *Simulacrum*, has the same signification with the *ἰδωλον* of the *Greeks*, signifying all sorts of Representations; it is derived from *simulare*, as *lavacrum* from *lavare*, *ambulacrum* from *ambulare*; and *simulare* signifies not only to fain, but also to paint or represent a thing, as is evident of *Virgil* and *Horace*.

Aeneid. 1. Parvam Trojam simulataque magnis Pergama----- Fortasse expressum suis simulare.

In arte.
Poet.

Wherefore if we look rightly into the Origin of the Words, *Idol*, *Image*, and *Representation*, you will find them to signifie the same thing. It must however be own'd, that the Ecclesiastical Writers have made some difference betwixt an *Image* and an *Idol*; they say the Word *Idol* signifies the Representation of a Thing that is not, being a mere Fiction, such as the *Syrenes* and *Tritons* fathered upon the Sea by the Poets; But that the Word *Image* implies a Representation of a real Being, as of Men, Dogs, Trees, Stars, &c. This is the Definition of *Suidas* of an *Idol*: *Idols are Imitations and Representations of things that are not, such as the Tritons, the Sphinx, the Centaurs; and*

and you may meet with the same in the Eighth Homily of *Origenes* upon *Exodus*; and in *Theodoret* in the Thirty Eighth Question on the same Book, tho' nothiog is more erroneous than this assertion; and these very Authors contradict their own Opinion, by the constant use they make of the Word *Idol*. They give the Name *Idols* to the Images adored by the *Pagans*, notwithstanding they frequently represented such things, as had either a real Being, or at least had had one; such as the Representation of the Stars, of the *Cæsars*, and other great Persons, received among the Number of the Gods. The true Difference (according to the Style of the Church) betwixt an *Image* and an *Idol* is, that an *Image* is a Representation not intended for Worship or Adoration; but an *Idol* is made for that purpose, viz. to be adored. This Distinction is very well represented in the Book of *Charles the Great*, against *Images*, and against the second Council of *Nice*; *Non enim nos imagines in basilicis positas idola nuncupamus, sed ne idola nuncupentur adorare eas & colere recusamus.* Part. 4. c. 18.

This signification has ushered in another of a much larger extent, viz. That the Word *Idol* is taken for every thing converted by Mankind to supply GOD's place, and to have Divine Honours paid to it, whether it be the Work of Mans Hands, or Creatures, or the products of GOD and Nature. S. Paul questioned instead of GOD. *We know that an idol is nothing in the world, and that there is no other God but one, i. e. That all the suppositious Deities Worshipped by the Pagans, were no Gods, there being no more than one God. 'Tis in this sense that it is taken in the Greek Bible, when it is said, οἱ θεοὶ τῶν ἔθνων εἰδωλα, All the Gods of the People are Idols. In the Hebrew it is express'd אֱלֹהִים. This is the signification of the Word *Idol*, as establish'd by Custom: If we shew an excessive Love for a Thing, we say, we Idolize it; and thence it is, that the Word Idolatry has taken its true signification; for this last Word not on'y implies the Worshipping of Images, but also of all Creatures. The Jews call it עֲבֹדָה זָרָה, foreign Worship; and S. Gregory Nazianzene has very well defined it: An action whereby we transfer*

the adoration due alone to the Creator, to the Creature. Thus there are two sorts of Idolatry; in the first, Men Worship the Works of GOD, as those did that adored the Sun, the Moon, the Stars, Angels, Devils, Men and Beast; and in the second, Men Worship the Works of their own Hands, viz. Images; unto these two we may add a third, viz. when some People have Worship'd the true GOD, under the Representation of some Material Figures; The Israelites adored the true GOD, who had brought them out of Egypt, under the Figure of a Calf; and the Ten Tribes, under the Reign of Jeroboam and his Successors, did fall into the same Criminal Action, by Worshipping GOD under the Figure of Calves set up in Dan and Bethel.

CHAP. III.

Of the Origin and Antiquity of Idolatry.

Interpre-
tation of
the text v.
of the 4th
c. of Gen.

Tract ערה
עברה
lib. 1.

Most Authors trace the Antiquity of Idolatry, as far as the time before the Deluge; imagining it to have had its first rise at the time of Enos, because it is said in the Fourth Chapter of Genesis, **אז הוה לך שם יוה**: Which Words are by many Interpreters, as the Chaldean Paraphrast, Maimonides, Solomon Jarchi, and Selden translated thus; Then they began to prophane the Name of the Lord, i. e. according to their Opinion, that at that time they began to pollute the true Worship of GOD by Idolatry. Let us hear what Maimonides says upon this Point: The first Origin of Idolatry, must be look'd for, as far as to the time of Enos, when Mankind began to apply themselves to the knowledge of the Stars and Celestial Spheres, and that GOD had erected them for the Government of the World. They did imagine, that they were placed by GOD in that exalted Station, to be partakers of his Glory, to serve him instead of Ministers and Officers, consequently, concluded it to be their Duty to praise and honour them, for which reason they taught the People that it was GOD's Pleasure

sure to adore the Celestial Bodies and Stars, fix'd by GOD in so exalted a place; and that in honouring GOD's Officers, they pay'd Homage to himself.

'Twas upon the Foundation of this Notion, that they began to erect Temples unto the Stars, to offer Sacrifices, and to prostrate themselves before them, to obtain GOD's Mercy by that means: This was the first Origin of Idolatry. Not that they believ'd that there was no other GOD besides the Stars; but perswaded themselves, that by Worshiping them, they acted according to GOD's Will. In Process of time, there arose certain false Prophets, who under pretence of being sent by GOD, divulg'd their supposititious Revelations, to Worship such and such a Star, and to Sacrifice to the whole Firmament, for which purpose they invented certain Figures, pretending they were revealed to them by GOD; whereby the Women, and their Children, and at last also the Men were misguided to pay them Adoration. Thence arose the Images in the Temples, under the Trees, and on the tops of the Mountains, where the People used to assemble, in order to perform their Divine Worship to these Images, out of a persuasion that all their prosperity depended on this Worship, &c. After these came forth another sort of Impostors, who pretending certain Visions, and that such a Star, such a Sphere or such an Angel, had appear'd to them, and declared the manner how they would be Worship'd; this Opinion of the Necessity or Duty of Worshipping Images, and Sacrificing to them, was spread throughout the World, to such a Degree, that the Name of the true GOD was entirely banish'd, both out of the Mouths and Minds of Mankind. This long Harangue contains divers Errors in point of Fact; Maimonides does not only trace Idolatry from the time before the Deluge, but also the Images and Temples; whereas it is certain beyond Contradiction, that no Temples were built till a considerable time after the Deluge. He has been misguided into this Mistake, by the Word *huphal* הוּחַל which may have its Derivation from חלל, to prophane, according to which signification, the words would be, Then they did prophane the Name of the Lord, viz. by Idolatry, whereas it ought to be derived from חלל to begin, to Commence, which is the true Sense according to the Text; and then they began to be call'd by the Name of

the Lord, i.e. they began to distinguish the Children of the Race of Seth, from those of the posterity of Cain, by the Name of the Sons of God, which was given to the Posterity of Seth, in opposition to those of the race of Cain. These are the same call'd in the 6. ch. The Sons of GOD and which are said to have Marry'd the Daughters of Men.

L. 6. de
Idolat.

No Idolatry before
the Deluge

L. 3. adv.
Julian.

This Foundation Stone of that Opinion concerning the Antiquity of Idolatry, even before the Deluge, being thus removed, I see not any other Argument of Moment for this Assertion. 'Tis true, Tertullian, who asserts also the Antiquity of Idolatry, endeavours to prove his Opinion out of the Book of Enoch, which supposes it to have been already in use at that time; but since we have shewn in the First part of this Work, that this is a suppositious Piece, no Account is to be made of this Assertion. It seems much more probable to me, that there was no such thing as Idolatry, till after the Deluge; this is the Opinion of Cyril of Alexandria, who admits of no Idolatry before the Deluge; but traces its Origin in Babylon, where they first began to pay Divine Worship to Jupiter Belus. 'Tis most likely that Impiety and Atheism were the Crimes of those living before the Deluge; the most enormous of all Crimes in respect to GOD, who abominates an Atheist beyond an Idolator. Atheism is that which seems most likely to hurry Mankind into that excessive Corruption, which had overwhelm'd the World before the Deluge; the knowledge of GOD, under what attributes or qualifications soever, and the Worship of that Deity, being things which in themselves keep Mankind in awe, and consequently, Idolatry it self has sufficiently answer'd that end, of preserving the World against so total a Corruption. Whence it seems apparent, that those enormous excesses, in which Mankind were plunged before the Deluge, were owing to their want of Knowledge of GOD, and of his Worship. I am of Opinion, that the Idolatry and Plurality of Gods introduced after the Deluge, ow'd its Origin to the Impiety and Atheism that reign'd before the Deluge.

'Tis the common practice of Mankind, that whenever they felt the smart of a severe Punishment for any Crime, to run into the other Extreme. Of this

we

we have an Instance in the People of *Israel*, who before the *Babylonian* Captivity, had a very strong propensity to *Idolatry*: this Crime and that of the prophanation of the *Sabbath*, being most constantly objected to them by the Prophets; wherefore GOD, to give them condign Punishment for these Crimes, suffered them to be plunged into that Calamitous State, whereby their Cities were destroy'd, their Government quite overturn'd, and their Families carry'd away into Captivity. This dreadful stroke made such a deep Impression on their Minds, as produced in them an absolute Horrour of *Idolatry*, and Prophanation of the *Sabbaths*; whence it is, that after the Captivity of *Babylon*, they were carry'd away to the other extreams opposite to these Crimes, and conceived such an aversion against *Idolatry*, as to banish all Images and Figures out of the Country. *Josephus* tells us, that when *Herod*, or some others of the *Roman* Governours, went about to set up the *Eagles*, which were the *Roman* Ensigns in their Wars, or to erect the Statues of the Emperours, the *Jews* chose rather to die than to suffer it.

Idolatry
owes its Origin to
the Impiety of those
living before the
Deluge.

Antiq. 17
c. 8. & 1.
18. c. 4.

And, as to what relates to the *Sabbath*, to avoid that Crime, which had been the cause of so much Misery to them; they were arriv'd to that Degree of Superstition, that they would rather suffer themselves to be kill'd, than defend themselves upon the *Sabbath*, till the time of the *Maccabees*; and what is more, they retain a strong Impression of that kind to this Day. And tho' GOD's Grace is quite banish'd from among this People, they continue still to have such an abhorrence against *Idolatry*, that they will not allow of any Images whatever; and a *Jew* will sooner be kill'd now, than do any thing on the *Sabbath-day*, contrary to its institution.

I am apt to believe, this was very near the case of those living after the Deluge; For being sensible that GOD's Wrath and Punishment had afflicted their Ancestors, by reason of their Impiety and Atheism, this made so deep an Impression upon their Minds, as to fall into the opposite extream, and being ignorant, and not knowing the true GOD, they embraced the Worship of all sorts of Creatures for Gods; as they dreaded above all things, a relapse into *Atheism*, which

The Deluge which had proved the Occasion of the Deluge, so occasioned they set up an almost infinite number of gods.

Idolatry.

It may therefore be rationally supposed, that Idolatry did take its rise after the Deluge; tho' it is a very hard Task to appoint exactly the time thereof; which however I believe may be fix'd about the Confusion of the Languages, and the dispersing of the Nations. There is but little Probability, that whilst *Noah's* Children and Family, made up as but one considerable People, Idolatry should have been brought in among them, especially whilst *Noah* was still living; *Ssem, Ham* and *Japhet*, who had been Eye-witnesses of the Deluge, and were Holy Men, and living among their Families, would not, in all likelihood, permit their Children to turn Idolaters; neither do we meet with the least Footsteps of Idolatry among them. It seems therefore, most probable, that when by the Confusion of the Languages, the Nations were dispersed into several Parts, the Spirit of God not continuing among all these Families or Nations, as before, many of them were corrupted with Ignorance, which made them run into those Excesses of Superstition and Idolatry, whilst others remained in the true Fear of God. Those who deduce the first Origin of Idolatry, and Idolaters from the Family of *Nimrod*, and the Inhabitants of *Chaldea*, are not much out of the Way in their Guess; but I can't agree with *St. Cyril*, who says, that the first Object of Idolatry was *Jupiter Belus*; it being certain, that the Stars were the first Supposititious Gods, worship'd by the Idolaters.

*The Stars
the first
suppositi-
tious gods.*

This is the Opinion of *Maimonides*, in the before-cited Passage; and it is evident, that considering their want of Knowledge of the true God, nothing could more sensibly affect them, than the sight of the Sun and of the Stars. There is a certain innate Principle in Mankind, that the Deity ought to be infinitely beautiful, and not being sufficiently enlightned to raise their Thoughts, to an imaterial or invisible Being, they could not meet with any thing that affected their Senses in a more exalted Degree, than the Heavens or the Stars. (2.) They might be confirmed in this Error by a Point of Gratitude they judged due to those Stars, which they were sensible were

were the Occasion of the Fertility of the Grounds, and of the Production of Trees, Plants and Fruits; so that mistaking them for the first Original Causes of all these Products, they worship'd them by way of Gratitude or Acknowledgment. (3.) The constant Revolution, and most stupendious motions of the Stars, did create in them an Opinion of being animated Bodies: This being not only the Opinion of the Vulgar Sort, but also of their Philosophers, *Plato* and his Followers were of the same Sentiment; and it was from this Philosophy *Philo the Jew* had taken his Doctrine; *That the Stars were immortal, and incorruptible Souls*; and it was in that School also, *S. Origin* had learn'd his Notion, which he endeavours to establish in his Books, *de ἀρχαῖς*. *S. Austin* continued for some time dubious upon this Point, tho' he seems to agree with *S. Origin*: he recants afterwards, and it seems probable that *Aristotle* was also of that Sentiment; he being by some, made the First Author of the Intelligences, assistant to the Celestial Spheres; tho' some will have it, that by these Intelligences, he understood the Internal Form of the Stars, as may be seen in those several Passages cited in the Margin.

This Opinion has been transmitted even to our Time; for without mentioning the Scholasticks, who assert it, as *Capreolus*, *Scotus*, *Cajetan*, the so much celebrated *Tycho Brahe* has received it in our Age. This Opinion of the Stars being animated Bodies, might be prevailing enough upon a sort of People overwhelmed with Ignorance, to look upon the Stars as Gods; especially upon the Sun, which by its Beauty and Glorious appearance, having a very strong resemblance to something of a Deity, it might seem pardonable in them to Worship it as such, by mistaking the Copy for the Original.

I am sensible that most of the Learned, as well among the Antients as our Modern Authors, agree in this, That the Stars were the first Objects of the Worship of the Idolaters: *Diodore the Sicilian* says, That *Mankind having at first cast their Eyes upon that part of the Universe which was above their Heads, were struck with admiration; and mistaking the Stars for the Immortal Gods, did adore them, especially the Sun*

In *Epim.*
lib. de
sōmniis.

L. 11. de
Genes. ad
litteram
cap. ult.
Enchir.
c. 58. Re-
tract. c. 7.

Lib. 2. de
caelo con-
textu 13.
& 16. l. 11.
Metaphy.
35. l. 8.
Acron &
Stars as Gods;
especially upon
the Sun, which
by its Metaphy.
Beauty and Glor-
ious appearance,
having a very
strong 12.
resemblance to
something of a
Deity, it might
seem Tycho
pardonable in
them to Wor-
ship it as such,
by mis-
taking the Copy
for the Original.
Brane
Epist ad
Roma-
num.

L. 1. Bib-
lioth.

In Crati-
lo. *Sun and Moon, under the names of Osiris and Isis.*

L. I. c. 9.
deprap.
Evang.

Plato is of the same Opinion: The first Inhabitants of Greece, says he, if I mistake not, did not know of any other Gods, but such as to this day are Worship'd as Gods among the Barbarians; viz. The Sun, the Moon, the Earth, the Stars and the Heavens. Sanchoniaton, a fragment of whom, translated by Philo Biblius, is left us by Eusebe, asserts the same thing: viz. That the Egyptians, the most antient Nation upon Earth, did at first Worship the Sun and Moon, without making use of any Statues or Representations of a Deity; but he acknowledges them also to have been the first that Deify'd Men. The Phenicians, says he, and Egyptians, being the most ancient among the Barbarous Nations, the rest have taken from them afterwards that Custom, of numb'ring among the Gods, all such Men as have been the Authors of any invention beneficial to humane Life; unto whom they Dedicated their Temples built before; set up their Statues, and erected Columns to their Honour, and instituted certain Festivals; they also bestowed the Names of their Kings upon all parts of the Universe, and even upon some of those they had Deify'd.

A Jewish
Fable.

I am of Opinion, that in point of Antiquity, the Chaldeans may challenge the preference before the Egyptians; because the Confusion of the Languages happened in Chaldea, where Noah and his Sons liv'd afterwards; and it is beyond all question, that the Ancient Chaldeans Worship'd the Sun, and the Fire, being the Emblem of the Sun. The Jews have a certain Fabulous Story, which might serve for a Confirmation of this Assertion: They say, That Abraham living in Chaldea, and refusing to Worship the Fire, (the god of that Country) he was thrown into the Fire, but escaped being burnt, by a Miracle. Thus they interpret the Words of Moses, Abraham went out from Ur of the Chaldeans; Ur signifies Fire, in the Chaldean, so that he went out from Ur of the Chaldeans, implies as much, as from the Fire of the Chaldeans. 'Tis very probable, that the place call'd Ur in Chaldea, had got its appellation, because the Sacred Fire, or the god of the Nation was kept there; and this Fire of the Chaldeans, was the Emblem of the Sun. The Persians, as they bordered upon Chaldea,

Chaidea, so they had doubtless their Religion from them; whence it is, that they Worship'd only the Sun, the Stars, and the Fire, as is evident from *Herodote*, *Diodore the Sicilian*, *Ammian Marcellin*, *Strabo* and many others; we shall have occasion to say something more of this hereafter. To conclude, That most Ancient Book of *Job* gives us a just proof of the Sun and the Moon, being the first Objects of Idolatrous Worship; *Job* intending to justify himself of all the Crimes that might have been laid to his Charge, and of Idolatry among the rest, says, *I have not beheld the sun when it shineth, nor the moon in its brightness; my heart has not been secretly enticed, nor has my mouth kiss'd my hand.* This was therefore the Idolatrous Worship of his age; had any other been in use, he would questionless have justify'd himself, in respect of them as well as he does in this.

CH A P. III.

Of the Divinity of the Pagans.

Nothing can be more Monstrous than the Divinity of the Pagans, That used among the Greeks and Romans is notorious to all the World, being contained in their Books, which are in the Hands even of Children, whilst they are learning the Greek and Latin Languages.

The Pagan Divinity monstrous.

First, There you meet with an incredible Number of gods; *Varro*, as *S. Austin* tells us, makes them amount to Thirty Thousand. Every thing had its peculiar gods, the Cities, Fields, Houses, Families, Edifices, Gates, Nuptial Chambers, Marriages, Births, Deaths, Sepulchers, Wheat, Trees, Gardens, the Heavens, Earth, Mountains, Rivers, Fountains, Woods, the Sea and Hell, every thing was made up with gods, there being no less than Thirteen Deities belonging to the Wheat alone, *Segetia*, *Sea*, *Tutilina*, *Proserpina*, *Nodorus*, *Voluntina*, *Patilena*, *Flora*, *Hostilina*, *Lufturtia*, *Matuta*, *Runcina*, *Robigus*; To the House

House Door Three, *Forcivus, Cardea, Limentinus*; besides what you meet with in the Poets; as you may see more at large in *S. Austin*, in the Fourth and Sixth Book of the *City of God*.

Lib. 10. Secondly, Among these gods, many were guilty of
de. nat. Abominable Crimes, of Adulteries, Sodomies, Rapes,
Deor. and all manner of Debaucheries. *Nec enim multo
absurdiora sunt ea quæ Poetarum vocibus fusa ipsa suavi-
tate nocuerunt qui & ira inflammator, & libidine
furentes induxerunt Deos, feceruntque ut eorum bella,
pugnas, prælia, vulnera videremus. Odia præterea,
dissidia, discordias, ortus, interitus, querelæ, lamenta-
tiones; effusas in omni Intemperantia libidines, adulte-
ria, vincula cum humano genere concubitus, mortalesque
ex immoraliibus procreatos.*

Thirdly, Tho' they suppose their gods Eternal and Immortal, there was not one of them but what their Fathers, Mothers, Birth, and in short the Circumstances of their whole Lives, from their Infancy, were publish'd to the World; thus *Jupiter*, the chief of all the gods, was the Son of *Saturn*, as *Saturn* was of *Cælus*; nay, there were Tombs erected for the greatest part of these gods. The Ancients tell us of a certain Person, named *Euhemerus*, a Native of *Messina* in *Sicily*, who publish'd an History of the Birth and Death of all the gods, taken from authentick Inscriptions, found in the *Pagan Temples*.

The true History of the Pagan gods. This History of *Euhemerus*, of the Lives of the Pagan gods, is extant in *Eusebe*; and was more at large contained formerly in the Sixth Book of the Library of *Diodore* the *Sicilian*, but is not extant there now; Perhaps the *Pagan Priests* Jealous of the Reputation of their gods, did suppress this Treatise by castrating the Work of *Diodore*, and leaving out the Four Books, that follow'd immediately after the Fifth. But be that as it will, let us see the Fragment thereof left us by *Eusebe*: Many, as well *Historians* as *Poets*, and other *Fabulous Authors*, have given an Account of these *Terrestrial gods*; Among the *Historians* *Euhemerus* has written upon that Head, and among the *Poets*, *Hesiod* and *Homer*, with several others who taking delight in Fictions, have invented most monstrous and prodigious Fables of these gods. We will

Euseb.
de præp.
Evang. L.
2. c. 2.

give

give you a brief account of what we have been able to learn from these Authors of both kinds. Euhemerus being a Favourite of King Cassander, and enjoying great Dignities under him, was sent abroad by him upon a long Voyage; In this Voyage he tells us, traveling one Day through the fortunate Arabia, to the Sea-side, he embark'd on the Ocean, where, after having been toss'd up and down by the merciless Waves for some Days, they at last got sight of several Islands of an irregular shape, and landed in the chiefest of them call'd Panchaja. Here he says, he met with a very devout sort of People, who Worship'd and Ador'd their gods by sumptuous Sacrifices, and rich Presents of Gold and Silver; and was informed, that this Isle was consecrated to the gods. Here he met with divers things that rais'd the Admiration of all that beheld them, as well for their Antiquity as for their Beauty and Value. Among the rest, on a very high Mountain, he saw the Temple of Jupiter, which he had built himself, whilst he dwelt and ruled upon Earth. In this Temple stood a Column of Gold, on which were engraven in the Panchajan Language, all the Transactions of Cælus, Saturn and Jupiter; containing in substance, that Cælus was he who reign'd first of all, being a Prince of singular equity and goodness towards all the World: He was very well versed in the Knowledge of all the Motions and Revolutions of the Heavens, and first of all offered Sacrifices to the Celestial Deities, whence he got the Name of Cælus. This Cælus had Two Sons by Vesta, Pan and Fatum, and as many Daughters, Rhea and Ceres. Saturn succeeding him in the Kingdom, espoused Rhea, by whom he had Jupiter, Juno and Neptune. Jupiter succeeding his Father Saturn by right of inheritance, Marry'd Juno, Ceres and Themis; by Juno he had the Curetes; by Ceres, Proserpina; and by Themis, Pallas. Coming to Babylon, and thence by the way of the Ocean, to the Isle of Panchaja, he there built an Altar to the Honour of Cælus, his Grand-father. Thence taking his way through Syria, he came to a certain Prince named Cassius, from whom Mount Cassius has got its Name. Afterwards going into Cilicia, he conquered that Prince of Cilicia in open War; and that after his Death, he was Worship'd as a god, by all the Nations he had visited in his life time, of which there was a good Number.

This

This is what *Diodore* and *Eusebe* have left us, concerning this *Euhemerus*.

August. 1. The Ancient Fathers of the Church have not been
4. c. 1. de backward in making use of his Authority, to prove
civit. Dei. the Pagan gods to have been no more than Men de-
Lactant. ceased; but as the Christians own themselves obliged
de falsa. to him, so the Pagans look upon him with a different
Religion. Eye.

1. 1. c. 11. *Sextus Empiricus* call'd him an Atheist and Impious
The Opini- Person, and puts him in the same Rank with *Dia-*
on of the goras, and *Theodores*. *Plutarch* in his Book of *Isis*
Pagans of and *Osiris*, pretends to disclose the whole Design of
Euheme- his Work; *Euhemerus*, says he, the *Messinese*, has
rus. been the Author of these Fables he has thought fit to
divulge, they being not founded upon the least probability
of Truth. The better to impose his impious Fictions upon
the World, he has represented all these esteem'd among us
as gods, as great Generals, Kings and Admirals, in times
pass'd, according to what he found engraven, as he tells
us, in Golden Letters, in the City of *Panchon*, a place
that has no being in the World, and never seen by any
person living, neither Greek nor Barbarian, no more
than the Temple of *Jupiter Triphillian*, whence, he
says, he took his History. Thus you see *Plutarch* en-
deavours to ruin the Credit of *Euhemerus*; *Cicero*
treats him not much better, when he says, *Qua ratio*
maxime tractata ab Euhemero est, quem & interpretatus
& sequutus est Ennius noster; ab Euhemero autem &
mortes & sepultura demonstrantur Deorum. Utrum
igitur hic confirmasse religionem, & penitus sustulisse,
videtur? But *Ennius* had a more favourable Senti-
ment of him; because he not only embraced his Opini-
on, but also translated his History of the gods into
Latin, as is evident from *Cicero* and *Lactance*;
1. c. 11. *Hanc Historiam interpretatus & sequutus est.*

I. 1. de
nat. Deor.

De fals.
Relig. 1.
1. c. 11.

Tufent.

1. 1. c. 1.

It seems somewhat surprizing, why they should be
so much incensed against *Euhemerus* his having given
us an Account of the Lives of the gods, whilst they
were yet Men; when the *Theogony* of *Hesiod*, the
Works of *Homer*, and generally all that has a Rela-
tion to the Greek and Roman Divinity, give us an
Account of their Births, Lives and Genealogies,
which can't be appropriated to any thing else but
Men. Does not *Cicero* himself, who is so angry with
Euhemerus

Euhemerus, confess himself, that the Heavens are stock'd with the Inhabitants of the Earth? *Quid totum prope cælum ne plures persequar, nōne genere humano completum est? &c. Illi qui majorum gentium Dii habentur hic a nobis profectire peruntur.*

Among the detestable Errours belonging to the Pagan Divinity, it ought not to be pass'd by in silence, that they imputed to their gods several impure and detestable Actions, and perform'd most abominable Worships for them. They had a god *Mutinus*, call'd otherwise *Priapus*, *super cuius immanissimum & turpissimum fascinum sedere nova nupta jubebatur, more honestissimo & religiosissimo matronarum.* Says *S. Austin Lib. 4. Of the City of God.* They had a certain *Venus Pandemos*, or a *Babylonian Venus*, who was the Patroness of all impure Actions; They also used several shameful Mysteries, which they covered with the Cloak of silence, and were never celebrated but in the Night time, because they deserved to be buried in everlasting darkness: The History of their gods was monstrous in its own Nature, they being for the most part Stars; Their *Apollo* was the *Sun*, *Jupiter* the *Star*, bearing the same Name; *Diana* was the Moon, and so with the rest; notwithstanding which, the History of the gods gives an Account of their Births, and represents their actions under the same Circumstances, as those of Men.

It would be too tedious to enter upon a particular Account of all the absurdities of the Divinity and Religion of the *Pagans*; and it is no very difficult task to be instructed upon that head, which has been so amply treated of by the Fathers, and with so much Eloquence, in those several places, where they have made it their Business to expose to the World the horrible Errors of Paganism. You may consult the *Apolegetick* of *Tertullian*, one of the most curious pieces of Antiquity, now extant; the *Protrepticon ad Gentes* of *Clement of Alexandria*, the *Octavius* of *Minutius Felix*, the Six Books of *Arnobæ Contragentes*, *Lactance de false Religione*, the Books of *Eusebius de preparatione Evangelica*, and that most excellent Piece of *S. Austin*, of the *City of God*, containing an Epitome of the choicest part of Literature of that Father.

There is not the least doubt, but that the *Greek* and *Roman* Divinity took its Source from that of the *Egyptians* and *Phanicians*; For we lay this down as an unquestionable Fundamental Maxim, that Religion, as well as Mankind, had its first rise in the *East*, and we shall have occasion to prove hereafter, beyond contradiction, that the gods of the *Syrians* and *Phanicians*, were the same received among the *Greeks* and *Romans*; and that the Divinity of the *Phanicians* and *Egyptians* was involved in the same absurdities with that of the *Greeks* and *Romans*: We intend to give you a Pattern of the Divinity of the *Phanicians*, in a Fragment taken from *Eusebe*, out of a certain *Phanician* Historian, named *Sanchoniaton*, who writ a History of the gods, and of the Religion of the *Canaanites* and *Phanicians*, after such ancient Monuments as he found extant in their Temples. You may also take a view of *Herodote*, but especially of the Treatise of *Isis* and *Osiris* in *Plutarch*, to give your self an insight into the Prodigious Enormities of the *Egyptians*, being a medley of such Monstrous Notions, as are scarce conceivable how they could fall under the Conception of Humane Reason.

The Wiser sort among the *Pagans*, who were ashamed of these extravagancies, have contrived many ways to Palliate the matter. They alledge, that there are three sorts of Divinity *μυθικὴ, φυσικὴ, πολιτικὴ*, translated by *S. Austin*, *fabularis, naturalis, vel Philosophica, civilis*; The first being the Divinity of the Poets, the Second of the Philosophers, and the Third of their Priests. *Varro* lays a great stress upon this distinction, which is attributed to *Quintus Scevola*, who living at the time of *Marius*, was slain by the Hand of one of those *Ruffians*, of whom *Cicero* says: *Temperantia prudentiaque specimen, ante simulacrum Vesta Pontifex Maximus est Quintus Scevola trucidatus*. The first sort of these Divinities related to the Poets, the second to the Philosophers, and the third to the Priests, supported by the Authority of the Laws and Magistrates.

The first, as it is Monstrous and Abominable, so it is rejected by the wiser sort; *Varro* himself acknowledges, that they attribute such things to the gods,

as

as are not to be said of the vilest of Men; *Denique in ApudA-*
hac omnia Diis attribuuntur, quæ non modo in hominem, gust. Pu-
sed etiam in contemptissimum hominem cadere possunt. pra.

The second kind of their Divinity was that of their Philosophers; which tho' it be not altogether disap-
 proved of, yet is it represented as dangerous by *The Second of the Phi-*
Varro, who therefore would have it confined to the *losophers.*
 Schools; because, says he, they take a Liberty of
 disputing concerning the Nature of the gods, and
 contradict many things that are received for unde-
 niable Truths among the People.

The third sort of their Divinity was that used *The third of the*
 among the People, the Foundation Stone of their *Priests and*
 Worship practiced in their Temples. The wiser sort *People.*
 among the *Pagans* have laboured very hard, to re-
 trench that part of the Divinity of the Poets, which
 appear'd so detestable to the World, because, as they
 said, they had taken a Liberty of representing their
 Fictions in what shape they pleased. *Qui res genuit. De Nat.*
 says Cicero, *falsas opiniones erroresque turbulentos, & Deo.*
superstitiones pene aniles; forma enim nobis Deorum &
atates, & ornatus noti sunt. Genera præterea, conjugia
cognationes, omniaque traducta ad similitudinem imbe-
cillitatis humana; nam & perturbatis animis indu-
cuntur: Accipimus enim Deorum cupiditates, aegritudines.
iracundias. Nec vero, ut fabula ferunt, Dii bellis
præliisque caruerunt, nec solum, ut apud Homerum, cum
contra duos exercitus contrarios alii Dii descenderunt;
sed etiam, ut cum Titanis, ut cum Gigantibus propria
bella gesserunt. Hac dicuntur, & creduntur stultissime,
& plena sunt summa futilitatis & levitatis. And in
 another passage he says, *nec Homerum audio, qui Tuscul. 1.*
Ganymedem a Diis raptum ait propter formam, ut Jovi
pocula administraret, non justa causa cur Laomedonti
tanta fieret injuria, fingeat hæc Homerus, & humana
ad Deos transferebat, divina mallet ad nos. The
 Reader may have recourse also to that excellent
 passage recited before out of the First Book *de natura*
Deorum, where Cicero complains of the insolence of
 the Poets, who had ascribed to the gods, so many
 things unworthy of and becoming a Deity. This must
 be look'd upon as one of the Excuses of the Ancients,
 to disguise the Enormities of their Religion.

Lib. de Civ. Dei. c. 7. 8. But *S. Austin* has sufficiently proved, that this excuse was frivolous; and that there was no difference betwixt their *Civil Divinity*, and that of the Poets. For the gods of the Poets were the same gods in Honour of whom they built Temples. Their Worship and Service, their Mysteries, their *Scenick Games*, celebrated to their Memory, the Feasts, &c. All these things, I say, were founded upon the Fables of the Poets, and upon the representations they had made of the gods. The mysterious rites of *Ceres*, for instance, at which none but Women were to be present, had their Foundation in what had been said by the Poets, of the Rape of *Proserpina*, by *Pluto*. The Priests of the Goddess of *Cybele*, were Eunuchs, by reason of the Amours of *Cybele* with *Abis*, and the hard fate that befel that young Man, who had his natural parts cut off by the Jealous Goddess. *S. Austin* gives us a Hundred Instances of this Nature, to shew, that the Divinity of the Poets, which the *Pagans* had exposed to the just resentment of the Christians, was the same Divinity practised in their Temples, and maintain'd in their Religion.

Another pretence to cover the Enormity of the Pagan Divinity.

They made use also of another pretence to palliate the Enormity of their Divinity; this was, That their whole Physiology or Natural Philosophy lay couch'd under the Vail of this Poetick and Civil Divinity; and that the first Divines, *Orpheus*, *Linus*, *Hesiod*, *Homer*, being great Philosophers, did represent the Truth of natural Matters under these Riddles. 'Tis in this manner, that *Plutarch* very ingeniously explains whatever he judg'd might appear Enormous in the Divinity of the *Agyptians*; He says, *Osiris* is the Nile, *Isis* the Earth, and *Typhon* the Sea; that by the Conjunction in Marriage of *Osiris* and *Isis*, is understood the Overflowing of the Nile, and its fertilising the Country of *Agypt*; That *Typhon* is the Enemy of *Osiris*, because the Sea swallows up this River, and stops its Course. 'Tis notorious to all the World, that by the Twelve Labours of *Hercules*, they meant the passing of the Sun through the Twelve Signs of the Zodiack; That *Venus* is the generative Nature, or the principle of procreation; She is said to owe her Offspring to the Scum of the Sea,

Sea, and to the Seed of Heaven, because all things owe their production to humidity, and the Influences of the Air; That *Neptune* signifies the Sea, *Vulcan* the Fire, *Jupiter* the Heaven, *Juno* the Air; and that all that has been said by the Poets, and in the *Pagan* Divinity, concerning their Deities, is explained even among the Christians, in Relation to the Nature of the World, and its several parts. All the Mythologies are full of these sorts of Interpretations; and *Porphyre* above all the rest (that profess'd Enemy of the Christian Name) has attempted to vindicate, by the same Method, his Religion, from those abominable absurdities.

The Ancient Fathers have taken a great deal of pains to oppose this Opinion, and especially *Eusebe*; *De præp.* but without any sufficient reason, according to my *Evang.* 1. Opinion. For I am rather inclined to the same Senti- 3. c. 9. & ment with *Clement of Alexandria*, who acknow- leq. ledges the *Pagans* to have couered the Mysteries of *The Anci-* their Philosophy, under the Fables of their Divinity. *ents invol-* All those, says he, that have written of Divinity, *ved their* whether Gereks or Barbarians, have couered the true *Philosophy* principles of things, and have couch'd the Truth, under *and Morals* *Riddles, Figures, Allegories and Metaphors.* Of this *in Figures.* he gives us an Instance in the *Egyptians*, who in their Divinity represented the Stars by Serpents, because of the constant revolutions of the Stars. 'Tis undeniable, in my Opinion, that both the Natural and Moral Philosophy was concealed under the Fables of the Divinity, and the History of the *Pagan* gods. There are a Thousand things among them which may be very well apply'd to, and explained of Natural Matters, and agreeing exactly with what we have been taught by the Philosophers in that kind; all which cannot in any probability be attributed barely to chance. For instance, in the Divinity of the *Egyptians*, it is said of *Isis*, that she lamented the absence and loss of *Osiris*, and that she rejoyced at her meeting with him again; This signifies nothing else than Nature itself, which during the Winter Season, appears as it were in Mourning, for the absence of the Sun, but puts on a different Face at the return of the Sun. *Saturn*, who is said to devour his own Children, is a perfect Emblem of Time, which devours and consumes what it has produced before.

We shall have occasion to represent a hundred things of this Nature hereafter, which certainly could not happen by chance; besides, that it is beyond all dispute, that the World with all its parts are comprehended under the Names of the *Pagan* Deities; Thus *Baal* was Worship'd for the Sun, *Neptune* for the Sea, and *Pluto* for the Subterraneous Parts of the World.

It is very apparant, that by Worshipping the several parts which compose the Universe, as Deities, they comprehended within the History of their gods, all the Operations and effects of Nature, under the Enigmatical representations of their Divinity. *Porphyre* tells us, that *Cheremon*, a Scribe and Priest among the *Ægyptians*, as well as many other among the *Ægyptians*, did not acknowledge, in their most Ancient Treatises of Divinity, any other gods except the Planets, Sections, Horoscopes, &c. call'd the most Potent Governours, the Names of which are express'd in the Almanacks. They further asserted, that such as were of Opinion, That the Sun was the Architect of the World, had a respect partly to the Stars, to their Revolutions, removal from, or approaching towards us, partly to the Moon and its several Phases, partly to the Sun's diurnal and nocturnal Motion; partly to the River Nile, not only in reference of what had been said of *Isis* and *Osiris*, but also in all their sacred Fables, without any regard to incorporeal or immaterial Beings.

'Tis certain it was the Humour of those Ages, to conceal their Philosophy under enigmatical Inventions; which even was not laid aside, but by degrees, in the succeeding Times. 'Tis notorious that the *Pythagoreans* did not express their Sentiments, but by Riddles, even not in their Moral Philosophy. As for Instance, they used to say: (1.) You ought not to stir up the Fire with the Sword; (2.) You ought not to overturn the Ballance; (3.) You must not devour the Heart; (4.) Don't seat your self upon the Bushel; (5.) Don't leave the Impression of the Pot in the Ashes: (6.) Don't discharge your Urine against the Sun, instead of saying, (1.) Don't oppose a Man in his Passion: (2.) Have always a Respect to Justice and Equity: (3.) Take care of what is to come: (4.) Don't live an idle Life: (5.) Don't revive the Object

In Epist. ad
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ject of a former Passion: (6.) Don't despise the Gods. But especially in their Natural Philosophy, they had so much Fondness of speaking in obscure Terms, that they would scarce ever express themselves but by *Riddles*. Thus they stiled the Principle of all things; the *Unity*, the *Mind*, the *Trinity*. The *Timæus* of *Plato*, where this Great Philosopher treats of the Soul of the World, is a piece involv'd in so much Obscurity, as scarce to be discovered. This Philosopher's Tracts are fill'd up with Fables and Parables, under which he couches his Morality. *Heraclitus* shew'd so much Fondness for these obscure Expressions, that he obtained the Sirname of *Obscure*, *Tenebrosus*; and notwithstanding, *Aristotle* did not make a Profession of following the Footsteps of his Master, he nevertheless retain'd something of the same Character of Obscurity, whence even to this Day, he does so much puzzle his Interpreters.

Tho' it is certain, that the Poets and first Philosophers, did publish their Philosophy under the Fables of their gods; yet does this not justify the Monstrous Tenets of the *Pagan Divinity*. For, instead of meeting with one thing, the true Sense whereof may be applicable to some Natural Phenomenon; there are a hundred that will not admit of the same Interpretation. For Instance, I would fain ask any Body, by what kind of Allagory, they would explain all what we meet with in the Poets, concerning the Genealogies of their gods, their Adulteries, illegal Cohabitations, their Sodomies, Rapes of Virgins, Drunkenness, Insolencies, and such like things. You see how *Jamblich* tortures himself, to represent as Mysteries, That horrible Ceremony of setting up of the *Phalli*, or Natural Parts of Mankind, so frequently used at the Feasts of the *Pagans*; and those obscene Words and Expressions made use of in the Service of the gods. These Privy Members, says he, signifie the Generative Vertue of the Deity they then adored; and these impure Expressions, the Matter destitute of its Form. Besides, says he, these Ceremonies, were intended to give Vent, to the furious Concupiscency of Mankind, which, if always contained within

this Author, makes them a Remedy to purify the Soul: Can any thing be more absurd than such sorts of Mythologies? They had, therefore, certain things, owing their Origin to Nature and its Mysteries; and others taken from the Histories of Men; which being confounded together, the Pagans, in their Divinity, appointed at the same time, the Worshipping of the several Parts of the World, and of the Natural Bodies or Men: As for Instance, the *Baal* of the *Phenicians*, and the *Greeks* and *Romans*, were certainly nothing else but the Sun; but it is certain also, that under the same Name, and the same Deity, they pay'd Divine Worship to a certain Person, who in all Probability was no other than *Ham*. Hence it was, that in the Divinity of this god, the Head of all the other gods, they used to confound the proprieties and qualifications of the Sun, (which they represented enigmatically) with the adventures of a person, whom they ador'd under the same Deity. *Apollo* was the Sun among the *Greeks*; notwithstanding which, he is said to be the Son of *Latona*; That he attended the Flock of King *Admetes*; That he fell in Love with Women, enjoy'd them, had Children by them; That he out-play'd *Marsias* upon the Flute, besides other human actions ascribed to him, too many and too tedious to be inserted here: The reason of this was, that under the name of *Apollo*, they worship'd some King or other, unto whom either actually belong'd, or at least were attributed these Adventures.

For the further justification of this Divinity, it is alleged, that in effect the Pagans acknowledged no more than one god, all these different Deities being believed but only the Attributes and Actions of one and the same god, conceiv'd by the vulgar sort under the notion of Starry gods, by reason of the different names given to this one god, in respect of his various operations; this Divine Vertue extended all over the Universe, is call'd *Jupiter* in Heaven, *Juno* in the Air, *Neptune* at Sea, *Cybele* upon Earth, and *Pluto* in the Subterraneous Parts. It must be confess'd,

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Aug. de Civ. Dei. l. 4. c. 11. p. 203. Edit. Par. 1641. Vid.

Panereticon Justin. ad gentes. p. 601.

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its Bounds, would have been irritated the more, and exerted its Violence with greater Fury. Thus there are many very fine and remarkable Passages in the Writings of the Pagans, which prove them to have acknowledged no more than one god. Clement of *Alexandrias*, lib. 6th. *Strom.*, alledges, among others, a certain Passage of *Sophocles*, cited by *Hecateus* the *Abderite*, who writ an History of the *Jews*, wherein the Unity of God is express'd in very convincing Terms. These are his Words: Certainly there is only one God, who has made Heaven and Earth, the tempestuous Sea, and turbulent Winds; but we miserable Mortals have turn'd away our Hearts, by Erecting Statues to the Gods of Stone, Brass, Gold and Ivory, unto whom we sacrifice, and consecrate, Festival Days; this is the whole Aim of our Piety. In the same Book, Clement cites a Passage out of one *Xenophanes*, the *Colophonian*, who says, That the Sovereign God of them, and of these dwelling in Heaven, is one, bearing no Resemblance to Mankind, either in his Body or Mind. This is the same *Xenophanes*, who to convince the People of their Error, in representing God under a humane shape, used to say, that if *Lions* and *Oxen* had Hands, and could Paint with them, they would certainly give the Figure of a *Lion* or *Ox* to God. Some say, That *Plato* did actually assert the Unity of God, which he had taken from *Pythagoras*, who styled God *μῶνας* one, and *ἓν*, understanding. *Pythagoras unum Deum confitetur*, says *Lactance*, *de c. 21. L. cens incorporalem esse mentem.* And the same *Lactance*, *I. de fall. relig. c. 5.* has left us the following Definition of the Deity, out of the same *Pythagoras*: *Deus est Animus, per unum versas mundi partes, omnemque naturam comineans atque diffusus, ex quo omnia quæ nascuntur animalia vitam capiunt.* 'Tis almost impossible, that he who had such an Idea as this of a Deity, should not have been absolutely convinced of God's Unity. I am apt to imagine that those Glorious Verses in *Virgil*, were intended as a Paraphrase on this Definition:

*Spiritus intus alit totamque infusa per artus
Mens agit at molem; & magno se corpore miscet.
Inde hominum, pecudumque, genus, vitæque;*

*Ænæid. 6.
v. 726.*

As

As also these following :

*Deum namq, ire per omnes.
Terras tractusq; maris, calumq; profundum
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemq; sibi tenues nascentem arcessere vitas.*

De conso-
latione.

Vid. Euf.
de præp.
l. II. c. 9.
& 10.

Vid. in
Parmen.
& in Ti-
mæo, in
Epimen.
&c.

L. II. c.
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Cicero gives us a Definition of the Deity in near the same terms: *Nec vero Deus ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quadam, & libera, segregata ab omni concretione mortali, omnia sentiens & movens.* 'Tis, I say, impossible, that these who had such an Idea of the Deities, shou'd not conceive the Unity of God. For if God is a Spirit, spread and operating every where, and in every thing, how could there be more than one? That *τὸ ὅν* of Plato, is too famous to be pass'd by in Silence; this was the Name he gave to God; *He that is*, and the same he stiled otherwise, *ἄνυμι γὰρ*, the *Creator of the World*; and this *One Being*, he said, was the supream Governour of Men, and the Sovereign of all those call'd Inferiour Gods, which properly speaking, are nothing else but the Angels. When he speaks of the Deity, he commonly mentions it in the singular Number, *if it pleased God*, with *God's Help*, no otherwise than if he had been a Christian. Eusebe gives us several Proofs of this Opinion of Plato; but among all the rest, one that is extraordinary, being the Words of Plato, written by him to one of his Friends; *When we write concerning Matters of Consequence, we always begin with one God alone, θεὸς ἄρχει, but if our Letter is of no great Moment, we begin with the Gods.* 'Tis certain that Socrates, Plato's Master, was put to Death for having scoff'd the Pagan Gods. He would swear by a Goat, by an Ox, by a Dog, to make them sensible, that there was no more of Divinity in those Creatures they worship'd, than in a Dog, &c. Notwithstanding which, he was no Atheist, being by the Oracle of Delphus, declared the wisest of Mankind. This Knowledge of the Unity of God, is still more discernable in the Platonicks of the first Ages of the Church, as in Porphyre, Proclus, Jamblisch, &c. But

But this they might, in all Probability, have got from the Writings of the Christians. The same may be apply'd to the Philosopher *Seneca*, who questionless had borrow'd part of his Divinity, and Moral Philosophy of the Christians, he living under the Reign of *Nero*, and in *S. Paul's* time, when Christianity had already spread it self into divers Parts. But be that as it will, he tells us in express Words, That the several Names appropriated to the Deities, were only different Names of one and the same God. *Omnia esse ejusdem Dei nomina varie utentis sua potestate.* *Maximus* who writ that Epistle, which has no Title now to *S. Austin*, goes still further, and calls those Fools, who deny the Unity of God. *Who can be so stupid, says he, who has so far lost his Reason, as to call in question, that there is only one Glorious and Sovereign God? 'Tis he whose Vertues being spread all over the Universe, we represent under different Names.* But this is one of the more Modern *Platonicks*, and one of those who have endeavour'd to justify the Pagan Religion, against the Imputations of the Christians. It is further alledged, that even the *Egyptians*, who were highly devoted to a great Number of gods, and who worship'd their Oxen, Sheep, and Cats, did nevertheless acknowledge only one Deity. They had a certain Idol, call'd *Kneph*, which they call'd the Great God, from whose Mouth came forth an Egg; 'tis evident, that by this *Egg*, was understood the *World*, and this *Egg* coming out of the Mouth of the God, signify'd that God had created every thing by his Word, and the Breath of his Mouth.

What *Plutarch* tells us concerning *Thebes* a City of *Egypt*, very well deserves our Observation, viz. That all *Egypt* pay'd a certain Tax laid upon them by their Priests, to defray the Charges expended upon the Images of those Creatures that were worship'd in their Temples; but that the *Thebeans* would not pay the said Tribute, because it was their Opinion, that nothing but what is immortal could be a God; and therefore would not worship any other but *Kneph*, who was immortal, as being without a Beginning. The Inscription upon the Statue of *Minerva* of *Suis* is also no less remarkable: *I am every thing that has been, every thing that is now,*

L. 4. c. 7.
de beneficiis.

Vive bat.
sub Com-
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Euseb. L.
3. c. 11.
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nem. Tr.
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Plut. Tr.
de II. &
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or ever will be. This absolutely destroys the Plurality of gods: For if this is every thing, how could there be more gods? This Opinion of God's Unity seems to be so natural, and was so generally known, that even the Vulgar sort of the *Pagans*, when speaking of the Deity, did express themselves in the Singular, and not in the Plural Number, as *Tertullian* has very well observed in his Book *de Testimonio a-*
Verit. Re. nime; and *Lactance* says, *Cum jurant & optant,*
hic c. 1. non Deos, sed Deum nominant.

After so many Proofs (unto which might be subjoyn'd many others) there remains no great doubt, but that the *Pagans* had some knowledge of the Unity of God; which Truth, as it issued forth and discovered its Lustre from among the midst of the Darkness of those Times, so it serves for a strong Argument, to prove the Verity of the Christian Religion; but is of no weight to justify the *Pagan* Divinity. For (1.) this Point of Divinity was confined to a small Number only of the wiser sort, who having improv'd their Reason, beyond the Vulgar sort, and search'd into the true Nature of things, were sensible of the Absurdity of the Plurality of gods: But the Devotion of the Generality of the People did, in effect, extend it self to all the supposititious Deities, whom they took for True gods. Besides, since they made gods of the World, and its several Parts, the Sun, Moon, Earth, and the Elements, they must also worship them as different Deities; because the *Sun* can't be the *Moon*, and the *Moon* not the *Earth*; and the *Platonicks*, even those of a more Modern Date, who were not subject to so many Errors, as being more enlightned by their Conversation with the Christians, did assert the Celestial Bodies to be gods. This is evident from that Question of *Porphyre* in his Letter to *Aneben*: *Are the Gods and the Demons to be distinguish'd by being Corporeal, or Uncorporeal? If the Gods are Incorporeal, how comes it to pass that the Sun, the Moon, and the other visible Bodies of the Heavens, that are Corporeal, should be gods? And after all, those that taught the Unity of God, after having spoken in their Schools, in magnificent Words of the demi Ourgos, and the τὸ ὄν, did nevertheless, in their*
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Temples, pay their Worship to *Vulcan* and *Venus*. *Socrates*, after having in such excellent Terms spoken of the Immortality of the Soul, just before his Death, concludes his excellent Discourse, with a Command to offer a Cock to *Esculape*, pursuant to a Vow he had made; with these, and such like Matters, they are now and then reproached (and not without good Reason) by *Eusebe* and *Origen*. *Plato* himself, who has (*in Timæo*) said such great and stupendious things of the Deity, does nevertheless, in the same Book, declare the Stars to be animated; and to be gods who ought to be worship'd; tho' at the same time he acknowledges them to be Mortal and subject to Corruption: For he introduces the *Demi Ourgos*, telling the other gods, that in their own Nature they are Mortal, and that they shall be Immortal for no other Reason, but because 'tis his Will they should be so: *My Will*, says he, *is a stronger knot that continues your Being, than all the Principles of which you are Composed at your first beginning, which are not sufficient to preserve you from perishing.*

The Modern *Platonick*, living in the Three first Centuries of the Church, such as *Porphyre*, *Jamblich*, *Proclus*, &c. who in all Probability had heard something more of the Unity of God, than the rest; spoke nevertheless, for the most part, in the plural Number, of the gods, and seldom of one God, as may be seen in the Work of *Jamblich de Mysteriis*, where you may also meet with the Letter of *Porphyre* to *Anebon*. There were also some of those Philosophers, who believed these Demons, or Inferiour Gods, to be Mortal. Upon which Head you may consult the Treatise of *Plutarch de defectu Oraculorum*. Here you find inserted, the so much Celebrated Account of an *Egyptian* Pilot, who passing along the Coast of *Italy*, heard a Voice coming out from among the Isles, and calling him by his Name, told him, that the *Great Pan* was dead, the News whereof he should learn at *Rome*: This was under the Reign of *Tiberius*. And *Proclus*, in his 5th Book, upon *Timæus*, asserts, that all the gods upon Earth are Mortal and Immortal, *i. e.* according to *Plato*, Mortal in their own Nature, and Immortal only by Favour.

But

But it is time to conclude these Considerations, our Design being not to enter the Field against the *Pagan* Divinity, but only to give you a short History of it; the other being not the Subject of an Introduction, but rather of a considerable Work by it self; of which there are some publish'd already, containing the History, as Births, Adventures and Transactions, of all the *Pagan* gods, as also in what manner they were Worship'd by the Idolaters. It will suffice for our present purpose, to add something concerning the difference of these gods, by reducing them under several Classes or Divisions.

CHAP. IV.

The Pagan gods distinguish'd in several Classes.

An infinite Number of Pagan gods. **T**HERE being an almost infinite Number of *Pagan* Deities, it is no easie Task to reduce them under certain Heads or *Classes*. They say, *Varro* makes them amount to Thirty Thousand, *Clement of Alexandria* distinguishes them in Seven Classes. The First is that of the Stars; The Second of the Fruits; as *Ceres*, *Pomone*, *Bacchus*, *Priapus*. The Third of Torments, as the *Furies*. The Fourth of the Passions, as Love, and Bashfulness. The Fifth of the Vertues, as Concord and Peace. The Sixth of those stiled *Dii Majorum Gentium*, as *Jupiter*, *Mars*, *Juno*. The Seventh related to certain Benefits, as *Physick* was Deify'd under the Name of *Esculape*; the Preservation from Danger, under those of *Castor* and *Pollux*.

Distinction of these gods. But the most general and the most proper distinction is that of dividing the *Pagan* gods, into *animated gods*, and into *natural gods*. *Dii animales*, & *Dii naturalis*. The first Origin of which distinction is found in *Servius*, who cites the Words of *Labeo*. *Labeo in Libris qui appellantur de Diis quibus origo animalis est, ait esse quadam sacra, quibus anima humana vertuntur in Deos, qui appellantur animales, quod de animis fiant.* The animated gods are Deify'd Men, and the natural gods, certain parts of the Universe or of Nature, as the

Inter. Encid.

the Stars, Elements, Mountains, Rivers, and such like other things, as they thought fit to turn into gods. For the better understanding of this History, it ought to be observed, that among all the *Pagan* Deities, there is not one, but what contains both these kinds of gods, viz. of the Natural as well as of the Animated gods, i. e. that there is not one Name of any supposititious god, but what has annex'd to it a certain Star, an Element, or some Man, exalted into the Number of the gods. The *Pagans*, as we told you before, did confound the Natural History with that of Men, a thing so unquestionably true, as not to be contradicted by any one that has the least insight into this Matter: We intend for this Reason, to observe the following Method in this Work; first, to give an Account of all the Scripture says concerning that Deity we are to treat of, and next, to trace what *Greek* or *Roman* Deity is concealed under the Name of the same *Phenician*, *Canaanite* or *Syrian* god; always laying this down as an undeniable Supposition, that Religion and Mankind owe their Origin to one and the same Country; and that the *Pagan* gods of the Western Countries, are the same with those of the Eastern parts of the World; after which, we shall discover, which are the Natural gods, or what parts of the World were Worship'd under their Names, and at last find out the animated gods, or what Men they were, who being annex'd to the natural gods, were Worship'd under the same Name. This Proposition leads us unto this Observation, That the first among the *Natural* gods is the *Sun*, and that his Name lies concealed under most of the other Names of the gods. *Macrobe* has a long time ago attempted to L. 1. Sa- prove this Assertion; he says, That *Apollo*, *Bacchus*, turn. a c. *Jupiter*, *Mars*, *Mercury*, *Esculape*, *Herculus*, *Isis* and 17. ad c. *Serapis*, *Adonis*, *Atis*, *Osiris*, *Horus*, *Humesis* and the 24. *Adad* of the *Assyrians*, are nothing else but the *Sun*. 'Tis true, there are many falsities crept in among those Reflections he makes upon this Head, nevertheless it must be confess'd also, that he has inserted many curious and veritable Relations, and Arguments. Among the Moderns there are not a few, who have Vid. Vof- laboured hard at the same Task, i. e. to shew that sum de I- the greatest part of the *Pagan* Deities have a Relati-olat. l. 2. on

on to the Sun. Thus much is undeniable at least, that the Sun, the Moon, the Earth, and Nature in general, are the Principal Subjects, hidden under the natural gods of the *Pagans*. And concerning the animated gods, it is certain, by the confession even of the Learned *Pagans*, that the Actions of Men lay concealed under the Names of the *Pagan* Deities. *Cicero* makes no Mystery of this: In his second Book *de Natura Deorum*, he gives us a Catalogue of many Deities, and their Genealogies, and speaking not in the quality of a Poet, but as a Divine, he acknowledges them to have been no more than Men. In his first Book *de Tusculanis*, he confesses again, that the Sovereign gods, even of the first Rank, have been Men. *Herodote* does not dissemble the Matter, viz. That the *Greeks* did take their gods from among Men; *The Persians* says he, have neither Statues, nor Temples, nor Altars, and look upon it as a Folly to build any; by reason, as I believe, they are not of the same Opinion with the *Greeks*, who believe the gods to have taken their Origin from among Men. But certainly the *Greeks* were not the first Authors of this folly, which they had questionless got from the *East*; there being not the least question, but that the ancient Patriarchs and Chiefs of the World, were Worship'd by their posterity, under the borrow'd Names of *Natural* gods. *Adam*, *Eve*, *Noah*, *Shem*, *Ham* and *Japhet*, were the Persons which they turn'd into *Idols*. A certain Learned Person of our Age, has endeavour'd to bring in *Moses* for a Share, in all the *Pagan* Deities; But I am apt to imagine, that part of his Work will scarce be relish'd by the Learned World; which contains in effect a great deal of Learning, but the whole is a Collection of good Literature, without any good Choice, and with little Judgment. The much securer way is, to look for the Chief of the Patriarchs among the *Pagan* Deities, where you can't fail to meet with them. If you will follow this Method, you will find under the Name of the *Moloch* of the *Phanicians* (who is the *Saturn* of the *Greeks* and *Romans*) I say you will find there the *Sun* in the quality of a natural god, and *Noah*, the animate god. This is the Method we intend to pursue hereafter; but before we proceed further, it will be requisite we should say something

In Clio.

Huet. De-
monst. E-
vang.

of the Chief divisions, or different *Classes*, into which the *Greeks* and *Romans* distinguish'd their gods; because in the treating afterwards of the gods of the *Canaanites* and *Syrians*, and searching under their Names for the *Greek* and *Roman* gods, it will be unavoidable, to mention frequently the several Ranks of these *Greek* and *Roman* gods.

The Philosophers and Confessors of the Great Mysteries of Divinity, distinguish'd the gods in a different manner, from what was done by the Poets and Priests. *Jamblich* a *Platonick* Philosopher, and a De Myst. Sect. 2. c. knowing Person in that kind of Magick, they call'd *Theurgy*, makes no less than Eight *Classes* of the gods. 1, & 2. In the first rank he puts the great Gods, which are invisible, and omnipresent; In the second the Arch-Angels; In the third the Angels; In the fourth the Demons; In the fifth the *Archontes* the Greater, or those that presid'd over the Sublunary World and the Elements; In the sixth the *Archontes* the Lesser, who presid'd over the Matter, In the seventh the *Hero's*; and in the last the *Souls*. *Mercury Trismegist*, Vid. *Jamblich* distinguishes them into Three Ranks; the first were call'd *ἐπεράνιοι*, Celestial, of whom he composed a Thousand Volumes; the gods of the second Rank were the *ἐμπύριοι*, or Empirean gods, upon whom he writ a Hundred Volumes; and of the third were the *αιθέριοι*, *Etherial*; concerning these he had Written a Hundred Volumes also. The *Platonicks* distinguish'd their gods or demons into *ἀύλοιοι*, and *ὕλαοιοι*, Immaterial and Material, into *ἐγκοσμιοι* and *ὑπερκόσμιοι*, *Mundani* & *Supramundani*; being those residing in the World, and governing its several parts. They made these gods subject to Destiny, and not only Material, but also of so gross a Mould as to be subject to the threats of Men, and being treated by them as their Inferiours. *Jamblich* calls them *ἀπειροὶ ἀλόγιοι*; This he had taken from the Divinity of the *Chaldeans*, and from what they call'd the *Chaldaick Oracles*, attributed to *Zoroaster*. This Divinity of the *Chaldeans*, gives us the following Account of their gods: The *Chaldeans* did believe one only Principle of all things, being good in its Nature. They Worship'd a certain Paternal Profund consisting of Three *Trinitie's*, each *Trinity* having a Father, the Power and the Mind.

C

After

After this comes the Conjunction, comprehensible by the Mind, unto which are immediately join'd the Rulers of the World, the Fiery, the Ethereal and the Material. These are follow'd by the Governours or Princes of Ceremony, i. e. by those who preside over the Magical Ceremonies, which may be made to appear by the Theurgy. The next in Rank were the Father of the everlasting Springs, call'd the Conductors of the World, the first of them is named once, after whom comes Hecate, and after him, he who has been named twice. These are followed by three others, call'd Implacable; and the last call'd *ὑπερβόρεια*, Succinctor. They also Worship the Trinity of Sources, Faith, Truth and Love. They Constitute the Sun the Archangelical Emperour, owing its Origin to Matter, tho' they make him also the Source of Opinion, Judgment, of Lightning, of Look-in-glasses, and of Characters; being always employed about some unknown Figures or Symbols, &c. They have also certain gods, call'd *ἄζωνοι*, without Zones or Girdles. The gods *ἄζωνοι*, are Serapis, Dyonisius, and the Chain of Osiris and Apollo; they are stiled gods without Zones, because they exercise an uncontrouled power in the Zones, being placed above the visible gods, such as the Sun and Moon. On the other Hand there are certain gods call'd *ζωναῖοι*, they being appointed for the Zones of the Heavens, and for governing all about the Zones without Controul, their Employment is to govern the World. For the Chaldeans have certain gods, call'd *ζωναῖοι*, inhabiting the parts of the sensible World, and confined to its Material parts which were allotted for their share. This is a Pattern of the enigmatical Notions of the gods, according to the Platonicks, in which you may also trace the Foot-steps of the Divinity of the first Hereticks, the Valentinians, the Gnosticks, and even of the Manichees themselves. You may discover here the Tracts of the *Æones* of the Valentinians; and of their absurd and unintelligable Divinity. *Mani* was a Persian, and, as the Ancients tell us, had inserted his Divinity in these Books, which are attributed to Zoroaster. In effect, what is asserted by this Heretick concerning the two Principles, one of Good and the other of Evil, has a very near relation to the *Oromases* and the *Arimanius* of Zoroaster, who makes the first Author of Good, and the second of Evil; and this

These are
the Demons
attending
every god.
This they
call a Chain
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this Divinity was received; not only by the *Chaldeans*, but also among the *Greeks*, by *Empidocles*, by *Heraclitus*, by *Pythagoras*, and by *Plato*, as may be seen in *Plutarch*.

'Tis not very Material to examine which were the gods of the Eastern Nations, and their different Ranks, according to this Mystical Divinity, our present purpose being the History of the Divinity and Religion of the Western Parts, which did not involve themselves so far into those Mysteries; wherefore we will acquiesce in a brief disquisition concerning the Ranks or Divisions, by which the *Greeks* and *Romans* distinguish their gods. Tr. de Isis & Osiris.

The most celebrated Distinction of the gods was, in *Deos Majorum gentium*, & *Minorum gentium*, taken from the first of the *Tusculans* of Cicero, *si verum scrutari vetera, & ex his ea quæ Scriptores Græciæ prodiderunt, eruere coner, ipsi illi qui Majorum gentium Dii habentur, hinc a nobis in Cælum profecti reperientur.* The *Dii Majorum gentium* therefore were the Ancient gods, of the most Ancient Stock, and acknowledged as such by an Universal Consent, but especially among the *Greeks* and *Romans*; The *Dii Minorum gentium* were such, as being added and associated to the Ancient gods, remained as peculiar gods to a certain Nation; as *Quirinus* was to the *Romans*, and *Somo Sancus* to the *Tuscans*. Cicero has introduced this Distinction in imitation of what *Tarquin* the Elder, the Fifth King of *Rome*, did with the Ancient Body of the Senators, whose Number he augmented with a Hundred. The Ancient Senators, being stiled *Patres Majorum gentium*, as the additional ones were call'd *Patres Minorum gentium*.

The great gods were call'd by divers Names; they were stiled *Dii Consentes*, and *Dii Electi*, but of the *Electi* there was a much greater Number than of the *Consentes*; Because all the *Consentes* were *Electi*, but all the *Electi* were not *Consentes*; There were properly no more than Twelve gods of those call'd *Consentes*, whose Names are express'd in the two following Verses of *Ennius*:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptune, Vulcanus, Apollo.

They were call'd *Consentes*, *quasi Consentientes*, because they were the constant Counsellors and Advisers of Jupiter, *quos dicunt in consilium Jovis adhiberi*. By the Tuscans they were stiled *Dii complices*, according to *Arnobius*, who gives us another reason why they were call'd *Consentes*, because they did rise and go to sleep together. *Hos consentes & complices Etrusci ajunt & nominant, quod una oriantur & occidunt, sex maris & totidem fœminas nominibus ignotis, & miserationis parcissima, sed eos summi Jovis consiliarios, & Principes existimari*. *Arnobius*, in another Passage, calls them *Conferentes*. *Sed & Deos conferentes pari modo & dissimulatione taceamus*. Their gilt Statues stood in the Great Place, call'd *Forum Romanum*, the Place of Assembly for the People, and for the Courts of Judicature. 'Twas in Imitation of this Council of the gods, that *Augustus* secretly made that famous Supper, call'd *Cœna duodecim deos*, The Supper of the Twelve gods; *Augustus* pitch'd upon Twelve Persons, with Six Men and Six Women, adorned like Six Gods, and Six Goddeses, he himself representing *Apollo*; unto those Twelve gods *Consentes*, he added Eight more, making in all Twenty gods *Eelecti*. The Additional gods were, *Janus*, the *Genius*, the *Sun*, the *Hell*, *Bacchus*, the *Earth*, the *Moon* and *Saturn*. The Earth and Moon pass for Goddeses, which in Conjunction with the Six, before-mentioned, made up the Number of Eight Goddeses and Twelve Gods; these were the gods call'd by *Cicero*, *Dii Majorum gentium*.

They had also certain other Gods, call'd *Dii samothracæ*, and *Cabiri*; These were comprehended within the Number of the *Consentes*, but all the *Consentes* were not *Dii samothracæ*. *Varro* says, these were the Heaven and Earth. *Terra & Cœlum ut samothracum initia docent, sunt Dii magni, & hi quos dixi, multis nominibus: Nam neq; quas ante portas statuit duas species aheneas Dei magni, neq; ut vulgas putat, hi samothracæ Dii, qui Castor & Pollux, sed hi mas & fœmina, & hi quos Augurum libri scriptos habent sic, DIVI POTES, & sunt pro illis, qui in samothrace θεοὶ Σαμοθράκων*. According to the vulgar Opinion, *Castor* and *Pollux* were the gods of the *Samothracians*;

Dii Samothracæ, & Cabiri.
l. 4. de Ling. Lat.

Sueton. l. 2. c. 7.

Varro l. 1. de re rust.
August. l. 4. c. 23. de Civ. Dei.
Arnobius adversus gentes l. 3. p. 123.
L. 5. p. 167.

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thracians; but according to Varro's Sentiment, they were the *Heaven* and *Earth*; Two Deities, One a Male, the other a Female, call'd by the *Augures*, the Potent Gods. But *Macrobius* is of Opinion, L. 3. Sa- that these *DIVI POTES* of the *Augures*, call'd o- turn. c. 4. therwise *CABIRES*, were *Jupiter*, *Juno*, and *Minerva*; others there are who encrease them to Four, viz. *Ceres*, *Proserpina*, *Pluto* and *Mercury*. Let us hear what the Scholiast of *Apollonius* says upon this Head, they call'd *Cabires*, the gods of the In primo *Samothracians*, of whom *Macafias* has given us the Argonau- Names; there were some of them, *Axierus*, *Axi- tiorum okersa*, *Axiokersus*; *Axierus* is *Ceres*, *Axiokersa* Pro- Apollo- *serpina*, *Axiokersus* is *Pluto*; unto those they have sub- nii. Vid. join'd a Fourth, as an Attendant, viz. *Mercury* Ludov. call'd *Kasmilus*, as *Dyonisiodorus* relates. But ac- Vivem in cording to *Atheni* or those *Samothracian Gods*, are August. I. *Jason* and *Dardamus*, the Sons of *Jupiter* and *Electra*, 7. de Civ. and are-supposed to have been call'd *Cabires*, from cer- Deic. 28. tain Mountains in *Phrygia* of that Name, because they were brought thence. Others there are who say, there are no more than Two *Cabires*, the First, and most Ancient, is *Jupiter*; the Second *Bacchus*, or *Dionysius*.

This Variety of Opinions is a sufficient Argument to convince us, that the Priests looking upon the Names of the *Samothracian Gods*, as My- sterious, would not expose them to the Publick. *Arnobius* tells us, in plain Terms, that their Names were kept secret, and that therefore it was impossible L. 3. Adv. to worship them; *si Curetas pro Laribus invocavero*, Gent. p. quos *Indigetes Samothracios pars vestrorum asseverat*, 125. quemadmodum his potero auxiliatoribus & propitiis uri, cum neq; his sua, & aliena illis, imposuero nomina. There are also some who confound the *Cabires* with the *Curates*. The *Curates* were the same who had Educated *Jupiter* in the Isle of *Creta*, and preserv'd him from his Father *Saturn*, who used to devour his Children; another Argument that their true Name is unknown. 'Tis this that has induced *Ju- nius* to derive the Name of *Samothracia*, from In I libr. the Hebrew סתר *Sathar* to hide; out of which he Tertull. has made the Word *samethar*, by the Interposi- de Spectac. tion of an *ו*, but it is more probable, that these gods c. 8.

did obtain their Name from the Ile of *Samos*, which afterwards was call'd *Samothracea*.

Virg. 7.
Æneid.

Threiciamq; Samon, qua nunc Samothracia fertur.

L. 2. in
Enterpre.
p. 123.

For the Ile of *Samos* was famous for its singular Devotion, as is credent from the following Passage of *Herodote*: It was not from the Egyptians, that the Greeks borrow'd that Custom of representing Mercury, cum pudendo erecto, but from the *Palasgi*, and the Greeks themselves. The Athenians took it from the *Palasgi*, and the rest of the Greeks from the Athenians; because the *Pelasgi* lived among the Athenians, who were reputed Greeks. Those who are acquainted with the Mysteries of the *Cabires*, celebrated among the *Samothracians*, who had them from the *Palasgi*, will easily understand what I mean; for formerly the *Palasgi* inhabited *Samothracia*, and it is from them the *Samothracians* learn'd their Mysteries; which implies as much, that the *Samothracians* did take their Religion from the *Palasgi*; and that the *Samothracians* having communicated the same to others, those who transported their gods into other Places, still continued to them the Name of the *Samothracian* gods. Out of this Passage of *Herodote*, it is also manifest that the *Cabires*, and the *Samothracian* gods were the same. Some of our Learned Men derive (not without good reason) the Word *Cabires* from the Hebrew *Cabbir*, כַּבִּיר and *Cabbirim*, which signifies Great, because they were of the Rank of the Great Gods. 'Tis very probable, that *Aneas* transferr'd this Religion into *Italy*, and that the *Trojans* bordering upon the *Archipelago* had it from the Ile of *Camos*, an Island of the *Archipelago*, on the *Siatick Coast*. *Strabo* gives us an Account of divers opinions concerning the gods *Cabires*, and of the *Samothracians*; some, says he, confound them with the *Corybantes*, which *Corybantes* they will have to be certain Demons, the Sons of *Minerva* and the *Sun*. Others make the Sons of *Saturn*, others of *Jupiter* and *Calliope*. The *Corybantes*, call'd *Cabires*, transported themselves into *Samothracia*, formerly call'd *Metita*; where they introduced their Mysteries. Another Author, named *Siphus*, says, that the Name of *Ca-*

L. 10. p.
322.

Cabires is not known in Samothracia it self; but that the Cabires, who settled their Mysteries in Samothracia, did deduce their Name from a certain Mountain, call'd Cabirus, situated in the Province Berecynthiade, &c. Another Author relates, That Camillus was the Son of Vulcan and of Cabira; and that this Camillus had Three Daughters, siled the Nymphs Cabe-rides. Phereaidas says, that Appollo begot upon Rhi-
fanine, Coribantes, who lived in Samothracia; That of Cabira the Daughter of Prothea and of Vulcan were born three Cabires, and as many Nymphs Cabe-rides, in Honour of whom they erected Temples, and wor-ship'd them in the Isle of Lemnos, and in the Cities of Troy, tho' their Names were kept Secret. This Pas-
sage sufficiently proves, that the Cabires, and the gods of Samothracia were the same; that their Names were look'd upon as Mysterious, and kept Secret, that they were worship'd by the Trojans, whence *Aeneas* brought them into Italy.

There was another sort of gods, much celebrated among the Romans, call'd *Penates*; These being the *Dii Penates*, gods transported by *Aeneas* into Italy, were after-wards considered as the Tutelar gods of the Empire, whence it is, that *S. Austin* makes this smart Reflecti-
on upon them, that they confided to those the Pre-
servation of Rome, who had not been able to pre-
serve Troy from Destruction; *Itane istis Penatibus victis Romam, ne vinceretur, prudentes commendare debuerunt?*

'Tis evident from *Virgil*, that the gods *Penates* were brought from Troy; for he introduces *Juno*, speaking thus:

*Gens inimica mihi Tyrrhenum navigat aquor,
Ilium in Italiam portans, victosq; Penates.*

Aeneid. 1.

And *Hector* appearing in a Dream, tells *Aeneas*,
*Sacra suos tibi commendat Troja Penates,
Hos cape fatorum comites, his mœnia quare.*

Aeneid. 1.

a. v. 293.

I don't, in the least, question, but that these *Pe-* The *Pena-*
nates were the same *Samothracian* gods, we are now *tes and Sa-*
treating of; There are two Things that prove it; *mothra-*
(1.) Because the *Samothracian* gods, were the gods *cian gods*
worship'd by the Trojans, as we have shewn before; *the same.*

and some are of Opinion, that they got the Name of *Cabires* from a Mountain bearing the same name in the Kingdom of *Troy*. (2.) Because the Names of the *Samothracian* gods were kept secret, and forbidden to be revealed; the same is observable in the *Penates* of the *Romans*, whose Names were not known. *Macrobius* attributes this concealment to a Piece of State Policy among the *Romans*, that in Case of a Siege, the Enemy might be deprived of an Opportunity of summoning the Tutelar god of the Empire, by Prayers and Charms; a thing they used to practice themselves, when they lay before a City: *Moremque arcanum, & multis ignotum fuisse, ut cum obsiderent urbem hostium, eamque jam capi posse considerent, certo carmine evocarent Deos Tutelares, &c. Propterea ipsi Romani, & Leum in cujus Tutela urbs Roma est, & ipsius urbis Latinum nomen ignotum esse voluerunt.* But it seems more probable, that this Custom of concealing the Name of the Tutelar gods of *Rome*, was done in Imitation of the Mysteries of *Samothracia*; it being manifest from the same Chap. of *Macrobius*, that the want of knowing the Name of the Tutelar god of a City, was no impediment to the summoning of that god; because in the Formular of the Summons, mentioned by *Macrobius*, they did not call him by his Name, upon a Supposition that it might be as well a God, as a Goddess: *Si Deus, si Dea est, cui Populus civitasque Carthaginensis est in Tutela, &c.* *Varro*, the most Learned among the *Romans*, was of Opinion, that the *Penates* of the *Romans*, were the same with the *Samothracian* gods. *Varro rerum humanarum secundo refert Dardanum Deos Penate ex Samothrace in Phrygiam, & Aeneam ex Phrygia in Italiam detulisse.* This concealment of the Names of the gods *Penates*, has raised no small Dispute concerning those gods. *Dionysius of Halicarnassus* assures us, that he did see at *Rome*, near the Market Place, a low built dark Temple, in which were placed Two Statues of the *Trojan* gods, in Warlike Apparel, each with a Launce in his Hand; with this Inscription, *Δένάτες*. 'Tis supposed, that in lieu of *Denates*, it ought to be *Penates*; and some among our Learned, are of Opinion, that they were the Images of *Castor* and *Pollux*, the *Penates*, and Tutelar

Saturn. 1.
3. c. 9.

Macrobius.
Saturn. 1.
3. c. 4.

Dion. Halicarn.
Antiq; 1.
1.

telar gods of the Empire; but this can't be, if what has been alledged out of *Macrobius* and *Varro* is true, as it is most likely it is, viz. That the gods *Penates* and the *Samothracian* gods, are much more ancient than *Castor* and *Pollux*, who lived at the time of the *Trojan War*, being Brothers to *Helena*, the Wife of *Paris*: 'Tis true, the Voyage of *Aeneas* into *Italy*, is somewhat dubious, as is apparent from a certain Dissertation of the Learned *Bochart*, prefix'd before the Edition of *Virgil* of *Sagrais*: But even supposing, that the gods of the *Samothracians* were not brought into *Italy* by *Aeneas*, they might easily be convey'd thither by some other Person; it being certain, that the Nations inhabiting on the *Asiatick Coast*, along the *Mediterranian*, did frequent those Seas, as far as *Cadez*; and that the *Western Parts* have received their Religion from the *Eastern Nations* by this means. Besides that, *Macrobius* shews us the Seas, thro' which the *Samothracian* gods might come into *Italy*, viz. by the means of *Tarquin the Elder*, who was a Native of *Corinth*: *Tarquinius, Demarati Corinthii filius, Samothraciis Religionibus mystice imbutus, uno Templo ac sub eodem tecto nomina memorata conjungit.* If the *Samothracian* gods were known to the *Romans*, 'tis much more probable, that they committed their Empire unto the Protection of the same gods that were the Sovereign Deities of the World, than unto *Castor* and *Pollux*, who were only *Heroes*. Others have been of Opinion, that *Vesta* was the Tutelar Deity of the *Roman Empire*, because *Virgil*, after having introduced *Hector* speaking thus:

Sacra suosq; tibi commendat Troja Penates.

He adds:

*Sic ait & manibus vittas Vestamq; potentem,
Aeternumq; Adytis effort penetralibus ignem.*

It seems as if *Cicero* was very near of the same Sentiment: For, after having spoken of *Vesta*, and made her the Patroness of the Altars and Fire places; *vis ejus ad aras & focos pertinet.* He says further, *nec longe absunt ab hac vi Dii Penates, five a*
Penu

Vives in
August. l.
1. c. 3.
Civ. Dei
Voss. Idol
l. 1. c. 12.

Saturn. 1.
1. c. 9.

De Natur.
Deor. l. 2.

Penus ducto nomine, est enim omne quo vescuntur homines penus, sive ab eo quod penitus insident, ex quo etiam Penetrales a Poetis vocantur. Others have asserted these *Penates*, to have been *Mercury* and *Apollo*, who were the Founders of the Walls of *Troy*, and *Macrobius* believes that *Virgil* favours this Opinion, when he says:

*Æneid. 1. Sec fatus meritos aris mactabat honores,
5. Tan um Neptuneo, taurum tibi Pulcher Apollo.*

But, as it is most probable that the *Penates*, and the *Samothracian* gods were the same, so it is most likely, that these gods are the same *Great Gods*, named by *Macrobius*, viz. *Jupiter*, *Juno* and *Minerva*. *Cassius Hemina*, cited in the same Passage by *Macrobius*, tells us, that they used to stile the *Penates*, the great Gods, the most benign Gods, and the potent Gods, Names which were not applicable to any others but the Sovereign Deities.

*Etimology
of the
Word Penates.*

*Voss. E-
tymol. in
voce Penus.*

As to the Word *Penates*, its Derivation is also somewhat obscure. In the Passage before-mentioned of *Cicero*, 'tis deduced from *Penus*, which signify'd *Meet*, which serves for Food to Mankind; and especially a private lock'd up Place, where they used to keep their Victuals, a kind of a Buttery; or else from *penitus, eo quod penitus insident*, whence is derived the Word *Penetratia*. *Macrobius* says, the *Penates* are gods; *per quos penitus spiramus, per quos habemus corpus, per quos rationem animi possidemus*. Others deduce the Word of *Penates*, *quasi penes nos nati*, the Gods of the Country, who owe their Origin to the same place committed to their Protection: Others will have them to be call'd *Penates, quasi denates sive denati*; i. e. dead, because the *Penates* were actually dead Men, who having, in their Life time, been Instrumental in the Preservation of their Country, had, after their Death, the Protection thereof committed to them. But the true Origin of this Word is given us by *Cicero*; *Penates* are derived from *Penus*, as *Magnates* from *Magnus*; *Summates* from *Summus*; *Optimates*, from *Optimus*: Not because *Penus* signifies the Place of the House where they keep their Victuals, as the Vulgar take it; but because this *Penus* is the most private Place in the

the House, whence is derived the Word *Penetralia*, a private Closet. *Penitralia*, says *Festus*, *sunt Deorum Penatium sacraria*, and what *Festus* further tells us, is well worth our Observation, viz. That the most Private place of the Temple of *Vesta* was call'd *Penus*. *Penus vocatur locus intimus in Aede Vesta regebus sepius*. I am almost convinced, that in this private place of the Temple of *Vesta*, call'd *Penus*, they had placed the *Penates*; so that they might owe their Name to the place of their Residence, and perhaps *Vesta* was one of their Number. The Fire, which was the Emblem of that Goddess, gives us great Reason to suppose that *Juno* was Worshipt in this place, under the Name of *Vesta*: For *Juno*, according to their mysterious Doctrine, was the next Circumambient Air of the Earth; *Junonem vero unam aera cum Terra*, Macrobi. or the Fire and Light, which gives Life to the Earth, ibi d and Beauty to the Air.

Besides the Tutelar *Penates* of the Empire, each City, nay, each Family had their *Penates*, or Tutelar gods; as every City and House had their *Penetralia*; The gods Worship'd in these *Penetralia* were call'd *Penates*. *Penetralia*, says *Festus*, *sunt Deorum Penatium Sacraria*; But these gods of particular Places or Persons were thus call'd in imitation of the publick gods of the Empire, who were the Protectors of the State. For properly, in respect of private Persons, the *Penates* of each House were the same with those call'd *Lares*, sometimes also call'd *Dii Viales*, which is the Reason that *Servius* joins the *Penates* with the *Dii Viales*. *Hi autem sunt Dii Penates & Viales*; and thus we see, that the *Dii Viales* were Deities of no great Moment. According to the Opinion of *Labeo* (as *Servius* tells us in the before mentioned Passage) they were the Souls of Men, exalted among the Number of the gods. A thing well worth taking notice of, left in Reading the Ancient Authors, we mistake the *Penates* of the Empire, which were Great gods, for the *Penates* of private Families, which for the most part, were no more than the Souls of the Ancestors of that Family.

There was another Rank of Deity inferiour to the *Penates* of the Empire; these were the same call'd *Dii Indigetes*, or gods peculiarly appointed to a certain Country; being Men born in the same Country, un-

L. 4. de
verb. sig-
nificat.

Macrobi.
ibi d

Att. 3.
Æneid.

Dii Indi-
getes.

unto whose Care, after their Death, the Country was committed: Or at least they were *Heroes* Deify'd after their Death, who were acknowledged the Protectors of that Country, as they now a days choose a certain Saint for their Patron. Thus *Aeneas* was Worship'd by the *Romans*, under the Name of *Jupiter Indiges*; in a Temple built for that purpose, upon the River *Numicus*, on the Frontispiece of which *Dyonis. Halicarn.* was Written these Words: *Patri Deo Indigeti, Antiq. l. 1. qui Numici amnis undas temperat.* His Son *Ascanius* *Vid. Fest.* gave him this Name when he Deify'd him. *Indigeti nomine Aeneas ab Ascanio appellatus, cum pugnans cum Messentio nusquam apparuisset, in cujus nomine etiam Metaphy. Templum construxit.* *Ovide* gives us an Account of *L. 14. v. 13.* the Deification of *Aeneas* under the Name of *Indiges*, at the request of *Venus*.

*Contigit os, fecitque Deum, quem Turba Quirini
Nuncupat Indigetem, Temploque arisque recepit.*

Thus *Romulus* was one of the *Dii Indigites* of the *Romans*, Worship'd under the Name of *Quirinus*; The *Greeks* had likewise their *Dii Indigetes* under *Curates & Corybant.* the Name of *θεοὶ παρπῶσι καὶ ἐχχῶρις*, of which Number were these call'd, *ἡμίθεοι Κούρητες*. The *Demi gods Curetes*, who had the Education of *Jupiter*; Perhaps they are the same call'd *Corybantes*, in the Fable of the Priests of *Cybele*, who being arriv'd in *Creta*, preserved *Jupiter* from being devoured by *Saturn*, by making a continual Noise with *Cymbals*, to stifle the Sound of the Cries of the Child, so as not to be heard by *Saturn*. At least the Author of the *Hercules Oetaeus*, (among the Tragedies of *Seneca*) makes them both the same.

*Scenec.
Herculus
Oetaeus.*

*Carula Crete, magno tellus
Clara tonante, centum populi
Brachia pulsant.
Nunc Curetes, nunc Corybantes
Arma-Idaea quassate manu.*

Strabo relates, That in the History of *Creta*, those that had had the Education and Care of *Jupiter*, were call'd *Curetes*, being sent by the Goddess *Rhea* out of *Phrygia*.

Phrygia, and call'd Curetes, from the Care they took for the Education of Jupiter; That as they pass'd through the Isle of Rhodes, one of their Number call'd Corybas, a Priest of the City of Pidna, had occasioned a Rumour among the Rhodians, that there were certain Corybantes, the Sons of Minerva and the Sun. 'Tis likely they were the same gods that were call'd *Dactyli Idæi* by the Greeks, i. e. The Fingers of the Mount Ida; concerning which, the Fable and the Pagan Divinity are much at Variance. Those of Creta Worship'd them as the Foster-fathers of Jupiter, which shews, that they were the self same in the Corybantes and Curates. Notwithstanding which, Strabo makes them different from one another, and says, That according to the Tradition of the Phrygians, The Curetes and Corybantes were descended from the *Dactyli Idæi*; That there were at first a Hundred Men which inhabited that Island, call'd *Dactyli Idæi*, who had Nine Curetes for their Sons, and that each of these Nine having brought forth Ten Sons, as many as there were Fingers on both Hands, it was this that had given to the Ancestors of the *Dactyli Idæi*, that Name of Fingers of Mount Ida. He mentions another Opinion, viz. That there were no more than Five *Dactyli Idæi's*, who according to Sophocles, were the first Inventers of the managing of Iron; and that these Five Brothers having Five Sisters, they had got the Name of the Fingers of Mount Ida, from their Number, being Ten, and from the Working at the Foot of the Mount Ida. Diodore the Sicilian, gives us a somewhat Different Account; He says, ' That the first Inhabitants of the Isle of Creta were the *Dactyli Idæi*, who resided near the Mount Ida, not that of Phrygia, but that of this Isle. That according to the Opinion of some, there were a Hundred of them, but according to others Five, equal in Number to the Fingers of one Hand; which begot the Name of *Dactyli*. That they being great Magicians, and addicted to Enchantments, and to Mystical and Magical Ceremonies, went over into Samos, and having fill'd the whole Isle with Amazement, Orpheus became their Disciple, who was the first that introduced Mysteries and Mystical Ceremonies in Greece. That the *Dactyli Idæi* being the first

*Dactyli Idæi.*Strabo
Geogr. l.
10.L. 5. Bibli-
oth. p. 333.

Τελετάς.

‘ first Inventers of the use of Iron and Fire, they
 ‘ had conferr’d Divine Honours upon them, by reason
 ‘ of the singular benefit, which did accrue by them to
 ‘ Mankind: That *Hercules* was the first Founder of
 ‘ the *Olympian Games*, which by Posterity, out of Ig-
 ‘ norance, had been attributed to *Hercules* the Son of
 ‘ *Alemene*: That these *Dactyli Idai* were succeeded
 ‘ by Nine *Curetes*, which some will have to be the
 ‘ Sons of the Earth, others the Sons of the *Dactyli*.
 The Names of these *Dactyli Idai* were concealed and
 Lib. de Mystical; and *Plutarch* tells us, that such as were ac-
 virtutis quainted with them, did implore their help by
 profect. c. that means, against any sudden Fright or Danger.
 15. But be that as it will; The gods *Curetes*, and the gods
 Arnob. 1. *Dactyli Idai*, were numbred among the gods *Indige-*
 3. *tes* of the Greeks and Romans. *Aut si Curetas pro Lari-*
bus invocaro, quos Indigetes Samothracios pars vestrorum
Cicero de asseverat auctorum. These last did also reckon among
 Leg. 2. the Number of the *Indigetes*, *Hercules*, *Bacchus*,
Esculape, *Castor* and *Pollux*. *Colunto & illos quos in cæ-*
lum merita vocaverint, Hercules, Liberum, Ascula-
pium, Castorem, Pollucem, Quirinum. Unto this Num-
 ber also did belong the *Semo Sancus* of the *Tuscans*,
 whose Statue being transferr’d to *Rome*, they set the
 following Inscription upon the Pedestal: *Semoni Sanco,*
 Grute In. *Deo Fidio sacrum*; which has misguided *Justin Martyr*
 script. p. into that erroneous Opinion of their having erected a
 96. Apolo- Statue to *Simon* the *Magician*; he having by
 gia 2- Mistake read *Simoni Sancto* instead of *Semoni Sanco*.
Faunus was also of the Rank of the gods *Indi-*
digetes.

Silius l. 7. *Indigetesque Dii Faunus, satorque Quirinus.*

de Bell.
 Prunic.

I am apt to believe, that all the gods that ow’d their
 Off-spring to Men, were stiled *Indigetes* among the
Romans.

In 12.
 Æneid.

Concerning the Derivation of these Words, there
 are different Sentiments; *Servius* gives us several of
 them: *Indigetes duplici ratione dicuntur, vel secundum*
Lucretium quod nullius rei egeant.

Ipsa suis pollens opibus, nihil indiga laudis.

Vel

Vel quod nos eorum indigeamus, ne quidam omnes Deos Indigetes appellari volunt. Alii Patrios Deos Indigetes, dici debere tradunt, alii ab invocatione Indigetes dictos volunt, quod indigito est precor & invoco, vel certe Indigetes sunt Dii ex hominibus facti, & Dii Indigetes, quasi in Diis agentes. I leave every one to his own Choice of which he likes best of these Opinions: For my part, I am for that which call'd the *Indigetes*, *Dii Patri*, and I wonder at the oversight of most of our Learned, in not discovering, that in all probability, the Word *Indiges* has the same Origin and Signification with *Indigena*, and that these gods *Indigetes*, were the Native and Tutelar gods of those Countries wherein they had lived. Wherefore (as *Servius* tells us) they were call'd *Dii Patrii*, i. e. the Native gods of the Country.

The Lowermost rank among the Deities, were *The Lares*. those call'd *Lares*, *Dii Manes*, Domestick gods, and in annot. Guardians of the House. *Scaliger* derives the Word *Lar* from the *Tuscan*, signifying a Prince. Others have deduced the *Lares* from *λαυρα*, a Word signifying a Street, a Place, a Road; because the *Lares* were the Guardians of the Roads and Places, as we shall shew more at large hereafter. These *Lares* were Deities belonging in a peculiar Manner to each House, *κατοικέθες θεοὶ* says an Ancient Grammarian, who *Priscianus* lived about the Year 440. according to the Computation of the *Abbot Trithemius*, each House had a Place call'd *Lararium*, where was the *focus*, Fire-place or Hearth, the place Consecrated to the Worship of the *Lares*. There was also a *focus publicus* of the Commonwealth and Empire; call'd *isid* otherwise *Vesta*, where the everlasting Fire was maintain'd by the Vestal Virgins. But besides this, each private House had its particular *focus*. *In foribus vero & atriis domorum*, Alex. ab *Ara, focus & lar familiaris erant.* These *Lares* were Alex. l. i. the *Manes* of the deceased Ancestors of the House, such c. 24 Dier. as had appear'd with great Lustre, and been conspicuous for their Vertues in the World. *Manes* owes its Derivation to *Manis*, an absolute Word signifying Good. For tho' they did not Deify all the Dead with certain Ceremonies, they were nevertheless of Opinion, that the Souls of all Vertuous and Honest Persons were turn'd into Deities; whence it is, that upon their Tombs

these Three Capital Letters. D. M. S. signifying: *Diis Manibus Sacrum*, Consecrated to the gods *Manes*. *Apulejus* in his Book *de Deo Socratis*, gives us an ample Account of this Matter; he says, 'That the Spirits of Men, after having left the Body, is turn'd into a kind of *Demon* call'd *Lemures* by the Ancient *Latins*, 'and that such of the deceased persons, as have been 'Vertuous, and made Provision for their Posterity, 'were call'd *Lares Familiares*; But that such as 'had been Turbulent, Troublesome and Malicious, 'did appear in the Night time, to terrify Mankind, 'these were call'd *Larvæ*; but in case it were uncertain what State a Soul was in after a Persons Decease, whether she were turn'd into a *Lar* or *Larva*, 'it was call'd the god *Mane*. As we shall have Occasion to say more hereafter of the *Lares*, in the Chapter of the *Teraphims*; I will not enlarge upon them any further at present.

The Genius.

The gods call'd *Genius's*, were still a Degree Inferiour in the Extent of their power than the *Lares*, these being the Tutelar gods of a whole Family, whereas the *Genius* had the Government only of one single Person; it being the Opinion of the *Pagans*, that every one had his peculiar Person, who had the management of the Conduct of the Person committed concerning to his Care. Of this Mind was the Famous *Demon* of *Socrates*, upon which *Plutarch* and *Apulejus* have writ Ten whole Books, unto which the Reader may have recourse for his Instruction, concerning the Opinion of the *Pagans* of the *Genius's* and *Demons*, as they were the Attendants of Men; most of which they had taken from *Platonick* Philosophy. *Apulejus* gives us the following Account of the *Genius's*, pursuant to the Doctrine of *Plato*. 'These are certain

Apulejus
de Deo Socratis.

'Spirits, that were never involved in any Matter, nor to any Bodies, but such as have remained pure Spirits. Among these *Demons*, (according to *Plato's* Opinion) every Man has one peculiarly belonging to him, who watches and observes, and is a Witness, not only of all his Actions, but even of his Thoughts; upon the Death of the Person, this *Genius* brings to Judgment the Soul committed to his Care, and is present at the Judgment; if the accused Soul denies the Truth, he

Vol
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will

' he contradicts it; if she confesses it, he confirms by
 ' his Testimony what she has said; and according to
 ' his Evidence, Sentence is given. For this *Genius*
 ' knows every Action of the Person, even to his most
 ' Secret Thoughts, diving into the very intimate
 ' Recesses of his Conscience. *Jamblich* disputes at Lib. de
 large concerning the Nature and Origin of these Myller.
Genius's or *Demons*, and proves, that they are not Seet. 9.
 appropriated to certain Persons, by Vertue of the
Horoscope, by the position of the Stars, or by what
 the Astrologers call the Governours or Lords of the
 House: That, when the Soul is to be united with
 the Body (which Union they call Generation) the
Demons who is to be the Guardian of the Person,
 Conducts and Unites the Soul with the Body; which
 done, he is the Chief Manager of the united parts,
 he inspires the Thoughts, guides the Actions, and in-
 cites the Person to the performance of his Duty; and
 this *Demon* continues his Government over the Per-
 son, till by the holy *Theurgie*, i. e. by the holy Ma-
 gick, the Soul is committed to gods Conduct; Then
 the *Demon* leaves his Station; or if he stays, he is Sub-
 ject to the Deity, that has taken possession of the
 Soul. The *Platonicks* did allow no more than one *De-*
mon to every Person, whom they call'd a good *De-*
mon; but others have allotted two, one good *Demon*,
 and another evil *Demon*. Let us see what *Servius* says
 upon these Words of the Sixth of *Aeneid*. v.
 741.

Quisque suos patimur manes.

Volunt unicuique Genium appositum, demonem bonum
& malum, h. e. rationem quæ ad meliora semper hor-
tatur, & libidinem quæ ad pejor; hic est Larva &
Genius malus, ille bonus Genius & Lar. Out of this
 passage it is evident, that they took the *Genius* and
Lar familiars sometimes for one and the same
 Thing, which was certainly the Opinion of *Apulejus*. *De Deo*
 We shall hereafter have occasion to say something Socrates.
 more of the *Genius's* and the *Demons*, wherefore we
 will not treat of them any further in this place.

D

CHAP.

C H A P V.

An Abridgment of the Divinity of the Phenicians or Canaanites, taken from the Fragment of Sanchoniathon.

Euseb. Lib. 1. de Præpar. Evang. cap. 9 & 10.

THE several Divinities and Superstitions, of which we are to speak hereafter, for the more easie Explanation of what is related in the Holy Scripture, concerning the Idolatrous Worship into which the People of GOD suffered themselves to be misled, being taken from the Religion of the *Phenicians* or *Canaanites*, and of that of the *Egyptians*, among whom they lived, and with whom they maintained a constant Commerce, it will be requisite to trace the Divinity and Religion of these Nations. As it is our intention to give the Reader a Pattern of the Religion of the *Egyptians*, when we come to treat of the Golden Calf; so we will content our selves at present, with an Epitome of the Divinity of the *Phenicians*, according as the same is represented by *Eusebe*, who has taken it from a Book of one named *Sanchoniathon*, a Native of *Syria* and *Phenicia*, Translated by *Philo Biblius*.

'Tis therefore to be observed, that all the Nations bordering upon the Countries of the *Jews*, the *Philistians*, those of *Tyrus* and *Sidon*, and generally all the Tract of Land along the Sea-side, was call'd *Phenicia*, and that these are the Nations, whose gods were so often adopted by the *Israelites*, when they Worship'd *Baal*, *Asteroth*, *Moloch*, *Beelzebub*, *Dagon*, *Behel*, *Berith*, and the rest of the Supposititious Deities.

Sanchoniathon and *Sanchoniathon*, has left behind him the History of the Religion of the *Phenicians*, a Fragment whereof is extant in the First Book of the Work of *Eusebe*, call'd *de Præparatione Evangelica*. It will not be amiss, to say something of this *Sanchoniathon*, not only because we shall make use of him in this Chapter, but also

some-

sometimes in other places, to extricate our selves out of several Difficulties, in the intended discovery of the Roman and Greek Divinities, under the Divinity of the Phenicians. This Author, named Sanchoniathon, and by others Sumethon, was a Native of Phenicia, of the City of Berith in Phenicia, or perhaps of the City of Tyrus. Let us see what Porphyre says concerning him; Sanchoniathon, of the City of Berith, has Written The History of the Jews with an unquestionable Fidelity, by reason his Relations agree very well with the Places and Names that are extant to this Day; most of these Relations are borrow'd from one Jerombalus a Priest of the god Ievi: He dedicated his Work to Abibalus, King of the Berithians, who together with all such of his Courtiers as were capable of giving a solid Judgment of the Veracity of his History, gave their approbation for this Work. These lived before the Trojan War, near the time of Moses; as may be seen in the Catalogue of the Phenician Kings. Thus Sanchoniathon, who has compiled his History with so much Fidelity, and has taken his Memoirs partly from the Records of the Cities, partly from the Monuments and Inscriptions found in the Temples, did live under the Reign of Semiramis, (which is more Ancient, or at least equal with the Trojan War) over the Assyrians: Philo Biblius has Translated his Work into Greek. This Philo, who Translated The History of Sanchoniathon, was himself a Native of Syria or Phenicia, of the City of Biblis, seated at the Foot of the Mount Liban; he lived under the Reign of the Emperour Adrian. This Philo Biblius gives us the following Account of Sanchoniathon: This Man being a very Learned and Studious Person, did above all other Things, make it his Business to get an Insight into the History of all the Nations, since the beginning of the World; He apply'd himself with great assiduity to the Book of Taautus, or of Mercury Trismegist, who being the first Inventor of Letters, was also the first Writer of Books. It was this Taautus, call'd Epimæus by the Greeks, who furnish'd him with all the chief Matters inserted in his Work, &c. This Author happening to light upon some secret Memoirs of the Ammonites, found in certain private places of the Temples, he examined every thing with a great deal of exactness, till at last he encompass'd his Design of accomplishing his Work;

Work; which, as Porphyre says, was divided into Eight Books; Of which *Philo Biblius* made Nine, and of these Nine, nothing is extant now, but what has been preserved by *Eusebe*.

Tis generally believed that this Historian lived at the Time of *Gideon*, and that *Gideon* is the *Jerumbaal*, the Priest of the god *Jeri*, from whom *Sanchroniathon* had taken some of his Memoirs. *Gideon* is call'd *Jerubbaal*, in the Holy Scripture, betwixt *Jerumbaal* and *Jerubbaal*, there is as little difference as well can be imagined. The time agrees no less than the Names; *Sanchroniathon* lived before the Trojan War, and *Gideon* longed to delivered the *Israelites* from the Yoke of the *Midianites*, the Kings Eighty Three Years before the Trojan War, and lived of Tyre. till the first Year of the Reign of *Priamus*, under Lib. Jud. whom happened the destruction of *Troy*. The god c. 6. v. 32. *Jeri*, whose Priest *Jerumbaal* was, is questionless *Jova*, Vid Bo- or *Jehova*, the God of the Jews. 'Tis true, *Gideon* char. Phil. was no Priest, being descended of the Tribe of *Manasseh*. But this is a very pardonable Mistake in a part 2. 1, 2. *Pagan*, to give the Title of High Priest of the Jews, c. 17. to the Person that was then the Prince of the same Name; because Princes were considered also Sovereigns in *sacris*; besides that, it is evident from the History of the Judges; that by God's Command, he performed the Office of a Priest; For he built an Altar, and Sacrificed a Bullock upon it; These Monuments, and the secret Records of the *Ammorites*, were such as were laid up in the Temples of the Sun, for *Ammorim*, is questionless derived from *המזבח* *Hammarim*, a Word which signifies The Temples of the Sun, as we shall see hereafter. 'Tis very probable, that this *Sanchroniathon* is the most Ancient among all the *Pagan* Authours; of whom some Remnants have been transmitted to our Time. However, I don't believe him quite so Ancient as they make him, nor that he was a Contemporary with *Gideon*: If he was, his Work was adulterated, by the addition of certain things, which have happened since the Age of *Gideon*; because it contains certain Matters, that happened in the Time of *Samuel*, and the last Judges, long after *Gideon*. 'Tis from this Authour, and *Philo Biblius*, who has translated him, that we intend to draw the knowledge of the Divinity of the *Phenicians*.

Scaliger
interprets
המזבח
of Hiram.
Baal is a
Name be-
longing to
the Kings
Lib. Jud.
c. 6. v. 32.
Vid Bo-
char. Phil.
part 2. 1, 2.
c. 17.

V
sed
but
evin
nicia
men
the
God

According to the Opinion of this Author, *Gen. i.* the first Principle of all things, *San-* a certain aquereous, spiritous Darknes, or a Dark-ness, united with a Breath, or a confused *Chaos* surrounded with Darknes. Those being infinite, and having thro' along series of ages, had no Bounds, In these Words he gives us a Description of the *Chaos*, which is absolutely taken from *Moses*, whose Books did questionless come to the knowledge of this Author. This aquereous spiritous Darknes, is the same represented by *Moses*, when he says, *The Spirit of Gad moved upon the Face of the Waters.* *Gen. i.* This vast Bulk of Darknes, was the Priuciple of all things; because *Moses* says, *In principio*, in the Beginning; and it is thence questionless also, that the *Greeks*, and the *Romans*, have taken their Doctrine, that the *Chaos* is the principle of all things, and has been before every thing; *ἡτοι μὲν πρῶτα* 'In the beginning was the *Chaos*; and that from the *Chaos* did come forth *Erebus* and the dark Night; That the Air, and the Day, were engendred by the Night and *Erebus*, in Conjunction with Love, and that the Earth brought forth the Heavens, to serve it for a Couverture. This is the Account *Hesiod* has left concerning the first Principles of things. And *Cicero* tells us, That according to the Tradition of the Poets, most things upon Earth owe their Origin to *Erebus* and the Night. *Amor, dolus, motus, labor, invidentia, fatum, senectus, mors, tenebra, miseria, querela, fraus, pertinacia, Parca, Hesperides, somnia, quos omnes Erebo & nocte nascuntur.* *De ferunt.* In an ancient Hymn, attributed to *Orpheus* we find these Words: *οὐρανὸν ἔθηκεν ἑρμῆς, ἠὲ γαῖαν, ἠὲ ποταμὸν, ἠὲ πτερὰ, ἠὲ φῶς, ἠὲ σελήνην, ἠὲ ἀστὲρ, ἠὲ οὐρανὸν, ἠὲ γαῖαν, ἠὲ ποταμὸν, ἠὲ πτερὰ, ἠὲ φῶς, ἠὲ σελήνην, ἠὲ ἀστὲρ.* *Nat. De- or. circa. medium.*

Te canimus, ex alma parens hominumq; Deumq;.

What *Sanchoniathon* says concerning this confused *Chaos*, That it had neither Beginning nor Bounds, but continued for a long series of Ages, plainly evinces, that according to the Opinion of the *Poeticians*, Matter was eternal; because *Moses* had not mentioned expresly, the time of the Creation of the Matter. 'Tis true, he says, *In the Beginning God Created Heaven and Earth*; and it is plain, that

The Chaos and the Angels created before the beginning of the World.

adds, *That the Earth* he means the *Chaos*, because he which is a Description of the *Chaos*: He further says, that this Earth or *Chaos*, was created in the beginning, but does not declare whence this beginning is to be computed. It seems to me past Contradiction, that the Creation of this confused Matter, was not perform'd within the Space of the Six Days; because *Moses* says, that the first Work of the Creation of these Six Days, was the *Light*: So, that it is not improbable, but that this Matter might be in Being, a vast Number of Ages before the Creation of the World; and it is very probable also, that the Angels were created a very long time before the Material World; that the Fall of the Angels happened a long time also before the Creation; and that the *Devils* were cast down into the *Chaos*, which being a Place of Darknes, was the most proper Receptacle for those Spirits who delighted in Darknes. *Sex millia nec dum nostri orbis implentur anni, & quantas prius aternitates, quanta tempora, & quantas saeculorum origines fuisse arbitrandum est? In quibus, Angeli, Throni, Dominationes, ceteraq; virtutes servierint Deo, & absq; temporum vicibus, & absq; mensuris Deo jubente substituerint.* These Words of *S. Jerome* seem to intimate, as if the Angels had been with God from all Eternity, or at least, that their existence had been for innumerable Ages before the World. But it seems very probable, that at the same Moment when God created the intelligible World, he produced also the Seeds of the Material World; there being not the least Necessity of supposing Two distinct Creations, since in effect there was no more than One, viz. when God created the Spirit and the Matter; that which is commonly call'd now-a-days, the *Creation*, being not a real *Creation*, but rather only an *Adornment*. God produced nothing that was New in the Six Days of the Creation, except the Soul of Man; but only ranged in due order, and confined to certain Rules, what he had created a long time before.

The Text of Sancho-niathon. πῶτος.

But the Spirit being become amorous of his own Principles, and entring into a Mixture with them, this Union was call'd Desire; and thence arises the

the Principle or Creation of all things. The Spirit not knowing his own Creation; from this Conjunction of the Spirit, was formed *iaus*, a Word *iaus* interpreted by some to be Clay; or as others will have a certain aqueous Mixture, subject to Changes and Alterations, which produces the Seeds of all the Creatures, and the Generation of all Bodies. This Notion of the Spirit, amorous of the Matter, is certainly taken from the Words of *Moses*, & *Spiritus incubabat*; the Hebrew Word, signifies as much as the Spirit embraced the *Chaos*, covered it, and kept it warm, like as a Hen does her Eggs, in order to promote its fecundity. *The Spirit entered into a Mixture with his Principles.* This intimates that the Spirit penetrated thro' all the Particles of the Matter, and put it in Motion. This Union of the Spirit with the Matter, was call'd *Desire*; because the Action of the Spirit upon the Matter, to render it fertile, did infuse into it such a Disposition, as we find Love and Desire to produce in the Matter, whence ensues Generation. *The Spirit did not not know his Creation or his Creator, i.e.* He saw nothing, as yet, but what was imperfect; because his Action had produced hitherto, only a Disposition in the Matter: From this Conjunction, came forth *Môr*; This Word is not derived from *מור*, signifying Motion, as *Grotius* will have it; but I am rather inclined to deduce its Origin from the Egyptian Word *Ma*, which signifies *Water*; so that the first Disposition imprinted by the Spirit in the Matter, produced an aqueous Clay. This is very evident from thence, that he interprets *Môr* by *iaus*, signifying Clay. This he has also taken from *Moses*, who having given the Name of Earth to the *Chaos*, *And the Earth was void, and without Form*, adds, the Spirit moved upon *Incubabat*; and after the Spirit had exerted his Operation, he call'd this Mass *Water*; and the Spirit of this aqueous Mixture, which he calls *Môr* or *iaus*, he says, every thing was created or progenerated; because *Moses*, immediately after having bestow'd the Name of *Water* upon the *Chaos*, begins his Account of the Creation, and how every Creature was raised out of this *Chaos*, or out of this aqueous Clay.

'Tis certain, that according to the Divinity of the
Egyptians $\iota\alpha\upsilon\varsigma$ is a main Principle of every thing:
 De Myst. Let us hear what *Jamblich* says: "By the Word
 Sect. 7. c. $\iota\alpha\upsilon\varsigma$, or Clay, you must understand, not only all
 2. Corporeal and Material things, but also the proge-

nerative and Nutritive Faculty; as also the whole
 Material Part of Nature, moved along with the
 uncertain Flux of the Matter; in short, every
 thing capable of receiving the Seeds of Genera-
 tion, or of being mix'd with them. In short, it
 signifies the first and fundamental Cause of the
 Vertues of the Elements, and of every thing that

In Ep. ad Anebe- nem, surrounds the Elements. *Porphyre* tells us, that
 the *Egyptians* in their Prayers, address them-
 selves to the Sun rising out of the Clay, whereby
 they intended to intimate, that the Stars did deduce
 their Origin from this $\iota\alpha\upsilon\varsigma$, as according to the Mo-
 tion of the same *Egyptians*, and the *Phenicians*; al-
 so the Earth owed its Birth to this Clay. This Opi-
 nion was even communicated to the *Greeks*, *Apollo-*
nus says:

Lib. 4.
 Argonau-
 ticarum.

$\epsilon\tilde{\epsilon}\iota\iota\alpha\iota\varsigma\iota\epsilon\lambda\alpha\varsigma\eta\sigma\eta\epsilon$
 $\chi\theta\eta\nu\alpha\upsilon\tau\omega\ldots\ldots\ldots$

"From the Clay did come forth the Earth by it self;
 upon which the Scholiast makes this Observation:
 Zeno said, that the Chaos, mentioned by *Hesiod*,
 was the Water which produces every thing; for
 that the Water being settled this produced, the
 Clay; and this Clay being coagulated into a solid
 Mass, made the Earth.

The Text
 of San-
 chonia-
 thon.

Furthermore, proceeds *Sanchoniathon*, There were
 certain Animals, destitute of the sensible Faculty,
 which afterwards procreated other Animals, not
 deprived of their Senses, call'd *Tsopha semim*, i. e.
 Contemplators of the Heavens, being of the Shape
 of an egg; and immediately $\mathcal{M}\alpha\tau$ the Sun, and
 Moon, and the Stars did appear. This is a Riddle
 not easie to be unfolded. I suppose the Author in-
 tends to give us a Description of the Matter, out of
 which the Animals are procreated, viz. That in
 that vast extent, call'd Chaos, (which he also call'd

$\iota\alpha\upsilon\varsigma$)

laus,) in that Space, where we now see the Terrestrial Globe, were formed certain Globes, without any distinct Form, which they call'd *Animals without their Senses*, because they resembled to the first Conceptions fram'd in the Womb of a Woman, which are without Sense; but afterwards, out of those unshapely Substances, were by degrees formed other Masses, which began to be endow'd with a sensible faculty and appear'd like unto Eggs, i.e. they were Animals not as yet brought to Perfection, as Eggs are, before they contain any young ones; or rather as Birds are hatch'd within the Egg-shells to their full Perfection, before they appear to the Eye-sight. In the same manner, the first Animals were framed by degrees, being involved with certain Covertures, i.e. That they were framed in the Womb of the Earth, as they are now a days in the Wombs of their Mothers. These imperfect Animals were call'd *Isphasemim*, being a Hebrew Word, signifying *Contemplators of the Heavens*, which Name was given to those Animals, because they were design'd to contemplate Heaven; especially Mankind, of whom the Poet says very well:

Os homini sublime dedit Cælumq; tueri.

Ovid. Metam. l. 1.

These imperfect Animals had their Eyes half open, so as to discern the Light.

The Air having sent forth a Glance of Fire, from the Inflammation of the Sea and of the Earth, did arise the Winds, the Clouds and Rains from Heaven, which falling in great Quantity, those things which were before dispersed in different Places, were mix'd together by the Heat of the Sun, which drawing them together from their proper Places, did intermingle them in the Air: This producing a kind of a contrary Motion, like a Combat against one another; this produced Thunder and Lightning. By the Noise of the Thunder Claps, these intelligible Creatures we have spoken of before, being wakned, like out of a Sleep, began to put themselves into a Motion, as well Males as Females, as well in the Sea as upon Earth. Here he gives us an Account of the Creation of Animals,

The Text of Sanchoniathon.

mals. These imperfect Globes (before-mentioned) being (after some time) animated by the Soul, and the Matter put in Motion, the Sun with his Beams did penetrate the Air, and produced Rains. The unshapely Masses being agitated into a Heat, were turn'd into perfect Animals, both Males and Females, by breaking thro', and coming forth out of these crusty involucres (like out of a Womb) wherein they were inclosed before. *Diodore*, the *Silician*, gives an Account of a certain Tradition of the *Egyptians*, altogether like this, concerning the first Procreation of Animals out of the Clay of the Earth. At the first beginning of Things, Heaven and Earth were intermix'd with one another, without the least Division or Distinction; Afterwards the Bodies being separated, the World was disposed in the same Order we now behold it in; and the Air acquired a perpetual Motion. The subtil Particles moving upwards produced the Stars and Etherial Region; the Sun and Stars continued their Motion for ever; and the grosser Particles, or the Clay, being by its weight carry'd to the Center: But the Matter being thus put in a continual Agitation, and the aqueous part also seperated from the rest, made up the Sea. The grossest Particles of all, were the Materials of the Earth, but of soft and spongy Earth or Clay. The Sun-beams exerting their Vigour upon the Clay, it began to bind together, and a Fermentation arising upon the Surface; this produced certain Gatherings or Protuberancies, like a putrify'd Matter, inclos'd in very thin Skins; as we see even now-a-days in the Fens, where the Earth having been froze in the Winter, when the Sun-beams cast their Heat upon them, not by degrees, but all at once. These Embryo's having been progenerated by the Heat, were nourish'd in the Night by the Dew, and in the Day time, acquiring a greater Fecundity by the heat of the Sun; they were form'd at last into perfect Animals, who breaking thro' the Involucres, wherein they were inclos'd before, now appear'd in their full Perfection. Those that contained a considerable Share of Heat, did betake themselves to the Air, and were call'd Birds; those that were com-

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composed of more Terristial Particles, became reptiles, or such other Animals as live upon Earth; and those of a more Flegmetick Constitution, were convey'd to such Places as were most natural to their Disposition, viz. to the Waters. At last, the Earth having acquired its natural Solidity, and being thereby rendred incapable of Procreating any more Animals, their Multiplication was performed afterwards by the ordinary way of Progeneration.

Sanchoniathon tells us, that he met with those Antiquities, in the Books of *Taaut*, treating of the Origin of the World, in which he gives great Proofs of his uncommon and penetrating Wit, whereby he has given a great insight into Matters. 'Tis very probable, that this *Taaut* is *Moses*; his Books being the same, into which he might get some insight by the means of *Jerubbaal*, or *Gideon*: 'Tis he that has written the History of the Origin of the World; 'tis he, who is supposed to be the Inventor of Letters; and 'tis he that is the most Ancient Historian, all which, *Sanchoniathon* attributes to his *Taaut*. But where he has taken this Name *Taaut*, or for what Reason he has given it to *Moses*, is very uncertain. *Scaliger* believes it to have been taken from *Tau* In Fragmentum *Tobu*, one of the first Words of the Book of *Genesis*, mentioned by *Moses* in the Description of the *Chaos*, as they have given to the Books of *Moses*, certain Names of the first Words of each Book. Thus the *Jews* call the Book of *Genesis*, *Bereshit*; signifying in the Beginning. In the same manner 'tis not unlikely, but that *Sanchoniathon*, whose Design was to adulterate, or disguise what he took out of the Books of *Moses*, might, instead of his own Name, give him another, taken from the first Lines of his first Book, tho' not the first Word: Besides, it being his intention, to publish such monstrous Fictions under the Authority of *Moses*, whereof nothing was extant in the Original, he could not do otherwise than disguise his Name, without which he was in danger of being convicted immediately of his Imposture. There is not the least Reason to doubt, but that this *Taaut* the *Phenician*, is the *Thoth* or the *Thoith* of the *Egyptians*, call'd *Mercury*

ry Trismegist by the Greeks, as is expressly mentioned afterwards in this Fragment; and of whom *Famblich* says, that he has written 20000 Volumes, according to *Seleucus*: But according to *Manethon*, 36525 Volumes. They also attribute to him the Invention of Letters, and of all Sciences, and to have been the first Writer; all which is very suitable to the Character of *Moses*: This *Thoth*, or *Mercurius* of the Egyptians, is frequently mentioned, both in the Greek and Latin Authors.

Plat. in
Philebo.
Cic. 3.
de Nat.
Deor.
The Texts
of Sanchoniathon.

These were the first that made gods of the Plants of the Earth, and Worship'd them as Deities, because they, and their Ancestors, had their Sustenance by these kind of Aliments; they did worship them with Incense, which Notion concerning Divine Worship, was suitable to the Weakness and the Infirmary of their Understanding. It seems as if *Sanchoniathon* did represent the first Men, to have worship'd the Plants, because they had their Sustenance from them. This Fiction has taken its Rise from what is said by *Moses*, that God placed the first Man in the Garden of *Eden*, in order to cultivate it. In the Hebrew it is express'd, God placed *Adam* in the Garden לעבד to serve him. This is the same Word made use of when you speak of Adoration; so that it may have been interpreted as well for worshipping, as cultivating. The two Trees of Knowledge, and of Life; for whom God commands them to have a peculiar Respect, when he says, of every Tree of the Garden, thou mayst freely eat; but of the Tree of Knowledge, of Good and Evil, thou shalt not eat, has questionless given him Occasion to assert, that they worship'd the Plants, because they served them for Aliments. In the first Age, whilst Men did feed upon Fruits, and worship'd the Plants, he says they were very simple, and of very little understanding. In this, he has given us his own Conception concerning the State of Innocence; because *Moses* tells us, that they were forbidden to eat of the Fruit of the Tree of Knowledge of Good and Evil; he has taken these Words in an Allegorical Sense, as if God would have them live without Knowledge, and in Ignorance; what might serve to strengthen him in this Opinion, is, that he had read how *Adam* and

Gen. 2.

and Eve did not perceive they were Naked, but that their Eyes were opened after they had eat of the Tree of Knowledge: And because *Moses* says, the Serpent was more cunning than Mankind, *Sanchoniaton* has drawn this Inference from thence, that they lived in a State of the highest Simplicity. 'Tis upon this Foundation the *Socinians* have built the Tenets of their Heresy, concerning the State of Innocence.

From the Wind *Colpia*, and his Wife *Baau* (call'd *The Text* the Night by the Greeks) they say that *Eon*, i. e. the of *Sanchoniaton*, or *Phil. of Biblis.* Age, and *Protogonus*, i. e. the first Born, were pro-generated, being both Mortals; and that *Eon* was the first that shew'd the Way to the rest, to feed upon the Fruits of Trees. Those born from *Protogonus* and *Eon*, were call'd the Gender or Generation, and inhabited *Phenicia*; but finding themselves most violently scorch'd by the Heat of the Sun, they lifted up their Hands to Heaven towards the Sun, which they believed to be the Lord of the Heavens, and call'd him in the Phenician Language *Baal Samen*, i. e. The Lord of Heaven, being the same, call'd *Haos*. Here you have a short, but not a little adulterated History of the Creation, and Fall of Man, and of his expulsion out of the Paradise, after *Moses*. The Wind *Colpia*, and his Wife *Baau*, did procreate the two first of Mankind. *Colpia*, without the least Alteration, signifies in the Hebrew, A Voice from the Mouth of God; *Baau* is the Chaos; scarce any Body that has but the least Tincture of knowledge of the Holy Language, but may discover this to be the same Word *Moses* makes use of to express the Word Chaos: The Earth call'd *Tohou & Bohou*, was a dark Chaos as the Greeks call'd the Night; because this *Bohou* or Chaos was involved in Darkness. The Learned *Bochart* derives *Baau* from כּוּר, signifying to pass the Night, and by annexing a Letter at the end of *Baau*, makes it *Baau*, which he says signifies the Night: But he is under a Mistake, it being very plain, that *Baau* is derived from *Bohou*, the Word extant in the Text of *Moses*. And here I must put you in Mind, by the by, that *Sanchoniaton* could neither speak Greek, nor of the Greeks in his Work, they being unknown to him; but the

Texts

Text is *Philo's* of *Biblis*, who having translated it into *Greek*, has perhaps adulterated the Original Text of *Santhoniathon*, as much as *Santhoniathon* has done that of *Mojes*.

But be that as it will, this Riddle must be unfolded thus: Colpia, the Voice of the Mouth of God, has procreated every thing out of his Wife Baau, i. e. thro' his Union with the Chaos or Matter. 'Tis easily discernable where he had this: Mo'es tells us, that God by his Word, created every thing in the Chaos, and produced them out of the Chaos, by saying only, *such a thing be*, let there be Light, and it was Light. I don't in the least question, but that Sanchoniathon had a certain Respect to what is said, Ch. 3. of Genes. That after Adam had sinn'd, God came to speak to him, in the cool of the Day: Here the cool Air and God's Voice are joyn'd together, whence this Authour has taken his Wind, call'd Colpia, or the Voice of the Mouth of God. The two first Rational Creatures, viz. Aeon and Protogonus, were procreated by this Colpia, and his Wife Baau; because Adam and Eve, as well as all other Creatures, were taken from the Matter, or from the Earth, by the Voice of God, i. e. by his Command and Omnipotence. Protogonus, the first Born, is questionless no other but Adam, the first of all living Men, and the first Source of humane Race; Aeon or the Age was Eve.

*Why San-
chonia-
thon calls
Adam
Protogo-
nus, and
Eve Aeon.*

But what could move him to give to *Eve* the Name of *Age*? Perhaps, because being willing to bestow Two Names upon the two First of Mankind, which might indigitate their Antiquity, and shew them to be the Sources of Humane Race; and having given the Name of *Protogonus*, which signifies the first progenerated to the Husband, he would bestow upon the Wife, for Distinctions sake, a Name signifying the same thing, under another Word. For the *name* of the *Greeks*, and the *חַיָּה* of the *Jews* signifies Eternity; a great Antiquity, or very long Duration of time. But I can furnish you with another more probable Reason, *viz.* That *Sanckoniathon*, had call'd the Wife of *Adam*, *Alemah*, which signifies a Virgin, and is written with the same Letters, and comes from the same Root as *Olam*, which signifies

nifies

nifies an Age in the *Hebrew*, and *Phenician* Language. **אָלַם**, the common Root both of *Olam* or Age, and of *Alemah* a Virgin, signifies to hide, because the Ages lay conceal'd, either in Reference to past, or to future times. And the Virgins were call'd *Alemah*, or conceal'd, because they lead a reclusive Life, and seldom appear'd in Publick. The Name of *Alemah* given to *Eve* by *Sanchoniathon*, was an ingenious Contrivance. He could not have call'd *Eve* **אָלַם**, because it was of the Masculine Gender, which could not be appropriated to a Woman, and therefore call'd her *Alemah* **אֵלֶמָה** being of the Feminine Gender of *Olam*: And it is certain, that neither the Word *αὐτογενος*, nor that of *αιων* could not be in the Text of *Sanchoniathon*, who writ in the *Hebrew* and *Phenician* Language. No doubt but that *Sanchoniathon* made use of the Word *Becao*, **בְּעָאָ** for *Adam*, signifying the first Born; and for *Eve* that of *Alemah* or a Virgin, because she was the first Virgin and Woman; 'tis probable the *Gnosticks* may have borrow'd from him their *Eones*, certain Intelligences which they say were existent before the World.

These People, says he, inhabited *Phenecia*, which was said in honour of his Country, to have produced the first of Mankind. Besides, that the terrestrial Paradise, being actually seated upon the Banks of the *Euphrates*, the first Men did actually dwell thereabouts. He says, *That finding themselves scorched by the heat of the Sun, they lifted up their Hands to Heaven towards the Sun, which they believed to be the Lord of the Heavens, and therefore call'd him Balsamen.* *Balsamen* does actually signify as much as the Lord of the Heavens in the *Hebrew* and *Phenician* Languages; and I am very sensible what it was that moved him to represent the first of Mankind, as believing the Sun the Lord of the Heavens; it was because *Moses* in his History of the Creation, says, That *GOD* made a great Luminary to rule the Day, to wit the Sun. 'Tis true, *Moses* says in the same Passage, that *GOD* made the Moon to Rule the Night, but this Government over the Night seems of little Consequence, and since the Moon visibly borrows all its Light from the Sun, 'tis no wonder if they look'd upon the Sun as the sole Lord of the Heavens. But what does he mean, when he says,

That

That by reason of the Heat, they lifted up their Hands to Heaven? I am of Opinion, that he took this Notion from what *Moses* says: That after GOD had excluded *Adam* from the Paradise, he placed at the East-entrance a Flame, or a flaming Sword, which according to *Sanchoniathon*, implies as much, as that GOD fix'd a Burning Flame on that side, which scorch'd every thing that came too near it. This Notion resembles in some Measure to that of *Tertullian*, who is of Opinion, that the Terrestrial Paradise is separated from us in the habitable World, by the uninhabited torrid Zone. *Si Paradisum nominemus locum, divine amantatis recipiendis sanctorum Spiritibus destinato, maceria quadam ignea illius Zona a notitia orbis segaegatum.* *Tostatus*, *Lyra*, and some others explain this of a Fiery Torrent, which surrounded the Terrestrial Paradise. And what wonder is it if *Sanchoniathon* did explain it of an excessive Fire and Heat, since *S. Ambrose* himself has found out a Fire there, through which the Souls are to pass on the Day of Judgment; and *Ruport* has placed there the Purgatory? Men, says *Sanchoniathon*, being sensible of the excessive Heat, lifted up their Hands towards the Sun, i. e. that they lived in the East where the Sun rises, which is evident from the Text of *Moses*, for he says, That GOD placed Cherubims with a Flaming Sword, to guard the entrance of the Paradise, on the East-side, which proves that they had chosen their dwelling place on that side. But let us see further, how *Sanchoniathon* proceeds in his way of adulterating the Sacred History, and disguising it under his Fictions.

C H A P. VI.

A Continuation of the Phenician Divinity.

The Text of *Sanchoniathon*. **F**rom the Race of *Eon* and *Protogonus*, were propagated Children Mortal like themselves, whose Names were taken from those of the Light, of the Fire and the Flame, who having found out the Fire, by striking two pieces of Wood together, did shew the use of it to Mankind. These

brought forth Sons, surpassing the ordinary Race of Mankind by far, in the Bulk of their Bodies; the Mountains where they fixt their Habitations, having borrow'd their Names from them; as the Mount Cassius, the Mount Liban, Anti Liban and Brathi. Of these Gyants were descended Memrumus and Hypsuranius, who took their Names from their Mothers, Women, who without Shame, prostituted themselves to the first they could meet with, Supposing Protogonus and *Æm* to be Adam and Eve. 'Tis certain, that the Children of Protogonus and of *Æon*, must be Cain, Abel and Seth; He says they were Mortals, like their Parents, because the Scripture says, that Adam begot Seth after his own Image and Likeness; and perhaps this Author might insert the Mortality of the Children of *Æon*, and of Protogonus, because Abel was slain by his Brother Cain. These Sons of Adam, says he, were named after the Fire, Light and Flame, because they found out the Fire, by striking two Bodies against one another, the use whereof they introduced in the World. This is an Adulteration of the Text, where Moses says, that Tubal Cain, one of the Posterity of Cain, invented the use of Fire, and making Instruments of Iron.

From these People call'd Fire, Light and Flame, were born the Gyants. 'Tis true, that from the Race of Cain and Tubal Cain, came forth those call'd Gyants by Moses, Persons of Might and Renown upon Earth; he adds that these Gyants imparted their Names to the Mountains where they inhabited. The Fragment of the Book, ascribed to Enoch, says, That the Gyants did meet upon the Mount of Hermonim, unto whom they gave that Name, from that solemn Oath, and those execrations wherewith they confirmed their Confederacy. 'Tis true, Cherem and Charema, do both in the Hebrew, and in the Phenician signifie an Oath with execration. Sanchoniathon adds, that from this Race of the Gyants, were born Memrumus and Hypsuranius. Bochart has made a Correction here, which ought not to be rejected. This Memrumus, and this Hypsuranius, are not two distinct Persons, as they are express'd in the Addition and Translation of Vigerus, 1628. Εγερνισσαν μινρμους, και ο υψουρανιος; But in the Edition of Stephanus, ο και υψουρανιος, Memrumus, other-

Mention'd
in the first
Part.

otherwise call'd *Hypsuranius*, instead of *ἱερευσάνιος* *ἱερευσάνιος*, you ought to read *ἱερευσάνιος* *ἱερευσάνιος*, was born *Samenrumus*, otherwise call'd *Hypsuranius*. The first of these Names is pure *Phenician* *שמרמ* signifying, exalted like the Heavens or exalted to the Heavens, but the second is *Greek*, signifying the same thing; and inserted by *Philo of Biblis*, to explain the Word *Samenrumus*, used by *Sanchoniathon*. This Author most miserably confounds and disfigures the true intent of the sacred History. This *Samenrumus* is mentioned in his Genealogy as descended from the Race of the Gyants, notwithstanding which, I am apt to believe either *Abel* or *Enoch* was intended by him. He calls *Enoch*, *Samenrumus*, exalted to the Heavens, because *Moses* says, *God took him, and he was no more*. If it be *Abel* whom he means by this *Samenrumus*, or exalted to Heaven, 'tis because he was more acceptable to GOD than *Cain*, and was taken out of the World by an early Death. This last Supposition seems most probable, because hereafter he speaks of the Enmity

Genesi. 6. betwixt *Memrumus*, and his Brother *Usous*. He says
 Josep. ant. that the Sons of the Gyants took the Names of the Wo-
 l. 1. c. 4. men who prostrated themselves to all; this was question-
 Aug. 1. 3. less borrow'd from that Passage of the Sacred History,
 de Civ. where it is said, that the Sons of God did Marry the
 Dei c. 4. Daughters of Men; and that from those Copulations
 & l. 15. were born the Gyants. These Women who pro-
 c. 2. stituted themselves to all, were those of *Cain's* Race,
 Tertull. call'd by *Moses*, the Daughters of Men. Most of the
 de Idol. c. Ancients were of Opinion, that these Sons of God
 9. were Angels, who defiled themselves with these Wo-
 men, and therefore look upon those Women as prosti-
 tutes, which is also the Reason *Sanchoniathon* tells
 us, that they prostituted themselves to the first
 comer.

The Text of Sanchoniathon. *Hypsuranius* or *Mesemrumus* having fix'd his Habitation in the Isle of *Tyre*, invented the Art of Building of Huts with Reeds, and the Bark of Trees, being at Enmity with his Brother *Usous*. This is the same *Usous* who introduced first, that Invention of cloathing himself with the Skins of the Beasts he had taken a Hunting. There happening a most violent Tempest in the Isle of *Tyre*, the Branches of the Trees struck against one another with such violence,

as to produce a Fire which consumed the whole Forrest. One Tree being left standing, whereof he used to cut Twigs before, he made a kind of a Boat of it; being the first who ever ventured to go to Sea. He also created two Columns in Honour of the Fire, and of the Winds, which he Worship'd, and offered them Sacrifices out of such Beasts as he took a Hunting. After the Death of *Hypsuranius* and *Usous* (the two Brothers) their posterity Consecrated to them certain Sticks of Switches or Columns, which they Worship'd, and instituted Annual Feasts to their Memory. Many Ages after *Agreus* and *Alius*, were descended of the Race of *Hypsuranius*, one whereof signifies a Hunter, the other a Fisherman; they being the Patriarchs of Hunters and Fishermen. Of these were Born two Brothers, who invented the use of Iron; one of them was call'd *Chryso*, which some say was *Vulcan*; he applied himself to Eloquence, Inchantments, and the Art of Divination; he invented also the Angle, the Line and Boats, and introduced the Art of Navigation; for which reason he was Worship'd as a god after his Death; and they gave him the Name of *Diamicus*. Some say, that the Art of building Brick-Walls was the Invention of these Brothers. These left two young Sons, one call'd *Artison*, the other the *Terrestrial*, these invented the Art of making of Bricks and Tiles out of the Earth, and to let them dry in the Sun. There is nothing sound in all this Discourse, because the Author contradicts himself; he makes *Usous* the Author of the Art of Navigation, which afterwards he ascribes to *Chryso* or *Vulcan*, one of the descendants of *Usous* and *Hypsuranius*. He makes *Vulcan* the god of the Smiths, of Eloquence and of Divination, at the same time; whereas the *Greeks* make him only the god of the Smiths. However among this Chaos of Fables, there are some glimpses of the Sacred History. *Usous* may perhaps be *Cain*, who was at enmity with his Brother *Abel*. *Usous* or *Cain*, introduced the way of wearing Cloths of the Skins of Beasts taken a Hunting; it being likely that he was addicted to Hunting, because he delighted in rural Employments, and was Wild, Cruel, and Bloody in his Inclinations, as is evident from the Murther committed upon his Brother *Abel*;

and GOD having left him after this Fact, there is no question but that his fierce Temper grew worse. He says he Worship'd the Fire and Winds; this can't be well apply'd to *Cain*, because I take it for granted, that Idolatry was a thing unknown before the Deluge, and that Impiety and Atheism were the Sins that occasioned the Deluge. From the Race of *Hypsuranius* descended the first Smiths, and those that Built Houses. He should have said of the Race of *Usous*, because *Usous* is *Cain*; and *Moses* tells us, that *Cain* himself was the first who Built a City; that *Abel* made Huts, and was the Patriarch of Shepherds. That is, he who is call'd by *Sanhoniathon* *αἴπεδς* and *αἴπος* which signifies a Field, rather than *αἴπος*, signifying Hunting. *Tubal Cain* of the Posterity of the same *Cain*, was the Patriarch of those that wrought in, or made Instruments of Iron or Brass, 'tis he who is call'd *Chryso* by *Sanhoniathon*. According to *Moses* it was *Tubal* who was the first Inventer of Musick, and the Father of all such who handle the Harp and Organ; and it is to him, that *Sanhoniathon* attributes the Invention of Eloquence, of Inchantments, and of the Art of Divination, by confounding him with *Vulcan*. What relates to the *γῆνός, αὐτόχθων*, Mr. *Bochart* explains it of *Adam*, and to speak the Truth, this Name is very applicable to him; He is call'd the Terrestrial, because *Adam* was the Son of the Earth, and Born in the place, as being framed out of the same Earth where he dwelt; But besides the Name, there is nothing that may be apply'd to *Adam*: For having represented him before, under the Name of *Protogonus*, there is no likelihood he should bring him a second time upon the Stage. What he means by *αὐτόχθων* or *Indigena*, is not easie to be guess'd at.

Εἰσὸς αἱ

The Text
of *Sanhoniathon*.

The following Text of *Sanhoniathon*, contains a tedious History of the Genealogy of the gods of the *Phenicians*, which is very different from the Genealogy and History given us by the *Greek* Divines and Poets of their gods; yet so, as that it is sufficiently discernable that they owe their rise to one Spring, i. e. so as to be sufficiently evident, that the *Greeks* have borrow'd their History of the gods from the *Phenicians*. We will rehearse only the Chief Heads, to see in which the *Phenicians* and *Greeks* either agree or disagree.

‘Of

' Of these two last mentioned, viz. *Tecknites* and
 ' *Indigenæ* were brought forth two others, one of which
 ' was call'd *Agros*, and the other *Agrotes*, *Saddai* the Field
 ' or belonging to the Field. In honour of the last, viz.
 ' *Agrotes*, they erected a most Venerable Image, and
 ' a small portable Temple, drawn by Oxen; these were
 ' also call'd *Titans*, being the same who invented
 ' the Art of Building Palaces, and making Walls
 ' round the Buildings. They left behind them *Amy-*
 ' *mus* and *Magus*, and these had for Sons, *Misor*, i. e.
 ' free without Controul, and *Sydick*, i. e. Just. The
 ' Son of *Misor* was *Taanus*, the first Inventor of Let-
 ' ters, call'd *Thoth* by the *Egyptians*, and *Thoyth*
 ' by the *Alexandrians*; and Mercury by the *Greeks*.
 ' From *Sydick* were descended the *Dioscures*, otherwise
 ' call'd the *Cabires*, or the *Corybantes*, or the gods of Διόσκυροι
 ' the *Samothracians*. The whole Text is adulterated
 by the Translator, *Philo* of *Biblis*, who certainly
 did not understand the meaning of *Sanchoniathon*;
 and *Scaliger* has very well observed, that here *Philo*
 has committed an Error, by mistaking *Shaddai* for
Sadai. The first is one of the Names given in the
 Scripture to GOD, which we Translate *Omnipotent*, Commen.
 or *subsisting of himself*. The second signifies a Field, in Fragma.
 or belonging to a Field; 'Tis from this Mistake, and C—
 the confusion of these two words, that *Agrotes* has
 got its Deity, and the Name of *Campestris*. *Shaddai*
 is erroneously translated *Agrotes*, by *Philo* of *Biblis*,
 who had only an indifferent Insight, into the *Hebrew*
 and *Phenician* Language. This Venerable Image of
 the god *Shaddai* which stood in the Temple, drawn by
 Oxen, was questionless the Ark of God, and of the
 Covenant, whose Tabernacle or Temple was trans-
 ferr'd from place to place; that he further says, That
 this Tabernacle was drawn by Oxen, is out of Igno-
 rance, the *Levites* being appointed for the transpor-
 tation of the Ark and of the Tabernacle; but this is
 a slender Mistake in an Author, who has so many o-
 ther enormous Fictions, and we have already discover-
 ed the true source of this Mistake, and in what
 manner he confounds the *Titans* with *Agros* and *A-*
grotes, and represents them as the Sons of the Ter-
 restrial *Indigenæ*. The *Greeks* speak of the *Titans*, as
 being the Sons of Heaven and Earth.

Orpheus
in Hymn.

Τῖτρες γαῖης τε καὶ οὐρανοῦ ἀγλαὰ τέκνα.

Sam. 5.
v. 7.

This Author speaks only of two *Titans*, whereas the *Greeks* have many more; of their Number were *Promethens*, *Coius*, *Pallas*, *Amytus*, *Agæon* with 100 Hands, call'd otherwise *Briareus* and *Gyges*, the reputed Son of the Sea and Earth. *Sanhoniathon* makes *Shaddai* one of the *Titans*; which Notion he has taken from thence; because the God of the *Jews*, who calls himself *Shaddai*, made open War upon all the other Deities. For the Pagan Superstitions did agree well enough among themselves; But the God of *Israel* declared a mortal Enmity against them all: From which Enmity of the *Shaddai* of the *Jews*, in opposition to the Pagan Deities, he has got the Title of the Chief of the *Titans*; who, as the Fable tells us, made War upon the gods. *Sanhoniathon* further observes, that he was call'd by the *Phenicians* θεῶν ὁ μέγιστος, the *Greatest among the Gods*; This is the God of the *Jews*, upon whom the *Phenicians* bestow'd that Title, after they had taken the *Ark*, and saw *Dagon* their god tumble down before him; and found themselves afflicted with *Emerods*, which made them declare, *The Ark of the God of Israel, shall not abide with us, for his hand is sore upon us and our god Dagon*, so they sent it back in a Chariot drawn by Heifers, whence *Sanhoniathon* questionless had this Account, That the god *Shaddai*, esteemed by the *Phenicians* the greatest among the gods, had a Temple Consecrated to him, drawn by Oxen. The god *Misor*, whom he represents free and without controul, is not here to be supposed to be the same God of the *Jews*, tho' call'd, in Reference to the same History, who says, that the God of *Israel* was sent home free, after having been detained Seven Months. 'Tis true that מִשׁוֹר, or מְשׁוֹרָה, signifies in the *Chaldean*, delivered, or delivering; whence perhaps the *Canaanites* bestow'd this Title upon the God of *Israel*, who had delivered his People from the *Egyptian* Bondage. I can't but imagine, that the whole owes its Origin to, and is taken from what happened to the *Phenicians* towards the latter Days of *Eli*, and in the beginning of the Government of *Samuel*; which made me assert before, that either *Sanhoniathon* was

no Contemporary of *Gideon*, or else this could be not his own Work. We have intimated before, that in all probability *Taanus* the Son of *Misor* must be *Moses*, the first inventor of Letters. 'Tis notorious what a strict Commerce there was betwixt God and *Moses*, who spoke to him Face to Face, as two intimate Friends do, which has given Occasion to the Fable, of his being the Son of the Great God. I am much mistaken, if the *Sydyk* or *Iust* is not taken from *Melchisedeck*, mentioned in *Genesis*, who being, according to my Opinion, a Patriarch of the *Phenicians*, whom they had made their Great God; they gave him afterwards the Name of *Baal*, as the *Romans* Worship'd him under the Name of *Jupiter*. I have spoken of this before in the first part of this Work, because this *Sydyk* is according to our Author, the Father of the *Dioscouroi*, being the Name given by the *Greeks* to the Children of *Jupiter*; and supposing the Children of *Sydyk* to be the Children of *Jupiter*, it follows, that *Sydyk* must be *Jupiter* himself. This Author makes the *Dioscouroi*, the *Corybantes*, the *Cabires*, and the gods of the *Samothracians* one and the same thing; whereas we have shewn in the preceeding Chapters, that according to the *Greek* Divinity they were quite different. For the *Dioscouroi* were *Castor* and *Pollux*, and no more than *Hero's*; but the *Cabires* and *Samothracian* gods, were Great Gods. The *Corybantes* were frequently confounded with the *Curetes*, who had educated *Jupiter*, and these were only *Demi* gods. But there appears here, as well as every where else, a most terrible confusion in the History of the Pagan gods. But let us pursue the thread of *Sancho-niathon's* History.

About the same time, says he, was born one *Elion*, which signifies the Highest; and a Woman named *Beruth*; they procreated an *Indigna*, named *Celus*, whence that noble Element which we see above our Heads, has got the name of *Celum*. He had a Sister born from the same Parents, named the *Earth*, which Name was afterwards appropriated to that Element bearing the same Name, &c. their Father, whose Name was the Highest, being kill'd by Wild Beasts, he was received, after his Death, among the gods. *Celus* after his Father's Death, succeeded

The Text
of Sancho-
niathon.

1777.

' in the Empire, and Marrying his Sister the Earth,
 ' had by her Four Children; *Ilus*, otherwise call'd
 ' *Saturn*, *Betilus*, *Dagon* the god of the Corn, and
 ' *Atlas*: But having also many more Children by
 ' other Women, his first Wife, the Earth, was so
 ' incens'd thereat, that after a thousand reproaches,
 ' she divorced her self. Notwithstanding which,
 ' *Calus* would sometimes cohabit with her by force,
 ' and then go his ways. But the Earth understanding
 ' that *Calus* intended to kill all the Children he had
 ' by her, she mustred up all her strength to protect
 ' them; and *Saturn* being come to a Man's state, by
 ' the Advice of *Mercury Trismegist*, his Secretary
 ' and Councillor, he resolv'd to revenge the outrages
 ' put upon his Mother, by *Calus*, and to oppose his
 ' sinister Designs. This *Saturn* had also Children, viz.
 ' *Proserpina* and *Minerva*. The first, viz. *Proserpina*
 ' dy'd a Virgin, and *Minerva*, with the assistance of
 ' *Mercury*, invented the double Edged Sword, and
 ' the Hallebard; *Mercury* having, by his Enchant-
 ' ments, rais'd the Courage of the followers of *Saturn*,
 ' to make War in favour of the Earth against *Calus*,
 ' *Saturn* gave Battle to his Father *Calus*, and having
 ' forced him to fly, seized upon the Throne and Em-
 ' pire. In this Battle he took the Concubine of *Calus*,
 ' who being big with Child, he gave her to his Bro-
 ' ther *Dagon*, in whose House she was delivered of a
 ' Son, named *Demaroon*; after which, *Saturn* built the
 ' City of *Biblis*, and inclosed it with a Wall. He
 ' slew and buried his Brother *Atlas*, because he was
 ' become jealous of him, &c. The followers of *Ilus*,
 ' i. e. of *Saturn*, were call'd *Elohim*, i. e. *Saturnians*;
 ' *Saturn* also slew his Son *Sadid* with his own Wea-
 ' pon, to the great Astonishment of all the gods; In
 ' the mean while the exiled *Calus*, sent *Astarte*, his
 ' eldest Daughtery with two more of her Sisters,
 ' *Rhea* and *Dione*, to make away *Saturn*; but *Saturn* ha-
 ' ving found means to gain them by his Caresses,
 ' Marry'd them. *Calus* had no sooner Intelligence
 ' thereof, but he order'd *Destiny* and *Beauty*, to make
 ' War upon *Saturn*; but having also brought over
 ' these two to his side, he kept them with him. *Calus*
 ' then found the *Betulia*, which are animated Stars,
 ' of his invention. *Astarte* bore *Saturn* Seven
 ' Daugh-

Daughters, *Titanides* or *Diana's*, and *Rhea* as many
 Sons, the youngest of which was Consecrated as
 soon as born. He also had Daughters by *Dione*,
 and two Sons by *Astarte*, viz. *Cupid* and *Love*.
Dagon having been the Inventor of the Plough and
 Corn, was call'd *Jupiter Aratarius*. One of the
Titanians brought forth a Son, named *Esculape*;
Saturn had also three other Sons, one named *Saturn*,
 the same Name with *Jupiter* his Father, *Belus* and
Apollo, *Pontus*, *Typhe*, and *Nereus*, Father to *Pontus*,
 lived much about the same time. *Neptune* and
Sydon were the Sons of *Pontus*, &c. *Demaroon*, the
 Father of *Melicartus*, otherwise call'd *Hercules*, &c.
 Furthermore, *Saturn* after having sat on the Throne
 One and Thirty Years, surprized his Father in a
 certain place, cut off his Privy Parts near the
 Springs of a certain River, so that his Spirits being
 quite spent, the Blood that issued from the Wound,
 did mix with the adjacent Springs and Rivers; they
 shew the place to this Day, &c. *Astarte* call'd also
 the Grearest, *Jupiter*, *Demaroon*, and *Adodus* the
 King of the gods, reign'd in these Countries, by the
 Consent of *Saturn*; *Astarte* used to wear upon her
 own Head, the Head of a Bullock, as an Ensign of
 her Sovereignty. As she was travelling, about to
 take a view of the World, she saw a Star falling
 from Heaven, which she Kill'd, and Consecrated in
 the Isle of *Tyre*; the *Phenicians* saw she was *Venus*.
Saturn taking a view of the World, bestow'd upon
Minerva, as her own Propriety, the Country of
Athens, and commiserating the Desolation of that
 Country, by a most virulent Plague, he did, to
 appease his Fathers Wrath, Sacrifice his only Son,
 cut off his own Privy parts, and obliged his follo-
 wers to do the same. Not long after, he Deify'd
Muth, his Son by *Rhea*, and these were the same
 call'd by the *Phenicians* sometimes *Pluro* —. After
 this, *Saturn* made also a Present to the Goddess *Baalus*,
 otherwise call'd *Dione* of the City of *Biblis*, and to
Neptune, to the *Cabires*, to the *Agrates*, and to the
 Fishermen of the City of *Bezuth*, where they Con-
 secrated the Reliques of *Pontus*. *Saturn* coming in-
 to the South, he Constituted *Taanus* King of all
Egypt: This is what the Seven Brothers, the *Ca-*
bires,

Instead of
 asisa, you
 must read
 asépiay, a
 kind of an
 Eagle
 which she
 kill'd, &c.
 Bochart
 Phaleg. 2.
 part 1. 3.
 7.

‘ *bires*, the Sons of *Sydea* and *Esculape* the Eighth,
 ‘ have left behind them in their Written Monuments,
 ‘ by the Command of *Taautus* himself.

These are the Chief Heads of the Divinity of the *Phenicians*, or of the *Canaanites*, and the true Origin of the Gods, according to *Philo* of *Biblis*, who further adds, that the *Greeks*, the most polite and most ingenious of all other Nations, have apply’d the same to their own Divinity, yet not without the Addition of an almost incredible Number of Fables, to divert the Mind and Ears of their Auditors, and to serve as Embellishments to their History. ’Tis from this Fabulous thing that *Hesiod* and the other Poets have borrow’d their Fictions, which they have publish’d to the World, such as the Combats of the *Titans* and *Gyants*, and such like Relations, to conceal the real Truth of Things. ’Tis evident that the *Greeks* have built upon this Fabulous Foundation, which they had got from the *Phenicians* and *Canaanites*, which they have augmented with an infinite Number of Fables of their own. But it is absolutely false, that the Fables of the Combat of the *Titans*, and of the *Gyants*, were the Inventions of the *Greeks*, as some will have it: It being certain, that they were transmitted to them from the East, from the History of the *Gyants* of the Deluge, and from the Tower of *Babal*. This Genealogy is quite different from that of the *Greeks*. *Hesiod* indeed agrees with the *Phenicians* and *Canaanites* in this, That he makes *Saturn* the Son of *Cælus* and of the *Earth*. But *Plato* makes *Saturn* the Son of the *Ocean* and of *Thetis*; and Grand-Son to *Cælus* and the *Earth*. *Ocean* and *Thetis*, says he, were Children of *Cælus* and of the *Earth*, and *Ocean* and *Thetis* begot *Phorcis*, *Saturn* and *Rhea*, with many others besides them. *Jupiter* was begot by *Saturn* and *Rhea*, as also *Juno* with all the rest, known be to their Brothers. Instead of that, our *Phenician* Author makes *Proserpina* and *Minerva*, immediately the Daughters of *Saturn*, the *Greeks* say they were the Daughters of *Jupiter*. In the Divinity of the *Greeks*, *Cupid*, or *Love*, is commonly the Son of *Venus* and *Mars*, tho’ some also give him other Parents; For *Hesiod* makes him the Son of *Chaos* and the *Earth*, the two most Ancient among the

In Timio.

In Theogonia.

In avibus.

the Gods; and *Aristophanes*, has the following Passage concerning *Cupid*: *There was a Chaos, and a profound Night, Erebus was very Black and Dark, the Hell very large and deep. There was not extant, either Earth, or Air or Heaven; Then the Night with her Dark Wings produced an Egg in the Bosom of Erebus, whence came forth, by the help of the Hours, that desirable Love.* Others say he was the Son of *Veuns* and *Calus*, but our *Phenician* Author makes him the Son of *Saturn* and *Dione*, which *Dione* is *Venus*. Thus you see what considerable Difference there is betwixt the *Phenicians* and *Greeks*, which may be easily discovered by any Body, tho' but indifferently versed in their Fables; and therefore we will not enlarge any further upon this Head: But notwithstanding this difference, they contain one and the same Divinity, it being certain, that neither *Sancho-niathon*, nor *Philo* of *Biblis*, differ more from the *Greeks*, than the *Greeks* do among themselves; nothing being more disagreeing, or more various, than the several Relations of the Pagans, of the same Deity; there being not so much as one, unto whom they don't attribute different Parentages, according to the Opinion of their several Authors, who are also no less various in the Relations of their Adventures; We ought to take this as a Fundamental Maxim, That the Divinity of the *Phenicians* and *Canaanites*, is the same with that of the *Greeks*, without which, all the trouble we shall give our selves hereafter, to discover all the *Greek* and *Roman* Gods in those supposititious Deities mentioned in the Scripture, would be Fruitless and in Vain. The Text of *Sancho-niathon* might very well deserve a much larger Catalogue here, were it not, that we shall have Occasion to enlarge our selves further upon it, in those several Passages of this Work, where we shall treat in particular, of each of the supposititious Deities of the *Phenicians*; wherefore to avoid needless Repetitions, we will not here enter upon a peculiar Explanation of these Fables; however, before we come to a Conclusion, it is worth our Observation, that the Names of *Saturn*, *Jupiter*, of *Proserpina*, *Minerva*, of *Hercules*, *Neptune*, and the rest of the Names of the supposititious Gods, i. e. the *Greek* Names of the sup-

supposititious Deities, mentioned by *Sanchoniathon*, were not so much as known among the *Phenicians*; But *Philo of Biblis*, the Translator of *Sanchoniathon*, has translated these Names of the gods, and put them instead of the *Phenician* Names, which would have seem'd Barbarous to the *Greeks*, for whose sake he translated the Work; and therefore he put the *Greek* Names in their places. The god call'd by *Sanchoniathon*, *Moloch*, he calls *Saturn* or *Κρόνος*; Another call'd by him *Baal*, *Philo of Biblis* calls *Jupiter* or *Ζεύς* and so with the rest. He having thought fit to retain only a few *Phenician* Names in the Genealogy of their gods; as that of *Dagon*, that of *Astarte*, that of *Baaltis*, and some few more, which are better known among the *Greeks* than the rest. You may also make this further Observation; That what we read in this Fragment, is not near, all what the *Greeks* have borrow'd from the Divinity of the *Phenicians*; it being certain that they have many more things taken thence, inserted in their Divinity, as we shall see hereafter.

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OF THE
Idols and Idolatries
OF THE
STR I A N S and J E W S.
The Second Treatise of the
Teraphims.

C H A P. I.

*The Passages of the Old Testament, wherein
mention is made of the Teraphims.*

WE are now entring upon a particular enquiry into those *Idolatries*, by which God's People were lead away from the True Worship, and wherewith the Holy Land was defiled. Tho' we don't propose to our selves, to treat of these *Idolatries* in the same order, as they are mentioned in the Scripture, yet I think we can't begin with any thing more properly, than with that sort of *Idolatry*, which is first mentioned in the Scripture, viz. with the *Teraphims*; this being the first Name given to an *Idol*, even in the first Book of *Moses* call'd *Genesis*, in the Account given of the Separation of *Jacob* and *Jabin* his Father-in-Law. We will here begin with the same Method we intend to pursue for the future, to wit; first, to relate all the Passages of the Text, where mention is made of that *Idol*, we intend to treat of in particular; because this general view of all the Passages relating to the same *Idol*, and their comparing with one another, will lead us in the true Discovery of what we desire to know.

Jacob

- The Passages where Mention is made of the Teraphims.* Jacob being resolved to depart from his Father-in-law's House, without taking his leave from him; Rachel his Wife had a mind to carry away the gods of Laban her Father; these were the *Teraphims*. It is somewhat difficult to guess what her Design was in so doing; whether it was to worship these Supposititious Deities, because she was not quite weaned from Idolatry; or whether to revenge her self upon her Father, by whom she thought her self not well used: The last seems to me the most probable. But be it as it will, *Moses* says, *Laban went to shear his Sheep, and Rachel had stoln the Images that were her Fathers.* Laban going in pursuit of Jacob, overtakes and tells him, *wherefore hast thou stoln my gods?* Then Laban searching all the Tents belonging to Jacob's Family, Rachel in the mean while takes the *Teraphims* (or Images) and having put them into the Camels Furniture, sat upon them. In the Book of the Judges, we find in the History of *Micah*, of Mount Ephraim, the same Idol mentioned: The Mother of this *Micah*, and he, caused to be made a graven Image, and a molten Image, and they were in the House of *Micah*; and the Man *Micah* had an House of Gods, and made an Ephod and Teraphim, and Consecrated one of his Sons, who became his Priest. And in the next following Chapter, mention is made again of the *Teraphims*. The *Danites* having form'd a Design of Surprizing *Laish*, they sent out five Men as Spies; these five Men, in their Journey, passing near the House of *Micah*, and meeting with the *Levite* belonging to *Micah*, to attend the Service of his *Teraphims*, they desire him to ask Counsel of God, i. e. the *Teraphims*, concerning the Success of their intended Enterprize: Ask Counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. After the Return of these five Spies, the whole Tribe of *Dan* being met together to seize upon *Laish*; in their way, passing near *Micah's* House, the five Spies say to their Brethren; Do ye know that there is in this House an Ephod and Teraphim, and a molten Image? Consider what you have to do. Hereupon, by the unanimous Consent of the Children of *Dan*; these five Men came into *Micah's* House to take away the graven Image, and the Ephod, and the Teraphim, and the
- Gen. 31.
v. 19.
v. 30.
v. 34.
Jud. 17.
v. 4, 5.
Ch. 18.
v. 5.
v. 14.

the molten Image; and perswade the Priest to go along with them. Micah following them, as Laban did Jacob, tells them in the same manner as he did; Te have taken away my gods, which I made, and the Priest, and are gone away. We read in the first Book of Samuel, that when Saul was for excusing himself, for having spar'd some of the best Cattle of the Amalekites against God's Command, who ordered all the Men, Women and Children to be put to the Sword: The Prophet tells him, Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity (Teraphim) and Idolatry. When Saul was in pursuit of David to kill him, his Wife Michal let him down thro' a Window; and Michal took an Image (Teraphim) and laid it in the Bed, and put a Pillow of Goats Hair for his Bolster, and covered it with a Cloath. The Sacred History tells us of Josiah, that he put away the Workers into familiar Spirits, the Wizards and the Images (Teraphims). 1 Sam. 15. 23. 1 Sam. 19. 23. 2 Rev. 23, 24.

The Prophet Ezekiel says, in his 21st. Chap. The King of Babylon stood at the parting of the Way, at the Head of the two ways to use Divination, he made his Arrows bright, he consulted with Images (Teraphim) he look'd in the Liver. The Prophet Hosea, in the 3d. Chap. of his Revelations, representing the future miserable State of the Israelites, says, The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. And the Prophet Zechariah speaks of these Idols in the following Words:

And the Idols (Teraphim) have spoken Vanity, and the Diviners have seen a Lie, and have told false Dreams, they comfort in vain. These are the Passages of the Old Testament, where mention is made of the Teraphims. The Chaldean Paraphrasts have most commonly express'd this Word by, that of צלמנין, which signifies Images; or by that of דמא'י, signifying a Resemblance. One Jonathan has explain'd it by the Word טעוה, which signifies an Idol, viz. in the 15th Chap. of the 1st. of Samuel perhaps in imitation of the Chaldean Paraphrast. The Geneva Translation has explain'd it by the Word Marmousets: The Greek Interpreters Zach. 10. 2.

preters call'd the LXX, frequently use the Word *θεραφιδιμ*, sometimes in the singular Number, as in the 17th Chap. of the *Judges*; sometimes in the plural, as in the 15th Chap. of *1 Sam.* In the History of *Laban* they have translated this Word by that of *ἱδωλα*; but in the History of *Michal*, who put a *Teraphim* in the Bed, instead of *David* her Husband, they have translated it in a peculiar way, and express'd it by the Word *κενοτάφια*, signifying a false empty Grave. In the 21st of *Ezekiel* they have translated *Teraphim* by *γλυπιδι*, and in *Hosea*, by *δῆλοι*, which signifies *Manifestators*, i. e. who pronounced Oracles; and in *Zachariah* by *ἀποθεγνόμενοι*, i. e. those that talk or speak.

But before we can promise our selves all the necessary Satisfaction, concerning the enquiring into those *Teraphims*, I believe it may be requisite to give an Historical Abridgement of the different Opinions of the Authours upon this Head.

CHAP. II.

An Historical Account of the different Opinions of the Jews and Christians (both Ancient and Modern) concerning these Teraphims.

Pirckei Rabbi, E-
liezer. c. 36. Elie-
zer Kab-
bi's Opini-
on.

THE Ancient Jews represent them as a kind of most abominable Necromancy, one of them gives us the following Description of them.

‘ They kill’d the first Born of a Family, and cutting off his Head, did embalm it with Oil and Salt; then they engraved the Name of some Evil Spirit, upon a Plate of Gold, and putting it under the Tongue of the embalmed Head, fastned the same in a Wall, and then appearing before it with Lamps, and worshipping it, the Head spoke to them. Hence it is, that the *Teraphims* are said to have spoken; according as it is written, *The Teraphims have spoken Vanity.* And for this Reason

son it was, that *Rachel* did steal them, for fear they should discover to *Laban*, what way *Jacob* had taken; as also to extirpate Idolatry out of her Fathers House. *Jacob*, who knew nothing of the Matter, said, *with whom soever are found the Teraphim, let him not live*; which coming from the Mouth of a just Man, is like what comes from an Angel, which was the Occasion of *Rachels* Death, in Child-Bed, not long after, as it is written, *and her Soul left her, and she died*. *Gaffarel* ascribes a quite different Opinion from this to *Rabbi Eliezere*, a certain Sign, that he never read him. A certain Ancient *Caldean* Paraphrast, in his Paraphrase upon *Genesis* is of the same Opinion; as also *Elias* the *German*, among the Modern *Jews*. *Elias* in But this Opinion carries not the least Resemblance *Thesbi* in of Truth along with it; there being not the least voce The- Probability, that *Jacob* would have tarry'd in *La-raphim*. *ban's* House, if such an execrable and detestable piece of *Magick* had been practis'd there.

There are others among the *Jews*, who are of Opinion that these *Teraphims* were a sort of Plates or Tables of Brass, contriv'd by a Mixture of *Magick* and *Astrology*, not unlike a Sun-Dial; in which Tables you might find the Moments fit for Divination. The Author of this Opinion, is said to have been a certain *Rabbi* named *Moses Ben Nachmani*; as also to another *Rabbi* *Beclai*, in his Commentaries upon *Genesis*. *Gaffarel* ascribes it to *Aben-Ezra*, but erroneously; because this *Rabbi*, upon *Genesis*, does indeed mention, but at the same time rejects it. For this Opinion contains a notorious Falsehood; it being evident, That the *Teraphims* were emboss'd Figures or Statues, and not engraven upon Plates.

The most general received Opinion among the *Jews* is, That the *Teraphims* were either Humane Figures, or a mystical Mixture of Man and certain Animals, made under certain Constellations; by the Influence of which Constellations, the Figures or Statues were endued with a Virtue of speaking, when they were consulted concerning certain obscure Matters. This is the Opinion which *Gaffarel* The cont- attributes to *Rabbi Eliezer*, but does not in mon Ovi- the least belong to him, but to most of the Modern nion of the *Jews*, *Jews*.

Jews, to Solomon Jarchi, upon Hosea and Genesis, and especially of *Aben Ezra*, whose Words taken out of his Commentary upon *Gen. Chap. 31.* we will insert here : ‘ Some are of Opinion, that the *Teraphims* are certain Brass Instruments, made to distinguish the Divisions of the Hours. Others say, that the Astrologers are acquainted with an Art of making Figures, which have a Vertue of speaking at certain Hours. This Opinion they found upon the Text of *Zachariah*, where it is said, *The Teraphims have spoken Vanity.* But that is not the true Sense ; I believe the *Teraphims* were Humane Figures, made to receive the Vertue of the superiour Bodies : But I am ignorant how they use them. That the *Teraphims* had a Humane Shape, is evident from the History of *Michal*, the Daughter of *Saul*, who put a *Teraphim* in *David's* Bed to deceive the Guards sent to watch *David* in his Bed. *Rabbi David Kimchi* cites the Words of *Aben Ezra*, and seems to be of the same Opinion, being that which carries the most probability along with it ; which is also embraced by most of the Modern Christians. *Tostatus* represents these Figures thus : *These were Heads of Metal made at certain times, under certain Aspects or Constellations, and under certain Conjunctions of the Planets, whereby the Vertue of the Celestial Bodies being communicated to these Heads, they were rendered capable of answering those that consulted them : This was accomplish'd, partly by Astrology, partly by Nigromancy.* *Albertus Magnus*, a *Jacobine Fryar*, and of the Brotherhood of the Preachers, had made such a Head, which was broken to pieces one Day, by *S. Thomas* his Disciple.

1 Sam.
c. 19.
to Zach.
c. 10.

De Gest. William of Malborough, an English Historian, relates of one *Gerbert*, who being first Archbishop of *Rheims*, and afterwards of *Ravenna*, and was exalted to the Papal Chair, under the Name of *Sylvester II.* But not under the Name of *John XV.* as this Author relates it ; That he cast a Head, like the Head of a Statue, under certain Constellations of the Stars, when all the Planets re-commence their Course. This Head did never speak unless when ask'd, and then never fail'd to speak the Truth by a simple Affirmative,

or

or Negative. As for Example; when Gerbert ask'd it, Shall I be Pope? It answer'd, Yes. When he ask'd it, Shall I die before I say Mass at Jerusalem? The Head answer'd, No. The good Father Pope, who verily believed he should not die, till after he had sung Mass at Jerusalem, would perhaps have made no great haste to have come near that City; but he was deceived by his Demon; for there being a Chapel at Rome, call'd Jerusalem, the Pope happened to say Mass there, and died immediately after. These Heads have a great Affinity with the *Talismans* of the *Arabians*; tho' this Opinion is maintained by several Authors of great Fame, and that *Selde* himself seems to incline that way; I must nevertheless reject it, it being founded upon no Antiquity, but only a modern Invention, which has no Foundation in those Texts that speak of the *Teraphims*.

Gaffarel, among the Modern Authors, denies these *Teraphims* to have been Idols; pretending they were Sacred Images belonging to the Priesthood, and the same Figures, call'd *Cherubims*, and *Seraphims*; so that those Figures that overshadowed the *Ark*, and which mystically represented the Angels, are, as he would have it, call'd sometimes *Cherubims*, sometimes *Seraphims*, and sometimes *Teraphims*. 'Tis true, that in the *Caldaick*, the *Shin* is often changed into a *Thau*, the *Caldeans* call *תור* *Thor*, what in the *Hebrew* is call'd an Ox; according to which, they say, what in the *Caldaick* was *Teraphims*, was in the *Hebrew* express'd by *Seraphims*. This *Gaffarel* has taken from *Monceus*, who tells us, that the *Teraphims* of *Micah* were the Figures of *Cherubims*; and that these *Cherubims* were of the Shape of a Calf, or of an Ox; and that consequently the *Teraphims* were not the Figures of Idols, the Use of which was forbidden by the Law. But the Authority of these two Writers, is not of any Weight with me; *Gaffarel* has no Judgment, and fills his Works up with false Quotations.

As for *Monceus*, he is a great Talker; 'tis true, he is not destitute of Sense, and has some Knowledge in the Holy Scripture, but wants most of those Qualifications, required to venture upon a Criticism upon the Holy Scripture; but above all,

In Curio-
sitat. in
audit.

De vitul.
aureo l.
i. c. 20.

The Cha-
racter of
Monceus.

Hieron in
3. Hof.

he was not versed in the *Jewish* Affairs, and could not so much as read *Hebrew*. For the rest, he stuffs his Writings with many superfluous Matters; so that I think that the *English* Collectors have done him too much Honour, in inserting his Treatise of the *Golden Calf*, in their Critical Collections; but these two Writers, who in themselves can challenge but little, are back'd by the Testimony of a great Author, I mean by *S. Jerome*, who seems to assert the same thing in his Commentary upon *Hosea*, where the Prophet says, *That Israel shall be without an Ephod, and without Teraphim*: For he says, that by the *Teraphim* must be understood, either the *Cherubim*, or the *Urim* and *Thummim*. *Teraphim* proprie appellantur Μορφώματα, id est figura, & simulacra, quae nos possumus in praesenti duntaxat loco, *Cherubini* & *Seraphini*, sive alia quae in Templi ornamenta fieri iussa sunt, dicere. And soon after he adds: *Sine Ephod & Theraphim, i. e. instrumentis Sacerdotalis habitus*. First it is to be observed, that *S. Jerome* owns, that the Word *Teraphim* is not spoken in a good Sense, except in this Passage of *Hosea*, in praesenti duntaxat loco, says he: For in his Question upon *Genesis*, he confesses the *Teraphims* to be Idols. *Ubi nunc Idola legimus, Theraphim in Hebraeo scriptum est, quae Aquila Μορφώματα, id est, figuras, vel imagines interpretatur*. What induced *S. Jerome* to believe, That in this Passage of *Hosea*, the Word *Teraphim* ought to be taken in a good Sense, is the Authority of the *LXX.* who have in this Passage, translated it by the Word *Ἰμάρι*, which the same Interpreters have made use of to translate the Name of *Urim* and *Thummim*; so that according to the Intention of these *Greek* Interpreters, this Passage of *Hosea* must be interpreted thus: *They shall be without Ephod, which is the Ornament of the High Priest; and without Urim and Thummim, which is the Instrument put into the Ephod, in order to deliver the Oracle, i. e. they shall be despoiled of the Spirit of Prophecy*. I say, it was the Authority of the *LXX.* that raised an Opinion in *S. Jerome*, that in this Place the *Teraphim* was the *Urim* and *Thummim*. *Verum quia LXX. Ἰμάρι interpretati sunt, pro quibus Aquila & Theodotio φάτισμας transtulerunt, & haec ipsa sunt in λογείῳ, sive*

In cap. 3.
Hof.

five Rationali. Hoc intelligimus quod in pectore, & corde Pontificis ἀλήθεια καὶ φωτισμός, id est veritas & doctrina inesse debeat.

But it is worth Observation, that S. Jerome does not assert the *Teraphims* to have been the Figures of *Cherubims*: To know his real Sentiment upon this Head, you must peruse his Epistle to *Marcella*, whereof I will give you the summary Heads, thinking it unnecessary to copy the whole Passage, which is very long. (1.) He says, That *Aquila* has translated this Word by that of *μορφώματα*. (2.) That in *Hosea* the LXX. have translated it, by the Word *σηλολ*, signifying Manifestations, by way of allusion to the *Urim* and *Thummim*, which was within the *Ephod* of the High Priest. (3.) That the Word *Teraphim* signifies *Figurationes, vel figuras, & varia opera, i. e.* Lace Work, Embroidered and Flower Work, which was in the Pontifical Habit of the High Priest, and on his Breast Piece, where was the *Urim* and *Thummim*. (4.) Thus, in the History of *Micah*, in the Book of the Judges, the *Ephod* and the *Teraphim* must be taken together; as likewise in the Passage of *Hosea*, whereby the *Ephod* must be understood an Embroidered, Flower Work; *Micah* made an *Ephod* and a *Teraphim*, i. e. he made an *Ephod* of *Teraphim* Work, i. e. Lace, Embroidered and Flower'd. The *Israelites* shall be without an *Ephod*, i. e. they shall have no Sacerdotal Vestments of curious Needle-work, like the *Urim* and *Thummim*. (5.) S. Jerome further says, That the Word *Teraphim* has the same Signification with the Word כְּרֻבִים, not when the Word *Kerubim* signifies an Animal, but when it is taken for *Plumaria arte contexta*; for he pretends that the Word כְּרֻבִים, written without, signifies not a Mystical Animal, but *opus varium & depictum*, a Book with various Colours; and that with the *Vav*, it signifies a Mystical Animal; and thus *Teraphim* does not signify the same thing as *Kerubim*. I have taken this trouble to uncipher this Passage of S. Jerome, not so much for *Gaffarel's* sake, but on Account of the Learned *Grotius*, who says, *Cherubinorum habuisse formam Theraphim* censet *Hieronymus ad Marcellam*, & in lib. Jud. Sam. 22. 10 & 12 Sam. 6. 24. I am well assur'd, that

in this Passage *Grotius* cites *S. Jerome*, upon the Credit of *Gaffarel*, and that in so careless a manner, *An Error* that he cites *S. Jerome's* Commentaries upon the two of *Gro-* First Books of *Samuel*, which were never Extant, *tius.* barely because he found it thus quoted in the Margin, by *Gaffarel*; which may serve as an Instance, That Great Men are not always Originals, but that they copy sometimes without much foresight, and that from very indifferent Authors. For the rest, I refer the Reader to *S. Jerome* himself, where every one may be convinced, that he treats it just as I have represented the Matter.

In dissert. *Spencer*, a Learned *English* Man, is of an Opini-
de Uriin mon not very remote from this; he believes the
& Thum- *Teraphims*, and the *Urim* and *Thummim*, to be one
mim. and the same thing, viz. certain small Images, in humane Shape, fastened in the Breast-plate of the High Priest, by which God, or the Angels, by God's Order, did deliver their Oracles. He owns, that the most ancient *Teraphims* were the handy Work of the *Pagans*, i. e. of the *Chaldeans* and *Agyptians*; and that they were small Images of Men, used as Magical Instruments, whereby the Devil delivered his Oracles; but he tells us, that *Moses* did borrow this from the *Pagans*, as he did most of the other Ceremonies prescribed in the Law; and that in Imitation of these *Teraphims* of the *Chaldeans*, he made small Images of Men, which were put within the Breast-plate of the High Priest, when he was to consult God. *Moses*, says he, gave these Images a New Name, viz. *Urim* and *Thummim*; notwithstanding which, they still retained their Old Name with the New one given them by *Moses*. His chief Argument is taken from the Words of *Hosea*, when the Prophet says, That the *Israelites* shall be without *Ephod*, and without *Teraphims*. He says that these Words imply the *Teraphim* to have appertained to the *Ephod*; and that *Hosea* intended, by these Words, that they were to lose the *Urim* and *Thummim*, and were to be without the Sacred *Ephod*, made by *Moses*, in which was the *Urim* and *Thummim*, otherwise call'd *Teraphim*. He further says, That the *Ephod*, and the *Teraphim* of *Micha*, were made in Imitation of the *Ephod*,
and

and of the *Urim* and *Thummim* of *Moses*, i. e. It was a Sacerdotal Vestment in the Breast-plate, whereof were put these small Images that delivered the Oracles. The wrong Interpretation of this Passage of *Hosea*, has occasion'd the before-mentioned Error in *Gaffarel*, *Moncaus*, *Spencer*, and of *S. Jerome*; and the common Source of this Error is, that they have imagined the *Teraphims* to have been mention'd in a good Sense by *Hosea*; because, as they say, God intended to let the *Israelites* know, that they were to be, for a long time, without the *Mosaick* Worship. But the Truth is, that God intended to give us an exact Description of the present State of the Modern *Jews*, without God, as well the True or a Suppositious one, without Idolatry, but also with a false Worship; God says, on one side, *non ipsis erit Ephod, neq; וברה, sacrificium, i. e.* No true *Mosaick* Worship, according to the Law; and on the other Hand, *they shall be without מצבה, a Statue nor Teraphim, without Statue or Teraphim, i. e.* They shall be Idolators nor *Pagans* addicted to Magicks. That the *Teraphims* could not be intended in a good Sense, is apparent from the Word *Matseva*, a Statue, which never bears a good Signification, when it is to be apply'd to any thing that is to be Worship'd; so that the true Sense of this Passage is, *Time will come, when for many Ages you shall neither worship the Statues, nor the true God; neither consult the false Oracles of Teraphims, nor ask Counsel of God, by the Urim and Thummim, which are within the Ephod.* This is the Interpretation of *Kimchi*, the Words whereof we shall insert anon.

These Three Opinions of *Moncaus*, of *Gaffarel*, and of *Spencer*, are pass'd all probability; and that of *Spencer*, favours somewhat of Impiety; we have said something of it before, in the Second Part of this Work, where we treated of the *Ark*, and of the *Cherubims*. *Moncaus* and *Gaffarel* say, that these *Teraphims* were the Figures of the *Cherubims*, resembling those, which *Moses* and *Aaron*, and the Ancients of *Israel* saw when the Glory of God appear'd to them; as the same is mentioned in the 24th Chap. of *Exod. v. 9.* *Then went up Moses and Aaron, Nadab and Abihu, and Seventy of the Elders of Israel;*

rael; and they saw the God of Israel, and there was under his Feet, as it were, a paved Work of a Sapphire Stone, &c. They say that God appear'd to them in the same Shape as he appear'd to *Ezekiel*, environ'd with Four Animals, with the Head of an Ox, a Lyon, of an Eagle, and of a Man; and that over them God was seated on a Throne of Sapphire, as it is described by *Ezekiel*; *And above the Firmament, that was over their Heads, was the Likeness of a Throne, as the appearance of a Sapphire Stone; and upon the Likeness of the Throne, was the Likeness as the Appearance of a Man, above upon it.* It seems very probable to me, that God did actually appear to *Moses*, and to the Elders of *Israel*, in a Shape, resembling very near, that in the Vision of *Ezekiel*; but I can't, for all this, find the least Reason, why, as *Moncaus* will have it, that Figure of an Ox, under which *Aaron* made the *Israelites* worship God, shou'd be taken from thence? And much less, why the *Teraphims* should derive their Origin from thence? I would fain know, who taught *Laban* to make his *Teraphims*; certainly he could not take it from a Vision, which was not to appear till about Three Hundred or Four Hundred Years after. What is supposed by some Authors, viz. that the *Teraphims* were Emblems of the true God; and that under these Emblems, they worship'd the God of the Creator of Heaven and Earth, is notoriously false, and contradicted by the true Sense of all such Texts as make mention of the *Teraphims*; it being evident, that they were not only Idols, but even the worst of Idols; by the means of which, they exercised their Magical Art. For this Reason it was, that the good King *Josiah* did put them away as one of the *Pagan* Abominations. And when *Samuel* came to *Saul*, to represent to him his Crime, and how highly God was displeased with his Disobedience, he compares his Crime to the Worshipping of the *Teraphims*; *Stubbornness is as the Sin of the Teraphim.*

What relates to the Opinion of *Spencer*, that the *Teraphims* were little Images of humane Shape, which delivered their Oracles among the *Pagans*: the same is not improbable, as we shall see anon.

But

But to assert, That God did imitate this Abomination, and that the *Urim* and *Thummim* were Images of the *Teraphims*, put into the Breast-plate of the Priest, favours all over of Impiety. If there is any thing in the *Teraphims* of the *Paganism*, which has some Relation to what was practised by the Law of God, there is much more Reason to imagine, that the Devil should imitate God, than that God should imitate the Devil; I wonder how it cou'd enter into the Thought of any Man, that God by this Method, shou'd authorise the Magical Abominations of the *Pagans*, who have constantly made use of these little Images in their Sorceries.

C H A P III.

The First Teraphims were only simple Idols, without Magick; whence came the Lares or Domestick Gods; Noah and Shem were the Teraphims of Laban.

Since we have been obliged to disagree from whatever has been asserted hitherto, concerning the *Teraphims*, let us see whether we can hit nearer to the Mark. First of all, I suppose, with *Aben Ezra*, that it is sufficiently evident, from the History of *Michal*, who laid a *Teraphim* in *David's* Bed, that the *Teraphims* were of a humane Shape; it being ridiculous to suppose that she could make use of any others, whom she intended to deceive those sent to guard his Chamber and Bed; it being absolutely requisite, that at least, at a Distance, they shou'd see something of a humane Shape, which they might mistake for *David*.

Secondly, It is most certain and evident from *The Teraphims were* the Scripture, That the *Teraphims* were made use of as Magical Instruments, to know future and obscure Matters. This is very apparent from the 21. *Magical Instruments.* Chap. of *Ezekiel*, where the King of *Babylon* is introduced,

roduced, making use of divers sorts of Sorceries ; he enquires after Divinations, he consults the Liver of the Victims, and asks Counsel of the Teraphims. And the Prophet *Zachariah* says, *The Teraphims have spoken lies, and have delivered false oracles ; they did then deliver Oracles.* (3.) The same is proved by the Passage of *Hosea*, *They shall be many days without Ephod, and without Teraphims, i. e. they shall have no Oracle to ask Counsel of, neither true nor false ; neither godly nor devilish : No Ephod to consult Urim and Thummim ; no Teraphims to take the Divinations of the Demons ; and by their Assistance, to be instructed of future Events.* Nothing can be better, or more clearly express'd, than what *David Kimchi*, in his Commentary, says upon this Passage: *The Prophet, says he, gives us a true Portraicture of the time of the Captivity, wherein we now live. We are without a King, being subject to the Government of the Kings and Princes of the Nations. We have no Sacrifices to offer to the true God ; neither any Statue, nor Idol, set up in Honour of the suppositious gods. We are without the Holy Ephod, to foretel us future Accidents, by Urim and Thummim ; as also without Teraphims, consecrated to the Idols, who instruct those that confide in them, in what is likely to befall them. This is the State of our Captivity.* (4.) The History of *Micah* and his *Teraphims*, sufficiently evinces, that they made use of these *Teraphims* in their Divinations ; for the five Spies of the *Danites*, told the Priest who attended the *Teraphims* ; *Ask Counsel, we pray thee, of God, whether our way shall be prosperous, &c.* Ask Counsel of God, i. e. of the *Teraphims*, or the Oracle. *Samuel*, when he rebuked *Saul*, compares his Sin to Divination and *Teraphims* ; whence it is apparent, that the *Teraphims* were a kind of Magical Instruments used in Divinations ; when the sacred History gives us an account of what *Josiah* did to purge the Land of the Abominations of the Pagans ; the *Teraphims* are not put among the Number of the Idols, but among the Sorceries and Magical Instruments. *He put away the Workers into familiar Spirits, the Wizards and the Teraphims.* Thus you see two things proved ; (1.) That the *Teraphims* were of a humane Shape. (2.)

That

In *Hos. c.*
3.

That these Figures were Magical Instruments, and used for Divinations.

(3.) The Third, which is, in my Opinion, no *The Tera-* less certain than the two proceeding, is, That origi- *phims ori-* nally the *Teraphims* were no Magical Instruments. *ginally no* As for Instance; I can scarce perswade my self, that *Magical* the *Teraphims* of *Laban* were Magical Instruments, *Instru-* because I can't believe that so pious and holy a *ments.* Man as *Jacob* was, would have staid in a House, where they practised such an abominable kind of *Negromancy*; neither can I imagine, that *Rachel* would have troubled her self about Magical Instruments. I am apt to believe the *Teraphims* were originally only simple Simulacres or Images, which they worship'd, as the *Pagans* did the other Images, i. e. as Emblems, or Resemblances of the Invisible God, conceived to be absent, or at great Distance, whom they had made the Object of their Adoration. Wherefore *Laban* calls them simply *his Gods*; *Why hast thou stoln my Gods*? I don't in the least question, but that the Greek Word *θεραπεύειν* *therapeuein*, which signifies to *serve* and *worship*, is derived from the Word *Teraphim*; which further convinces me, That in the beginning, the *Teraphims* were no more than Objects of Adoration.

(4.) It being taken for granted, that the *Tera-* *phims* were no more than simple Images, it ought to be inquired into, who were represented by them. 'Tis not probable, that they were the Representa- *The Tera-* tions of their great gods, of their *Baal*, the *Jupiter* *phims were* of the *Western Nations*, of their *Moloch*, of their *the Images* *Astarte*, and such like others, who were the Em- *of Men.* blems of the Sun, Moon, Stars, &c. To be short, they were not the Images of any of those we have call'd *Dii naturales*, as the World, or any part thereof; as the Heavens, the Earth, the Elements, the Stars; because we have shewn before, that the *Teraphims* were of a humane Shape; it being certain, that the *Eastern Nations* did not worship their great gods, under a humane Shape alone; but under my- thical and mix't Figures. *Moloch* was like an Ox; *Astaroth* had Horns on his Head; *Dagon* was half a Fish; as we shall shew hereafter; so that the *Tera-* *phims* being altogether of a humane Shape, were question-

questionless the Images of certain Men, worship'd as gods.

It being sufficiently proved, that the *Teraphims* were neither Images nor Emblems of the Great Gods, the most probable Opinion is, that they were Domestick gods, the same that were call'd *Lares*, or Domestick Tutelar gods, by the *Latins*. This is evident,

The Tera- First, From the History of *Laban*, That they were
phims Private and Domestick gods: for had they been
were *Lares* Publick gods, committed to the care of *Laban*, all
 the People of the Country would have taken revenge
 of *Jacob*, for stealing their gods, and endeavoured
 the recovery of them; whereas here *Laban* comes
 alone, and asks, *Why hast thou stolen my gods?* but not
So were *those of* *our gods.*
Laban.

The Ety- Second, The Etymology an Origin of the Word
mology of *Teraphim*, may serve for a further Proof, that the
the Word *Teraphims* were Tutelar gods. A great deal of la-
in *Thesb.* *Etymology* of this Word; some have deduced *Teraphim*
 from *שרפים* *Seraphim*; but this has been sufficiently
 contradicted before; its common Derivation is from
תרף, *Tharaph*, which *Elias* the German interprets a
House of Turpitude, i. e. a House of Idolatry; the
Thargum, says he, has made use of this Word in the 44th
Psalms by way of derision. The Privy parts of a Woman
 are also call'd both *Tourpa*, and in the Latin the same is
 also call'd *Turpitude*. But it is easie to discover that
Tourpa and *Tourpata* are Words which the *Chaldean*
Paraphrast, and the *Thalmudists* have borrow'd from
 the *Latin*, as they have done a great many others,
 both in the *Chaldaick* - and *Syriack* Languages. Thus
 you find in their Writings, the Words *Spiculator*,
Symphonia, *Categoros*, and many more, borrow'd by
 the *Chaldeans* from Foreigners, when their Lan-
 guage began to decay, so that the Words *Tarapha*
 and *Tourpa*, received by the *Rabbies* to signify a
 House of Idolatry, a considerable time after the
 Word *Teraphim*, could not be the Origin of that
 Word. Others deduce it from *מרפס*, which signi-
 fies to let loose, because true Piety is lost by serving
 the *Idols*; but with as little probability as the former:
 For it being certain, that the Word *Teraphim*, is the
 same the Pagans themselves gave to those kind of *Idols*,
 'tis

'tis not likely they would choose such a one as *Turpitude*, and such like, that might represent them as infamous. 'Tis plain to me, that the *Teraphims* are derived from רפא *Rapha*, which in the Original Languages, signifies to preserve, to heal or cure. I am apt to imagine, these gods were at first stiled מרפאים *Meraphims*, i. e. *Sanatores*, *Dii sospitatores*, Tutelar Gods or Conservators; because the *Tbau* and the *Mem* in the *Hebrew*, might be easily mistaken one for the other. But setting this aside, the Name of *Teraphim* may be deduced from the future Tense of *Pihel*, in the second Person; תרפה *therappe*, which signifies, *thou wilt Heal or Cure*; being a kind of a Prayer the Idolaters used to offer to their Tutelar gods. Afterwards this Word *therappe* being used in the Plural Number, viz. *Therapim*, the same signifies, *Gods that can Cure and Preserve*. Those that are a little acquainted with the *Hebrew* Language will scarce call in question the truth of this Etymology: But the Greek Word θεραπεύειν, which signifies to Cure, is a fresh Proof that the *Teraphims* were Tutelar gods; *Dii servatores & sospitatores*; and it seems beyond all dispute, that the Greek Word θεραπεύειν has its Origin from *Therapim*, there being scarce any Alteration in the Word; and What could move the *Greeks* to borrow a Word that signifies to Cure, from those *Idols*, unless it were, that they look'd upon those gods as the Preservers of the Health and Prosperity of the Family?

Thirdly, For a further Proof, that the *Teraphims* Comparison of the Eastern Nations, were the same with the *Lares* of the Western parts, Let us make a due Compari-
son be-
twixt the
Tera-
phims and
the Lares.

First, *Lares* of the antient Romans were intended for the Preservation of the House, for which Reason it was that they were placed near the Door; *In foribus vero & Atriis domorum, Ara, focus & Lar familiaris erant*, Dier. ge-
nial. l. 5.
c. 24. says Alexander ab Alexandro. The *Teraphims* were in like manner Domestick gods, as is apparent from the History of *Laban*, who calls them his gods, the gods of his House; as also from the History of *Micah*, who made these *Teraphims*, with an intent to bring the Blessing of Heaven upon his House, i. e. to have some Tutelar gods. These *Lares* were considered

Intert.
Æneid.

dered, not only as the Tutelar gods of private Families, but also as Patrons of the High way, and were call'd *Dii Viales*, *Dii Compitales*, as *Servius* tells us : *Labeo in libris qui appellantur de Diis, quibus origo animalis est, ait esse quadam sacra, quibus anima humana vertantur in Deos, qui appellantur animales, quod de animis fiant, hi autem sunt Dii Penates, aut viales.* And *Ovid* likewise speaking of the *Nymphæ Larunda*, the Mother of the *Lares*.

Fast. 2. v. *Fitque gravis, geminosque parit, qui compita servant,*
615. *Et vigilant nostra semper in Æde Lares.*

C. 31.

Which agrees very well with what *Ezekiel* says concerning the *Teraphims* ; *The King of Babylon stood at the parting of the way, at the Head of the two ways, to consult the Teraphims.* The *Teraphims* were placed in *Niches* near those High-ways, of which they were the Tutelar gods.

Genial.
Dier. l. 5.
c. 24.

What *Servius* says, that the *Dii viales* and *compitales* were Animated gods, i. e. Consecrated and Canonised Souls, leads us to the Knowledge of the true Origin of the *Teraphims*. 'Tis certain, that these *Teraphims* were Deify'd Men, and such as were known to have been Men ; for, as we told you before, these *Teraphims* were of a Humane Shape, and the Eastern Nations never represented their Great Gods only under a Humane Shape. Add to this, that the *Lares* were the Images of the most Illustrious of the Ancestors of a Family, who being consecrated by a peculiar Service, were Worship'd as gods. Let us see what *Alexander ab Alexandro* says to them : *In foribus vero & atriis Domorum, ara, focus, & lar familiaris, erant ; Namque focus erat ara Deorum Penatium, quem instar numinis habebant. In quibus non Deorum modo simulacra, quos singulis ædibus, in Larario colebant, sed imagines & expressos vultus, qui familia decus fuerunt, & ornamentum, ac Principum, ac Patronorum, quos quisque colebat, habere assueverant. Quare Lucius Vitellius Vitellii Pater, Narcissi & Pallantis imagines inter Lares coluisse feruntur.* And in another place the same Author says, that before the Laws of the XII. Tables were erected, the *Romans* used to bury their Dead Bodies in their Houses, in Casks, or other Vessels,

fels, which had given the first rise to the *Lares*, *qua* Genial. *ex causa Lares, quos Domesticos vocent Deos, colere* *Dier. v. 3.*
cæperunt. From all which I conclude, that the *c. 2.*
Teraphims of *Laban* were some of his illustrious Ancestors, whom he had chosen for his Tutelar gods. *Kircher's* Derivation of the Word *Teraphim*, would serve for a Collateral Proof of this Assertion, if his Etymology could be made good: He says, the Word *Teraphim* comes from *Serapis*; and that the *Teraphims* or *Serapins* of the *Egyptians* were Images of Humane Heads, fixt to a Trunk without Arms or any other Limbs, according to the Custom of the *Egyptians*, who put no Limbs to their Statues; *ne aliquid ex illis membris decideret collisione aut putrefactione, quod illis magnum piaculum erat.* *Serapis* is derived from *שראפי* i. e. the Prince my Father; a Word very suitable to a Tutelar god, chosen from among the Ancestors of a Family. But we shall have occasion to give you a much more probable Etymology of the Word *Serapis*, in the Chapter of *Beelzebub*.

I dare almost venture to say, That the *Tenaphims* of *Laban* were the Images of *Noah* and *Shem*; of *Noah*, as being the common Father of the World; of *Shem*, as being the Patriarch of the Family of *Laban*: That *Laban* had several *Teraphims*, is evident from the Word it self express'd in the Plural Number; and that *Laban* calls them *his gods*, not *his God*. On the other Hand, that there were no more than two, seems probable to me from thence, that *Rachel* could conceal them under the Furniture of a Camel; which could not well have been done, had there been any more. And it is upon this score, as I suppose, that *Ovid* speaks of the gods *Lares*, as being only two, the Sons of the Nymph *Larunda*.

Fitque gravis, geminosque parit, &c.

Fast. 2.v.
615.

For tho' in succeeding times they might multiply the Number of the *Lares*, and Worship in *Lararium*, all their illustrious deceased Ancestors, nay, even their living Patrons, nevertheless *Ovid* tells us expressly, that in the beginning there were no more than two *Lares*; which in all probability owes its Origin, to this, That they had no more than two

Tera-

Teraphims in a House: of the Truth of which we shall give you a further proof hereafter, when we come to treat of the *Teraphims* of *Micah*, viz. That he had no more than two. If therefore *Laban* had only two *Teraphims*, and that these were the gods *Manes*, and the Ancestors of the Family, they were questionless no others than *Noah* and *Shem*, there being none else that could pretend to it before them. I am further apt to believe that one of these *Teraphims*, or Tutelar gods of the House, was intended to be the Patron of the Gardens, and of the Fruits of the Earth; and that it was *Noah*, the first of the *Teraphims*, unto whom they gave afterwards the Name of *Priapus*, and put his Statue in the Gardens; for in the Chapter of *Baal Pehor* we shall have occasion to shew, that the *Priapus* of the *Greeks* and *Romans* was *Noah*.

Thus you see that the *Teraphims* were originally the Statues of the most illustrious Ancestors of a Family, whom they Worship'd, and recommended to their Protection the Prosperity of the House. According to this Supposition, 'tis easie to imagine whence *Michal*, *David's* Wife, had the *Teraphim* she put into the Bed instead of *David*. 'Tis possible, that the *Israelites*, tho' they had cast off all manner of Idolatry belonging to the Neighbouring Nations, and consequently also the Worship of the *Teraphims*; might nevertheless retain some Images and Statues of their Ancestors in their Houses, for their remembrance. Or Perhaps the *Teraphim* in *David's* House, might be a Relique of that time, when the *Israelites* defiled themselves with Idolatrous Worship, which happened not very long before, viz. in the time of the Judges, as is evident from the History of *Micah* and his *Teraphims*; and *Saul*, perhaps who immediately succeeded the Judges, might be some thing careless in purging the Country of the Remnants of Idolatry; tho' even supposing he had done so; 'tis not impossible, that without committing a Crime, one of these Statues, which had formerly been an Idol, might be laid aside in some Corner or other as useless, whence *Michal* took it, to lay in *David's* Bed.

CHAR.

C H A P. IV.

*Of the Teraphims, how they came to be made
Magical Instruments; they were used in imi-
tation of the Oracle of the Cherubims, of
the Negromancy of the Syrians.*

WE must not be forgetful of what has been said before, concerning the *Teraphims*. *First*, That they were Statues Consecrated to the Dead, and to the Ancestors of the Family. *Secondly*, That the first Origin of those Statues, was, to preserve the Memory of the Dead. *Thirdly*, That in a little time after they were made the Instruments of *Magick*, i. e. of *Negromancy*. At the beginning they satisfy'd themselves with Worshipping the *Manes* in their Statues, as the Conservators of the House; but not long after they began to ask Counsel of them concerning future Events of things. The *Chaldeans*, among whom the *Teraphims* had their first rise, had a most prodigious Inclination to all manner of Curious Sciences, but especially to the Magical Art; so that being the first Authors of *Negromancy*, or of the Art of enquiring of the Dead; they thought it most reasonable for every one to consult the Dead he Worship'd in his own House; who being the Patriarchs of the Family, were the nearest concerned in its Preservation. This is that Art call'd, **רש המתי**, in the Scripture, or to enquire of the Dead.

'Tis worth our observation, that in those Passages, where the Holy Scripture makes mention of Sorceries, and of the *Teraphims*, she never speaks of those that enquire of the Dead; she never mentions the *Teraphims*; which sufficiently evinces that they were both one and the same thing; and that when the Text mentions one, never speaks of the other, to avoid superfluous Tautologies. In the Second of the *Kings*, where an Account is given of *Josiah's* purging the Country of all sorts of Sorceries, 'tis said, *He put away the workers with familiar spirits, the Wizards,*

and the *Teraphims*, without mentioning those that enquire of the Death; whereas on the other Hand, when God forbids all manner of Magical Arts; as *Deut. 18.* Divinations, Predictions of things to come; Sorceries, Enchantments, familiar Spirits, Wizards, and those that enquire after the Dead, not a Word is mentioned of the *Teraphims*: And it being very probable, that in this List, that famous sort of Magick, which was perform'd by the *Teraphims*, would not have been pass'd by in silence, I conclude, that to enquire of the Dead, and to consult the *Teraphims*, is one and the same thing.

The outward Form of this Oracle of the *Teraphims* was, as I conceive, thus: The *Eastern Nations* preserved in one of the most private Parts of the House, the Remnants of their Ancestors; but in Case they had none of their Reliques, because their Posterity being numerous, every one could not have a Body of the Fathers, or Patriarchs of the Family, they erected empty Tombs of Stone, Wood, Earth, &c. Upon these they set the *Teraphims*, the Images of their Ancestors, at the two Extremities of the Tombs. To be short, I believe there was a perfect Resemblance, betwixt the Oracle of the *Teraphims*, and that of the *Cherubims*, in reference to their external Form: The Ark was a kind of a Chest, of the Shape of a Tomb, on the two Extremities whereof stood the two *Cherubims*, from the midst of which; God did manifest himself to his People by his Oracles. In the same manner, the Tomb of the Deceased, among the *Pagans* stood in the middle, like the Ark of the *Israelites*, having two *Teraphims* at the two Extremities. 'Twas before this Instrument they exercised their *Negromancy*, and summon'd the Souls of the Dead. Supposing it to be thus, I am fully satisfy'd in the Reason that induced the *LXX*, in the History of *Michal*, who put a *Teraphim* into the Bed, to translate it *Κενοτάφια*, a supposititious Tomb; they call thus the *Teraphims*, because they used to be fix'd upon such an empty Tomb.

(2.) This also discovers the true Reason, why the same Greek Interpreters in the History of *Josiah*, who put away the *Wizards* and the *Teraphims*, retain

tain the Word *Θεράφειμ*, but add that of *Θεαντάς*; I must confess, I should rather choose that of *εἴλας*, as it is in some Editions, signifying Statues, Columns, and other Monuments belonging to Sepulchres, because it agrees exactly with the Model given before of the Oracle of the *Teraphims*; and accordingly the Text of the LXX, must be translated, *And he put away the Teraphims and the Tombs, i. e. the Tombs and the Teraphims erected upon them.* However the Word *Θεαντάς*, also very well answers the Intention, signifying such as make Evocations of the Spirits, by certain Mystical Ceremonies, as it was practised with the *Teraphims*. According to this Supposition of the Model of the Oracle of the *Teraphims*, we may soon find, that the Reason why *Hosea* puts the *Ephod* and the *Teraphims* upon the same Level, or rather in Opposition to one another; *The Children of Israel shall be many days without Ephod and without Teraphims.*

By the *Ephod* must be understood, the whole Oracle of *Urim* and *Thummim*, enclos'd within the *Ephod*, as also the Ark and the *Cherubims*, from the midst of which the Oracle was delivered. *Hosea* compares the *Teraphims* to this Oracle, by reason of its Resemblance to it; being of the Shape of a Chest or Tomb, with two Figures on the two Extremities. For had there not been some Resemblance betwixt the Oracle of the *Teraphims*, and that of the *Cherubims*, I see no reason why *Hosea* might not as well have mentioned any other way of divination, practised among the *Pagans*, to put it upon the same Level with, or in Opposition to the *Ephod*.

I can't therefore agree in Opinion, with *Moncaus*, *Gaffarel* and *Spencer*, who have made the *Cherubims* and the *Teraphims* the same thing; being satisfy'd, that the *Teraphims* were purely of a humane Shape, whereas the *Cherubims* were Figures mix'd and compos'd of Four Animals, of a Man, a Lyon, an Ox, and an Eagle, as they are describ'd by *Ezekiel*. But I agree, that the *Teraphims* were the same among the Idolaters, what the *Cherubims* were in the Sanctuary of the *Israelites*; whence it came, that as there were no more than two *Cherubims* (as we have shewn before) so there were only two *Teraphims*.

This Number of Two, drew its Origin thence, that *Laban* having thought fit to deify only the two Great Patriarchs, viz. *Noah* and *Shem*, he made no more than two Figures or *Teraphims* in humane Shape, without either a Tomb or Oracle; and when, afterwards, those *Teraphims* were turn'd into *Negromantical* Instruments, they still preserved the Number of two, because they judg'd them proper and sufficient for the performing of their Magical Operations; two Images being enough for a Tomb, one at the Head, and the other at the Feet. Questionless the Custom of Erecting Statues on the Tombs, has its Rise thence, and is continued so to this Day, since it is certain, that it was a general Custom among the *Pagans*, to procure the Apparitions of the *Manes* of the Deceased at their Tombs; and for want of some Remnants of their Bodies, they made up empty Tombs, where they made their Evocations: According to this Custom, *Virgil* introduces *Andromache*, calling upon the *Manes* of *Hector* her Spouse.

Aeneid. 3. *Libabat cineri Andromache, manesq; vocabat*
v. 303. Hectorem ad Tumulum, viridi quem cispite inanem
Sacrarat.

Marshall
 Spencer,
 &c.

The Tera-
 phims in
 Imitation
 of the
 Cherubims.

According to the Model we have given just now of the Oracle of the *Teraphims*, it is evident, that there was a great Resemblance (as to the outward Form) betwixt them, and those of the *Cherubims*. But here arises another Question, viz. Which is the most ancient of these Two? And which of them has given Rise to the other? Those who are of Opinion that *Moses* has borrow'd these Ceremonies from the *Egyptians*, and other *Pagan* Nations, assert positively, that the Oracle of the *Teraphims* is more ancient than the *Cherubims*; and that these last were made in Imitation of the other. To maintain this Opinion, they say, That God, in order to render the Ceremonies and New Worship he intended to ordain to his People, more agreeable and easie to them, condescended to accommodate himself to those Ceremonies, which being practis'd before, among the *Pagans*, were not altogether unknown to the *Jews*; and that God, by adopting those Ceremonies,

monies, had Sanctify'd them. But after all, this is a harsh Saying; there being no great Likelyhood that God should imitate the Devil, who always strives to imitate God. Besides, that I believe the *Pagan Religion*, before *Moses*, to have been but indifferently model'd, and free from that vast Variety of Ceremonies, which were introduced afterwards by degrees; and therefore, think it more probable, that the Oracle of the *Teraphims* ow'd its Origin to that of the *Cherubims*.

'Tis true, the *Teraphims* are more ancient than the *Cherubims*; but I have told you before, that there is not the least probability, that the *Teraphims* were apply'd to Magical Operations from their Beginning; they being unquestionless the first Images Consecrated to the Dead, with an Intention to do them Honour only, and not to advise with them. 'Tis very probable, That after God had commanded *Moses* to set up the Oracle of the Ark, and of the *Cherubims*; the Devil took this Occasion to introduce the Oracle of the *Teraphims*, in Imitation of that of the Ark; to wit, not long after the coming of the *Israelites* into the Land of *Canaan*, the Idolaters made use of the *Teraphims*, to serve them for Instruments in their Magicks and Negromancy, and disposed the *Teraphims* upon the Tombs. The most ancient Oracle of the *Teraphims*, seems to be that of *Micah*, which the *Danites* ask'd Counsel of; yet this being a considerable time after the Institution of the Oracle of the Ark, the *Pagans* had sufficient leisure and opportunity to contrive their Oracle of the *Teraphims*, after the Model of that of the *Cherubims*. Supposing there were any real proof of the Antiquity of the Oracle of the *Teraphims* before that of the *Cherubims*, it ought, nevertheless, not to be imagined, that 'twas God's Intention to imitate the Oracle of the *Teraphims*, when he instituted that of the *Cherubims*, but that this Resemblance happened by Chance; God thinking it not requisite to deliver his Oracle under another Form (tho' the same was prophaned by the Negromancy of the *Pagans*) because this was most proper to represent the Mysteries signify'd by the Ark, and by the *Cherubims*. Judg. c. 17.

Perhaps *Moncaus's* Supposition may be pleasing enough to some, viz. That *Melchisedeck* (a long time before *Jacob*, in whose History the *Teraphims* are mentioned) having built a Sanctuary near the City of *Schechemion*, a famous Grove he used there to Sacrifice unto, and Worship God. Now supposing that God did in this Place deliver his Oracles from amidst the *Cherubims*, as he did in the Sanctuary of *Moses*, the *Teraphims* of *Laban* might be made in Imitation of the *Cherubims* of *Melchisedeck*; but this is a fabulous Supposition, it being certain that the *Cherubims* were not known among the Faithful; nor could they be so, till from the time of *Moses*; for according to the Interpretation we have given you of the Vision of *Ezekiel*, in the second Part of this Work, those Creatures call'd *Cherubims* and *Seraphims*, which were represented in the Visions of the Prophets, when God did think fit to manifest himself to them in his Glory, did represent the Ministers of the Jewish Church; And how cou'd these Ministers be represented, or known, before the Establishment of the Church? So that you must come back again where we were before, viz. That the Resemblance betwixt the Oracles of the *Teraphims*, and that of the *Cherubims*, happened by Chance, and without God's Intention. But I think the securest way is, to adhere to our first Supposition, viz. That the *Teraphims* were at all times the Objects of Adoration; but became not the Instruments of Negromancy, till about an Age after *Moses*; so that the Oracles of the *Teraphims* were, by the Devil, introduced in Imitation of that of the *Cherubims* of *Moses*.

From what has been said, it is sufficiently manifest, how far those are in the wrong, who believed the *Teraphims* to have been Consecrated to the true God, they being originally dedicated to the Dead.

'Tis true, these *Teraphims* had something particular in them: This Person intending to worship God, he makes a Molten Image, and a Graven Image, and *Teraphims*; and when he was providing the Materials for them, he says, *I had verily dedicated the Silver to the Lord, to make a graven Image, and a molten Image.* This History deserves some further

Re-

Remarks: First of all, it seems as if there were no less than Four Images; one Molten, and one Graven Image, and two *Teraphims*, which is the Opinion of S. Jerome, in his Epistle to *Marcella*, before cited. *Lyra* and *Grotius*, and the other Interpreters will have those Statues to be the *Teraphims*, resembling the Figures of Angels, and translate the Graven and Molten Images of the Candlesticks, and other Instruments belonging to the Altar; but erroneously, these Molten and Graven Works, being Images as well as the *Teraphims*: But my Opinion is, That all these Figures amounted to no more than two *Teraphims*, one of which was a Molten Image, the other a Graven one. The Text says, in the 5th. Verse. *He restored the Money unto his Mother, and his Mother took two Hundred Shekels of Silver, and gave them to the Founder, who made thereof a Graven Image, and a Molten Image, and they were in the House of Micah.* The Text mentions no more than two Statues; and adds afterwards, *And the Man Micah had a House of Gods, and made an Ephod and a Teraphim, and Consecrated one of his Sons, who became his Priest.* Here the Text says nothing either of a Graven or a Molten Image, but only of the *Teraphims*, which shews, that the *Teraphims*, and the Images mentioned before, are one and the same thing; And therefore, when in the following Chapter, the Spy's sent by the *Danites* say, *Do ye know that there is in this House an Ephod and Teraphim, and a Graven Image, and a Molten Image?* This must be interpreted thus: Do ye know that there is here two *Teraphims*, one whereof is a Molten Image, and the other a Graven Image? And the Reason why the Molten and Graven Image are distinguish'd here from the *Teraphims* is, because every Molten or Graven Image was no *Teraphim*. For in the Oracle of the *Teraphim*, these Images were to be placed after a certain manner, viz. at the two Extremities of a Tomb or Sepulchre. 'Tis true, that at the beginning, every Image, as well Molten as Graven, kept in a Family or House as a Tutelar God, was call'd *Teraphim*; but after these Images were employ'd in Negromancy, the Name of *Teraphim* was

Jud. 17.

Ch. 18. v.

14.

was appropriated to the whole Oracle, consisting of the Figure of a Tomb, more long than broad; and two Statues set at the Extremities, so that the Text of the History of *Micah*, if explain'd according to its true Sense, ought to be interpreted thus: *And Micah made two Images, one Molten, the other a Graven Image; of these he composed an Oracle of the Teraphims, over which he set his Son to be the Priest; and he made him an Ephod, i. e. A Holy Vestment, without which they never ask'd Counsel of God.* I am of opinion; that this interprets the true meaning of the Text; and at the same time serves for a collateral Proof of what has been said before, viz. That there were only two *Teraphims* belonging to each Oracle, and to each House.

The *Teraphims* of *Micah* were Consecrated to the true God.

The next thing to be observed is, That *Micah* actually Consecrated his *Teraphims* to God, with an intention to consult the true God by this Means, which is apparent from the Word of the Spies of the *Danites* to *Micah's* Priest; *Ask Counsel, we pray thee, of God; which shews, they believed that God was consulted by the Teraphims.* But how is this possible? Very well. The *Israelites*, tho' much addicted to Superstition, and the Idolatrous Worship of their Neighbours, retained notwithstanding all this, a high Respect for the true God, and therefore frequently intermix'd their Superstitions, according to their perverted Inclinations, with their Duty, by Consecrating what they had borrow'd from foreign Nations, to the true God. Of this we will be sufficiently convinced, when we shall treat of the Golden Calf, and the Calves of *Jeroboam*; and I don't in the least doubt, but that in the greatest part of their Idolatrous Worship, they performed them with an Intention, to serve the true God.

Of this kind are the *Teraphims* of *Micah*. This Man having got sight of the Oracles of the *Teraphims*, and being ignorant of their Abominations, he judg'd they might be sanctify'd by dedicating to God these *Teraphims*, which by the Idolaters were intended for the enquiring of the Dead; he look'd upon this as a harmless Business, the more, because he found a great Resemblance, as to the exte-

exteriour part, betwixt the Oracle of the *Tera-
phims*, and that of the *Cherubims*: Wherefore he
got himself a Chest made of the Figure of a Tomb,
at each end whereof, having put an Image of an
humane Shape, he adored them with an intention
to consult the true God, instead of enquiring of the
Dead; and that he might make his Oracle as con-
formable as possible could be, to that of the Sanctu-
ary of *Moses*, he procured an Ephod to be worn by
his Priest, as the High Priest did, when he was to
ask Counsel of God.

For the rest, it is not very easie to determine ex-
actly, what Ceremonies were used by those that
consulted the *Tera-
phims*; questionless they offered *How they*
Sacrifices, Incenses, Prayers, Evocations, and such *consulted*
like other Ceremonies, practised in the Evocations *the Tera-
phims*.
of the Demons and Spirits. As to what relates to
those among the *Israelites*, who intended their *Tera-
phims* as a means to consult the true God, as *Micah*
did, 'tis probable, that they did not make use of any
Magical Ceremonies; but only by certain Invoca-
tion, or Prayers address'd to God Almighty.

Let this suffice concerning the Model of this Ora- *The Tera-
cle*, and the manner of Consulting the *Tera-
phims*; *phims did*
but there remains another Question, *viz.* in what *nor speak*
manner the *Tera-
phims* delivered their Oracles or
Answers? It is no easie Task to resolve this Questi-
on to the Purpose; but it is no hard matter to prove,
that nothing has a less Resemblance to the real
Truth of the thing, than what is asserted by *Bellar- De Ec-
min*, to wit, That the Statues, call'd the *Tera-
phims*, did speak, and deliver their Answers by an *eclesia tri-
umphans*.
articulate Voice, coming from the Statues: This *l. 2. c. 13.*
Notion being founded neither upon the least probabi- *Sect.*
lity, nor any Authority we find among the ancient *Quantum*
Monuments, who mention divers Methods, by which *mendaci-
um*.
they received the Answers of the Oracles; but you
won't meet among them with one that asserts the Sta-
tues to have uttered their Oracles by an intelligible
Voice. The most common way of imparting these
Answers, was by the means of the Priests, or
Priestesses, belonging to the Temples, where the
Oracles had their Residence; as at *Delphus* was the
Oracle of the *Branchides*, &c. (2.) Sometimes they
were

were delivered by Dreams, as in the Cave of *Trophonius*, mentioned by *Plutarch*, in his Book, which treats of the Reasons, why the Oracles ceased. (3.) Sometimes they heard Voices coming forth out of Caves, where the Spirit had his Habitation, that delivered the Oracles, as *Pausanias* observes in the Cave of *Amphiarus*. (4.) Sometimes it was done by certain Motions they observed in the Statues, as *Macrobe* says: *Apud Antium promoveri simulacra Fortunarum ad danda responsa*. (5.) In some places the Answer was procured by Lot, of which kind of Divination, were the so much Celebrated *sortes Praenestinae*. (6.) Some Oracles were consulted in writing, in Table-Books, shut and sealed up, the Answers being return'd, written in the same Table-Book, without being perceived to have been opened. 'Tis in this manner, that *Trajan* (as *Macrobe* tells us) did consult the Goddess of *Syria*, whose Oracle was at *Hieropolis*. But above all, I refer the Reader to *Cicero's* Books de *Divinatione*, where he treats of all manner of Divinations of future things, but says nothing of any Statues that ever spoke.

Bellarmin, however, gives us some Instances of Statues that have spoken; and among others, of that of *Juno* of *Veies*; which (during the Pillaging of the City) being ask'd *Visne transire Romam?* She answered, *Volo*. Of that of the Statue of the Female *Fortune*, consecrated in Honour of the Women, but especially of the Mother of *Coriolan*, because he had raised the Siege at her Intercession. They say, that this Statue of the Female *Fortune*, *Fortuna muliebris*, spoke twice; the first time she said, *recte me Matrona vidistis*; and the second time, *Rite me dicastis*. To help out *Bellarmin* a little, we will alledge some other such like Instances, either not known, or at least not thought of by him; *Ovid* tells us, that when the *Romans* requiring, the Statue of *Cybele* of *Attalus*, and he refusing it the Statue spoke, declaring, that she would be transferr'd to *Rome*.

Speaking
Statues.

Mira

Mira canam, longo tremuit cum murmure tellus,

Et sic est adytis Diva loquuta suis.

Ipsa peti volui: Ne sit mora, mitte volentem;

Dignus Roma locus, quo Deus omnis eat.

Ovid Fast.

l. 4. v.

263.

Unto this we'll add what *Suetonius* tells in the Life of *Caligula*, viz. That a few days before the Death of that Tyrant, the Statue of *Jupiter Olmypyus*, which he had order'd to be taken down, in order to have it carry'd to *Rome*, did break out into so violent a Laughter, as overthrew the Engines that supported it; and the Work-Men run away. *Futura mor-* Sueton l.
tis multa prodigia exstiterunt. Olympii simulacrum fo- 3. c. 57.
vis, quoad dissolvi & transferri Romam placuerat, tan-
tum cachinnum repente edidit, ut machinis labefacta-
tis, opifices diffugerint. But all these Examples are of little Force to back *Bellarmin's* Opinion; the greatest part of these Relations, being acknowledged as fabulous, even by those who writ those Histories. Thus *Livy* tells us expressly, concerning the *Juno* of the *Vejentes*, call'd *Juno Moneta*, That the Rumour spread abroad, of her having spoken, proved false, *Quum quidam militum, visne ire Romam Juno? Dixisset, conclamasse ceteros, Deam annuisse, inde fabula adjectam esse vocem quoque dicentis velle auditam.* What is related concerning the Female Fortune, dedicated by the Roman Ladies, *Plutarch* In vit. Coriolan.
makes very judicious Observations, to prove the Falstity of that Story; He says, 'tis probable, that a Stone, or Wooden Statue, may contain Moistures, which if forced outward by some natural Cause, may make them appear as if they did Sweat or Cry; that it may also happen, that such like Statues may cast an inarticulate Noise, like Sighs, by some violent opening, made in the uttermost Parts; But that it is altogether impossible, that Statues should bring forth any articulate Voice; this being a thing belonging only to animated Bodies, and moved by the Soul. He adds, that God and the Spirits can't speak, without assuming a natural Body. Upon which, *S. Austin* makes this pleasant Observation: De Civit. Dei l. 4.
That since they would needs make the Statue of Fortune c. 19.
speak, they might rather have chosen the Male Fortune than

than the Female Fortune; because People would be apt to believe, that those who dedicated the Statue of the Female Fortune, had only fained this extraordinary Adventure or Miracle; to follow the Natural Inclination of Women, which is talking and dissembling. What is said of the Cybele in Asia, who desired to be carry'd to Rome, it ought to be remembered, that it is a Poet who makes her Speak; and Poets are not accountable for the Veracity of their Fictions; And Ovid does not say that it was the Statue that spoke, but the Voice did come forth from the innermost part of the Temple:

Et sic est adytis, Diva loquuta suis.

But supposing these Relations to be true, as indeed they are not, this would be no proof that the *Teraphims* have spoken; because these Statues had nothing common with the Oracle of the *Teraphims*. These speaking Statues are Rarities, there being only Three or Four in the whole Course of History: But the *Teraphims* must have spoken every Day; and as often as they were consulted. The *Teraphims* must have spoken to deliver the Oracles, whereas the speaking of these Statues happened without being consulted, and was accounted as a Prodigy.

Something there is, that might give some colour to the Opinion of the speaking of the *Teraphims*; This is the Story of the Priests of *Dodona*, they said, that two Black Pigeons having taken a Flight without the City of *Thebes* in *Egypt*, one settled in the Forrest, where afterwards was built the Temple of *Jupiter Hammon*; and the other perching upon an Oak in the Forrest of *Dodona*, spoke and told them, That they should set up an Oracle in that place: This I say might give some Encouragement to this Opinion, that the Devil might speak as well through the *Teraphims* as through a Bird, which seem'd to be as far from uttering an Articulate Voice as a Statue. But *Herodote* has unridled this Fable; He says, That these Two Women being such as they call'd *Fatidica*, going from *Thebes* in *Egypt*, one went into *Lybia*, where she founded the Temple of *Jupiter Hammon*, and the other into *Epirus*, where she introduced the Oracle of *Jupiter* of *Dodona*. That

The Fable
of the Two
Black Pi-
geons.

In Euter.
l. 2 p. 125.

That they call'd these Women Pigeons, because they came from from a far distant place; and that they were call'd Black Pigeons, because they were actually Blacks, the Natural Colour of the *Egyptians*. That they had made them speak, because being *Barbarians* they learned the *Greek* Tongue. From all which I conclude, that the *Teraphims* did not deliver their Oracles by any Articulate Voice coming from their Statues. But as through them they did call upon, the *Manes* of the Deceased, 'tis probable the Devil spoke from the vast abyss of the Earth, the place commonly assign'd for the Dead. Or perhaps the imagination of the Person, who consulted the *Teraphims*, might be moved in such a manner, by the Evil Spirit, as to make him pronounce the Oracles dictated to him by the Devil.

CHAP. V.

Of another part of the Negromancy of the Syrians; Of the Spirits of Pytho, Engastri-muthes, such as spake out of the Belly; and of the Ob of the Eastern Nations.

THE *Teraphims* have led us into an enquiry of the Negromancy of the *Eastern Nations*, or *Syrians*; And as it is our Design not to enlarge any farther upon the Magick of the *Antients*, after we have once quitted that Subject; we will annex here another Chapter, concerning another kind of Negromancy, no less Celebrated than that of the *Teraphims*; I mean that call'd **אִב**, by the *Jews*, a Word not at all understood hitherto; tho' in my Opinion, this Ignorance is much less pardonable in this Subject than in the former; because it seems as if nothing but negligence could be the occasion of the Interpreters not having penetrated into a Matter, which we shall find discoverable without much Difficulty, so as to clear it from the erroneous Interpretations, and put the whole in its true Light, by discovering the true signification of the Word **אִב**, *Ob*.

Where-

Wherever our Interpreters have met with this Word, they have translated it by *the Spirit of Pytho*, notwithstanding which, it is certain, that there is not the least affinity betwixt *the Spirit of Pytho*, and **צִיָּן**, *Ob*.

The Spirit of Pytho, is, according to our Learned Authors, a Demon entred into the Entrails of a Person, who thereupon profering his Words out of the Stomach, the Voice has a sound, as if it came from far off. *Maimonides*, *Moses Mikotfi*, and the *Thalmudist*, Doctors, in the Treaty of the *Sanhedrim*, explain and define the Word **צִיָּן**, *Ob*, thus, *An impure Spirit, who makes a Voice to come forth from the Arse-Gut and Privy Parts, like out of a Bottle*. This Opinion is back'd by the Authority of the LXX. who in most places interpret *Ob*, by that of *ἐγγασπίμβος*, a Word, which (as our Learned say) signifies, a Person speaking from the Belly. But here is a double Error, one, that they confound the Spirit of *Pytho* with the *Ventriloquus*, as if it were one and the same thing; the other, that they make **צִיָּן** the Spirit of *Pytho* and the *Ventriloquus*, whereas it is neither one nor the other.

What the
spirit of
Pytho is.

First, I see no reason, why they should make the Spirit of *Pytho* the same thing with the *ἐγγασπίμβος*. The best account concerning the Spirit of *Pytho*, we have in the Sixteenth Chapter of the *Acts*, in a Servant Maid of the City of *Philippi* in *Macedonia*, who was possessed with the Spirit of *Pytho*: This Damsel was no *ἐγγασπίμβος*, she did not send forth her Voice from her Bowels, Privy parts, or from the Stomach, but she cry'd out aloud, after the Apostles in the Street, *These Men are Servants of the Most High GOD*. It seems to me, that properly speaking, the Spirit of *Pytho* is the Spirit of Divination, having got its Name (as is supposed) from *Apollo* and his Oracle; he being stiled *Pythius*, from the Serpent he slew, or rather from the Word *πυθάνομαι*, derived from *πείθομαι*, to ask or enquire, because they used to consult *Apollo*. Those possess'd with this Spirit of *Pytho*, were seized at first with a kind of a *Phrensy*, *Extasy*, or *Falling-Sickness*, and uttered their Words by way of Mouth, distinctly, and with an audible strong Voice; it was thus the Serpent of *Delphis* delivered its Oracles: These People were call'd *εὐθεοί*; having nothing com-

mon

mon with the *Ventriloqui*. I could alledge several Authorities taken from the Ancients, to shew, that by the Spirit of *Pytho*, they did not always understand the same we call *ἐγγασπίμυθος*; and I could even Demonstrate, that the Word *ἐγγασπίμυθος*, is not always taken among the Ancients, for those that speak out of the Belly; But this being foreign to our purpose, which is to investigate the true signification of *אוב* among the *Jews* and *Syrians*, I will only mention this, that the *Ventriloqui* might be possess'd with the Spirit of *Pytho*; but that all such as had the Spirit of *Pytho*, did not speak out of the Belly: The Spirit of *Pytho* being the *Genus*, and the *Ventriloquum*, the *Species*. So that there is not the least Reason to imagine, that in all the places of the Holy Scripture, where mention is made of the Spirit of *Pytho*, must be understood of those that speak out of the Belly; nay, I am fully convinced, and shall have occasion to shew hereafter, that in all those Passages, where the *LXX* have made use of the Word *ἐγγασπίμυθος*, to interpret the Word *אוב*, *Ob*, they have not as much as thought of those *Ventriloqui*.

Secondly, If then the *Engastrimuthes*, *ἐγγασπίμυθος*, were not always the same with the *Ventriloqui*, it is much more certain, that those People call'd by the *Jews*, *בעלי אוב*, had nothing resembling to the Spirits of *Pytho*, no more than to those that spoke out of the Belly, except that they had all recourse to Magical Arts, for the performance of their Divinations. These *בעלי אוב*, *Masters of the Ob*, were *The Masters of the* properly *Negromancers*, who pretended to have the Power to raise the *Manes* of the Dead, and to make *Ob* were them speak; they used to make them appear in a *Negromantic* spacious Vessel fill'd with Water, and at the same time was heard a certain Hoarse Voice, as coming forth at a great distance from the Abyss of the Earth, the dwelling place of the Dead. I shall give you anon undeniable Proofs of this Truth; but before I proceed, notice ought to be taken, that there were divers kinds of *Negromancy*.

First, Sometimes the *Negromancer* did fall asleep *Divers* near the Tombs of the Dead; pretending to have *kins of* prophetick Dreams and Revelations, by means of the *Negromancer*. *Manes* or the Souls of the deceased; which, as they *cy.* *The* be *first kind*.

believed, did wander about the Graves, and near their Bodies. *Herodote* speaking of the *Nasamones*, an African Nation, says, That they used to swear by those that had been Just and Honest Men; that they performed their Divinations by touching their Graves; and, that after certain Prayers said, they laid themselves asleep near the Tombs, in order to be inform'd in a Dream, of what they desired to know.

In Melpom.

L. 6. dc
Pharsal.
The second
kind.

Secondly, Sometimes these *Negromancers* did pretend, by their Charms, to imitate the Resurrection, by conjuring the Dead Carcasses to speak; of this we have an Instance in *Lucan*, who tells us, That *Pompey the Younger* apply'd himself to a Sorceress of *Thessaly*, to raise a Dead Carcass, and to foretell him the Success of the War he was engaged in at that time. Of this kind we might alledge many more Instances; but as they can serve for no other end, than to make a shew of Learning, we will pass them by in silence.

The third
kind.

Thirdly, At other times they performed their Evocations of the *Manes* of the Dead, without their appearing in any Visible Shape, but only exhorted them to speak and answer to what they desired to know. These Evocations were not address'd to all sorts of Deceased Persons; this Address being made only to the *Manes*, or to the *Lares*; so that this is the same Species of *Negromancy*, which was call'd *Divination* by the *Teraphims*, of which we have spoken sufficiently before.

The fourth
kind of Ne-
gromancy.

Fourthly, They had another sort of *Negromancy*, when they made the Dead to appear under a Visible Form, and to speak with an Intelligible Voice. This kind of *Negromancy* was distinguish'd by several Names, according to the several Instruments used by the Magicians, for the Evocation of the Dead. When they made them appear in a Looking-Glass, it was call'd *Catoptromancy*; but if they appear'd in a deep Vessel (described by *Hermolaus*, *Barbarus* and *Budens*) it was call'd *Gastromancy*, γαστρομαντία. *Budens* says, That the Word, γαστρομαντία signifies sometimes, those that performed the Divination by means of this large Vessel, call'd γάστρην, which seems to bear a near Resemblance to the *ἱν*, of the Jews, and was call'd *Hydromancy*; when the Soul of the Deceased did ap-

In Lexic.
Mag. in
verb. ἱν
σπίμυδοι.

pear

pear in a Humane Shape in the Water ; And of this last kind is our **אוב**, *Ob*; The Figures of the Dead Bodies made their Apparitions in a clear and pure Water, with some confused Noise, whilst at the same time a Voice was heard, as coming from under Ground, at a vast distance, answering the question *Ob belongs to the last kind.* proposed before. These are no frivolous Conjectures, but a real truth, whereof we will give you such Proofs as shall be satisfactory to the Learned Reader.

First, The Word **אוב**, signifies a Bottle, a Cask, or very deep Vessel ; I would fain ask any Body, What Resemblance there is betwixt the Spirit of *Pytho*, the *Ventriloqui*, and betwixt a deep Vessel fill'd with Water? Because, say they, the Voice of the *Ventriloquus* did come forth like out of a Bottle. Is not this a very pleasant Argument? I think they might rather say, it issued from their Stomach, from their Arm-Pits, Privy Parts, &c. as some have represented the matter ; and consequently they must have look'd for the Derivation of the Names (as the *Greeks* do) of these Magicians, in those Parts, from whence, they say, the Voice came. But it is no Difficult Task to give a reason, why *Negromancy* and the Evocation of the Dead was call'd **אוב**, *Ob*. It was, because this Apparition was made in a Vessel fill'd with Water, which was call'd **אוב**, and by the *Greeks* *γασπα*; being a large, deep, and as you may call it, big-belly'd Vessel, like a Bottle. And the *Latin* Word *Obba*, being the same with the *Chaldaick* **אוב** is an absolute *Tuscan* Word, signifying a Vessel, wherewith they used to perform their *Libations* upon the Sepulchers of the deceased. Whence it is questionless, that the *Ob* of the *Jews*, signify'd also a Vessel used in *Negromancy*, for the Evocation of the Dead. *Pfellus* calls this Art *λεκανο- Lib. de* *μαντεία*, *Lecanomancy*, from the Word *λεκανή*, signi- *Demon.* fying a *Bason*. He says, they used to throw a piece of Gold into the *Bason* upon which they poured the Water ; and then offering certain Sacrifices, and *Invocations* to the Demons, there was heard a kind of a grumbling or groaning Noise in the bottom of the Vessel ; and then the Demon appearing in a visible shape, he uttered his Words with a low Voice. This Art is practised by some to this Day ; I my self can

An Instance of
Modern
Hydro-
mancy.

Another
of Catop-
tromancy
Relating
to England
in Henry
seventh's
time.

tell you an instance of it, whereof I was in some Measure an Ocular Witness; because it happened in the same place where I lived, and the same time I dwelt there. A young Woman being very ill, and her Friends suspecting she was bewitch'd, they sent for another Sorcerer, who shew'd them in a Glass full of Water, the image of the same Person whom they suspected. He ordered them to throw gently into the Glass divers pieces of Money, till the Water contained in the Glass acquired a convex Figure on the Surface; which done, the Image appear'd. This was properly a piece of *Hydromancy*. But most of our Modern Magicians make use of a Lookingglass, which produces the same effects as the Water; in both of these the Persons appear, but without speaking. We have a very remarkable Instance of *Catoptromancy*, in that Celebrated History of the Ambassador of Henry VIIth. King of England, residing at Rome, who being one Day with the Pope, told him, among other things, that he should be mightily pleased to see one who could foretell him, what was likely to be the Event of that Marriage, whereby the Houses of *Lancaster* and *York* were united in one Stem. Hereupon, being told by the Pope, that there lived a certain Wizard at Rome, who had foretold him his Exaltation to the Holy Chair; the Ambassador went to consult with him, concerning what he desired to know. The Conjuror having conducted the Ambassador into a spacious Room, he shew'd him a large Lookingglass upon a Table, desiring him at the same time, to observe with attention, all what he saw, without speaking one Word. Soon after, the Ambassador saw appear to the Right of the Lookingglass, Two Men and Two Women, viz. Henry the VIIIth, Edward VIth, Mary and Elizabeth; not all at once, but one after another; they not only perform'd several Actions, but also brought along with them several Writings, intimating the future Events of their most Memorable Transactions; after these, on the Left-side, appear'd two other Persons, James I. and Charles I. the first having a Scarf, upon which was Written, *Infelix pacis amator, The unfortunate Lover of Peace*; and the Second, another with these Words, *Anglorum Rex ultimus Imperator, King of Eng-*

England, and the last Emperour. If the World could be convinced from whence I have this History, it would not be look'd upon as Fictitious, as most such like Relations are; But being my self sensible of its Veracity, I ventured at this Digression, which I should not have done, had I the least suspicion of its being a Fiction.

But to return to our Subject: I told you, that our Modern Negromancers make most frequently use of a Lookingglass, for the raising of their Demons; but formerly, when the use of Lookinglasses was not so common, they perform'd, and produced the same Apparitions in Water. S. Austin is of Opinion, that Numa Numa Pompilius was a Negromancer; who raised those Gods or Demons, with whom he pretended to keep a Correspondence, in the Water. Numa, says he, unto whom neither Prophet nor Angel was sent, was obliged to have recourse to Hydromancy, to get sight in the Water of the Images of those Gods, or rather of the illusions of the Demons, to be instructed by them, what Ceremonies, and what sort of religious Worship he was to introduce among the Romans. This kind of Divination, as Varro tells us, was brought from Persia, and practised by Numa and Pythagoras; who after having offered certain Sacrifices, used to enquire of the infernal Demons; which Art was call'd Negromancy, by the Greeks. But it matters not, whether it be call'd Negromancy or Hydromancy, it being certain that their prediction were encompass'd by the Dead.

Secondly, We have given you one sufficient proof concerning the Signification of the Word אוב, Ob, but what will put the whole beyond all Dispute, is, the History of Saul, and the Apparition of Samuel. Saul enquiring for a Woman בעלת אר, who had a familiar Spirit, he meats with one, and tells her, divine unto me by אוב, Ob, (by the familiar Spirit) and bring me him up, whom I shall Name unto thee. To what purpose should he enquire after a Woman that had the Spirit of Pytho, and at the same time, tell her, Bring him up whom I would have, when the Spirits of Pytho and the Ventriloqui did not meddle with the Evocations of the Manes or Demons, their business being to prophesie by their own power, or by the Spirit that had possess'd them; besides that what Saul says to the Woman, Divine unto me by the אוב

1 Sam. c.
28. v. 7, 8.

Ob, and bring up him, &c. evinces plainly, that this **אוב** *Ob*, was actually the Art of raising the Dead. And this Woman call'd **בעלת אוב** the Mistress of *Ob*, did by her Art produce the Apparition of *Samuel*, which was questionless performed in the Water in a Bottle, i. e. a large Basen fill'd with Water. The Name of the place where this Woman dwell'd, furnishes us with a collateral Proof, that her Profession was *Negromancy* and *Hydromancy*, because it was call'd *Endor* **עין רר**, signifying *fons perennis*, an everlasting Spring, from the purity and cleanness of its Water. 'Tis notorious, that the Devil affects cleanliness, and that the *Negromancers* procure the Apparitions of their Demons, in the purest and clearest Spring Water. In reference to this affected cleanliness of the Devil; I remember, to have made this Observation, that the Modern *Negromancers*, commonly choose a Maiden Child, to see the Apparitions in the Water, or in the Lookingglass, and to hear them speak. This agrees exactly with what

In Apol.
Mag.

Apulejus relates upon the Credit of *Varro*, of a certain *Negromancer* who shew'd to a Young Lad the Image of *Mercury* in the Water; and that this Lad heard this Apparition to recite a Hundred and Sixty Verses, containing a prediction of every thing that was to happen in the *Mithridatick* War.

Thirdly, For a further proof that the *Ob* was not the Spirit of *Pytho*, but an Art, by Vertue whereof, they produced a Voice from under the Ground, as if the *Manes* had been speaking themselves; we will alledge the 29. Chap. ver. 4. of *Isaiah*, where the Prophet gives us a most exact Account, from whence did arise the Voice of the **אוב**, *And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as out of the ground (like אוב) as of one that hath a familiar spirit, and thy speech shall Whisper as out of the Dust.* 'Tis evident that the Voice of the **אוב** did not come out of the Entrails, or Privy Parts, but as out of the Ground. The Commentary of

A remark-
able Passage
of Kimchi
concerning
the Ob.

Kimchi, upon this Passage, is very well worth our Observation. *Thou shalt speak out of the Ground with a low Voice, as if the Voice did come forth from underneath the Ground; in the same sense he says, thou shalt be*

be brought down, as if thou didst come out of the Ground: He makes (according to his custom) a Repetition of the same thing, in different Words; And he repeats the same thing once more, when he adds, sicut Ob, **באוב**, because the **אוב** **בעל**, do produce a low Voice out of the Entrails of the Earth. Here you see he says, not that these People did bring forth a low Voice out of their Bellies, but out of the Entrails of the Ground. And the most of the Modern Jewish Interpreters have follow'd the Current of the Greek and Latin Interpreters, and taken the **אוב** for the *Ventriloqui*, nevertheless, they own that the Ancient Jews were of our Sentiment. The following Words are to be found in the Commentary of Rabbi Levi Ben. Gerson upon the 28. Chap. ver. 7. of the 1 Sam. 'Tis to be observed, says he, That the Art of answering by **אוב**, was design'd to raise the imagination so, as to be sensibly touch'd with one of the several sorts of Divination. For which reason it was, that the voice was not understood but by the Person who ask'd Counsel; who heard a low Voice, as coming out of a Bottle and out of the ground: Or, as our Doctor: of happy Memory represent the **אוב**, viz. That he who raised the Dead, does not hear the Voice, but sees only the Figure; whereas on the contrary, he that asks Counsel sees not the Figure, but hears only the Voice; which answers his questions. So in this passage, the Woman sees the Image of Samuel, but does not hear him speak; on the other Hand, Saul sees not Samuel, but hears his Voice.

The Passage of
Ralebag.

We see, that in this Description of the **אוב** according to the Ancient Rabbi's, this Author gives us an exact portraiture of Negromancy, but such a one, as has not the least resemblance to the *Ventriloqui*. Aben Ezra says, upon the Word **האבות**, It is derived from the Word **אוב** signifying a Bottle, as we read in Job Nine Bottles, because the Bottles were the Fundamental part of the Operation, viz. of the Negromancers. He says not, that the Voice was heard as coming out of a Bottle; but that the Bottle, i. e. the Vessels fill'd with Water, were the Foundation of the Magical Operation; because the *Manes* appear'd in the Water; and in the Vessels, made like unto Bottles.

In Levit.
12. 31.
c. 32. 20.

The man-
ner of di-
vination
by the Ob.

Now let us compare the Description of the **אֵלֹהִים** given us in the 29. Chap. ver. 4. of *Isaiah*, with that represented in the History of the Apparition of *Samuel*, which two join'd together, will furnish us with a compleat Description of the Method used in the Divinations, by the **אֵלֹהִים**. It is Apparent from the History of *Samuel*, that the Magician did make to appear the *Manes* of the deceased, by **אֵלֹהִים** in a Vessel fill'd with Water; and from *Isaiah*, that upon the Apparition of the Deceased, a certain low Voice was heard, not out of the Entrails of the Sorcerer, but out of the Bowels of the Earth.

C. 8. v.
19.

There is another Passage in *Isaiah*, which may give us some further Light into this matter: *When they shall say unto you, seek unto them that have familiar Spirits (אֵלֹהִים הַחַיִּים, the haovoth Negromancers) and unto Wizards that peep, and that mutter; Should not the People seek unto their God; for the living to the dead?* 'Tis plain that these Words, to seek for the living to the dead, signify to ask Counsel by Negromancy, and raising the *Manes* by Art; 'tis also evident, that these mutterings, and to speak for the living to the dead, are Words to explain the true signification of the **אֵלֹהִים** *haovoth*, mentioned there, and consequently the **אֵלֹהִים** is actually Negromancy, and an Art of raising the *Manes*.

But there remains still another scruple, viz. What could move the LXX. to translate **אֵלֹהִים** by *ἐγχεσπίμυθος*, signifying *Ventriloquus*. 'Tis true, that according to the true signification of the Word **אֵלֹהִים**, and the Description given us of it by the LXX. did Ancients, the *Ergastrimuthes* did speak out of the Bowels or Stomach, for which Reason they were the Word call'd *σπερνώματις*, as may be seen by several Ob. by *ἐγχεσπίμυθος* Passages of *Hippocrates*, Lib. 5. & 6. *De morbis popularibus* of *Aristophanes*, and his Scholiasts, in the Comedy call'd *Vespo*. Some call these sort of People *ἐγχεσπίμυθος*, from one *ἐγχεσπίμυθος*, said to have been the first Wizard of this Order.

But it ought to be observ'd, that the Word *ἐγχεσπίμυθος*, was a general Word, apply'd to all sorts of Wizards, who in their Divinations brought forth any low Voice, as coming at a great Distance, whether come out of the Bowels, or that of the Ground.

But

But it will be sufficient for our present purpose, to shew, that it was thus taken by the LXX. and that by the Word *ἐγγασπίμβος*, they don't understand a *Ventriloquus*, but a Negromancer, who raises a low Voice from out of the Ground. This is evident from thence, that the Word *אִוֵּן*, which they translate by *ἐγγασπίμβος*, is also translated by themselves, by *φωνῶντες ἐκ τῆς γῆς* those that cry out of the Ground. In Ch. 8. v. 19. of *Isaiah*, they have thus translated the Words of the Prophet; if they tell you, enquire of the *ἐγγασπίμβος*, and those who speak out of the Ground; those who peep; those who speak out of their Bowels. 'Tis certain, that these Words, *Those who speak out of the Ground*, and *those who speak out of the Bowels*, are intended to explain the Signification of the Word *ἐγγασπίμβος*, so that you see it signifies as well a Negromancer, who raises a Voice out of the Ground, as a *Ventriloquus*, who speaks out of the Belley or Bowels; for they themselves own in Ch. 8. of *Isaiah*, that this Word may signify one as well as the other; and it is evident also, that by Translating *אִוֵּן*, ob, by *ἐγγασπίμβος*, they did take it not in the Sense of a *Ventriloquus*, but of one who cou'd raise a Voice from under Ground. This is apparent from two Passages in *Isaiah*: the first in Ch. 14. v. 3. They have consulted the Idols, and Sorcerers, and the *אִוֵּן*, the Wizards. The LXX. have translated *אִוֵּן*, by *φωνῶντες ἐκ τῆς γῆς*, who speak out of the Ground; and *וַיַּעֲזִיבוּ*, which follows, they translate by *ἐγγασπίμβος*. The second Passage is in Ch. 29. v. 4. where, according to the *Hebrew Text*, it is said, *Thou shalt speak out of the Ground as a אִוֵּן*; the LXX. have translated it; *And thy Voice shall be as of those who cry out of the Ground*; whence it is evident, that by *ἐγγασπίμβος*, they did not intend the *Ventriloquus*, but the Negromancers, who made the Dead speak from under Ground: From which I conclude, that wherever we meet with *אִוֵּן* and *אִוֵּן*, they ought to be translated Negromancy, and Negromancers; as in Ch. 28. of 1 *Sam.* *Divine unto me, by the familiar Spirit (Negromancy) and bring him up, whom I shall Name unto thee.*

THE
O R I G I N
O F
I M A G E S.

Treatise III.

C H A P. I.

*Of the Origin of Images; It must be look'd for
in the Eastern Parts,*

WHat we asserted before *en passant*, viz. That the *Teraphims* were the most antient Images, being nothing but the real Truth, we will now proceed to an Enquiry of the Antiquity of the Origin of the Sacred Images, or Simulacres. The Word *Simulacrum* is derived from *Simulare*, as *Ambulacrum* is from *Ambulare*, and *Lavacrum* of *Lavare*; and as that call'd by the Greeks *εἰδωλον*, is the Diminution of the *εἶδος*, as we have shown before.

It ought to be observed, that the Worship of Images is not of so ancient a Date as Idolatry. To see Men prostrating themselves before a piece of Wood or Stone, has something so mean in it, that they were not immediately brought to that abject Piece of Worship. For whilst they follow'd the dictates of Reason and good Sense, they adored only the Sun, Moon, Stars and Elements, the Worship of Images being not introduced, till they began to pay their Religious Devotions to Men, whom they were willing to represent by these Images, because they could

*Images not
so ancient
as Idolatry.*

could not Worship them in their Persons, which were snatch'd away by Death. In process of time, Men having been perswaded of the Conveniency of keeping in their Temples such Objects as might affect their Senses, and incite them to Devotion, they did represent all their Gods under certain Images, not only the Animated Gods, *i. e.* their Deify'd Men, but also the Natural Gods, *i. e.* The Stars and Elements. 'Tis agreed on all Hands, That the Worship of Images can't challenge the same Antiquity with the Natural Parts of the World; all the ancient Authors are of that Opinion. The *Persians, Chaldeans* and *Egyptians* are the Authors of Idolatry; but in their most ancient Religion they had not the use of Images. *Eusebe* proves, by the Testimony of *Porphyre, Plato*, and of several others, that neither the ancient *Egyptians*, nor the *Phenicians*, nay, not even the *Greeks*, had in the beginning any Images and Idols; *The first and most antient Race of Mankind, did not trouble themselves to build any Temples or Images; because the Art of Painting and Carving, as also of Building, was not invented as yet, &c. among the most ancient Nations, as well Greeks as Barbarians; there was no talk of the Theogony and the Genealogy of the Gods, a thing not known among them; no more than how to erect Statues in Honour of Male and Female Gods, introduced by the variety of Paganism in our times.*

As to the *Greeks*, 'tis not very certain whether they ever were without Images; *Eusebe* endeavours to prove it out of a certain Passage of *Plato*, where he says, *That the first Inhabitants of Greece, had no other Gods but such as were Worship'd among the Barbarians, viz. The Sun, Earth and Moon.* But it seems most likely, that when the Eastern Nations transplanted their Colonies into *Greece*, they carry'd along with them the Worship of the animated Gods, and of Images; because this Transmigration did not happen till a long time after the first rise of Idolatry. But the *Persians* did actually preserve their Religious Worship free from Images for a long time; Witness *Herodote*, who says, *That the Persians had neither Altars, nor Temples, nor Statues, and that that they ridiculed those that Worship'd the Gods in such a Manner; That they Sacrificed on the Tops of the Moun-*

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Præp.
Evang.
l. i. c. 9.L. i. p.
62.

tains to the King of Heaven, whom they call'd Jupiter ; the reason whereof, says he, was because they did not take their Gods from among Men, as the Greeks did. They retained this Purity in their Religion, at least to the time of *Alexander the Great*. For *Q. Curtius*, in his History of the Conquest of *Asia* by that Prince, representing the State and Order of the *Persian Army*, mentions a Fire that was carried before them ; and certain Horses dedicated to the Sun, but says not a Word of Statues or Images. As for the *Egyptians*, tho' the use of Images was of very ancient Date among them ; nevertheless, *Lucian*, in his *Syrian Goddess*, assures us ; That anciently the *Egyptians* had no Statues in their Temples.

When we suppose the *Teraphims* to have been the most ancient Images, and that these *Teraphims* had their Origin in the Country of *Laban*, which was *Chaldea* or *Mesopotamia* ; it implies, that the *Chaldeans* have almost from their very Beginning, made use of Images. Notwithstanding which, it is very probable they had no such thing in *Job's* time. *Job* was contemporary with *Abraham*, and according to our Opinion, a Native of *Chaldea*, and of the same Family with *Abraham* ; it seems as if, in his time, they did not pay any Adoration to Images, or at least not in publick, or so universally as they did to the Stars. For when he justifies himself of Idolatry, he says, *If I beheld the Sun and the Moon, &c.* Had the Worship of Images been generally practised in *Chaldea* at that time, he would questionless have justify'd himself also upon that Account, which makes me to give the less Credit to that Relation of the *Jews* (whereof we shall say more anon) which attributes the worshipping of Images to *Serug* and *Terah*, the Ancestors of *Abraham*. This false Worship was much later introduced in the Western Parts. *Varro*, according to *S. Austin*, tells us, That the City of *Rome* was 170 Years without Images ; *Dicit etiam antiquos Romanos, plusquam annos centum & septuaginta, Deos sine simulacro coluisse.* In *Numa* They made no use of Images, because it was contrary to the Principles of their Religion, taught to *Numa* by *Pythagoras*. *Pythagoras*, says *Plutarch*, asserted the Deity to be Invisible, Pure, Incorruptible, and

C. 31. 26,
27.

De Civ.
Dei. l. 4.
c. 31.

In Numa

and Intelligible. For which Reason it was, that *Numa*, who follow'd the Doctrine of *Pythagoras*, enjoin'd the *Romans*, not to represent the Deities under any Shape or Figure whatever, whether resembling a Man or Beast. Thus it continued for 178 Years. This is confirmed by *Dyoxisius* of *Halicarnassus*: It was *Tarquinius Priscus*, who brought the Idols out of *Greece*, and introduced them in *Rome*, towards the later end of his Reign, which begun in the 147th Year of the City, and his Death happened in the 185th Year. *Pliny* tell us, That upon the most exact Enquiry, he did find the most ancient Statue of *Rome* to have been of Brass, dedicated to *Ceres*, and erected out of the confiscated Estate of *Spurius Cassius*, who was slain by his Father, for having attempted the Sovereignty of *Rome*; *Roma simulacrum ex aere factum, Cerei primum reperto, ex peculio Spurii Cassii, quem regnum affectantem pater ipsius interemerat.* This may be understood of Statues of Mettal, for otherwise it is certain that they had Statues at *Rome* before that time, but they were, perhaps, of Wood. Several Ages after the first Establishment of Images among the *Romans*, there were not wanting some, who condemn'd this Practise, and wish'd that *Rome* had retained its most ancient Principles of Religion: *Varro* is of that Number, as *S. Austin* tells us; speaking of this Custom of Worshipping the Gods without Images, he says, *Quod si adhuc mansisset castus, Dii observarentur, &c. qui primi simulacra Deorum populis posuerunt, in civitatibus & metum dempserunt, & errorem addiderunt.* And the same *S. Austin*, cites a Passage out of a certain Book of *Seneca* (not extant now) call'd *de Superstitione*, which enveighs against this Custom: *Sacras immortales, inviolabilesq; Deos, in materia vilissima atq; immobili dedicant, habitus illis hominum ferarumq; & piscium. Quidam vero mixto sensu, diversis corporibus inducunt; numini vocant, quae si spiritu accepta subito occurrerent, monstra haberentur.* It seems as if the Western Nations, the *Gauls*, the *Brittains* and *Germans* had not used any Statues among them; at least it is certain, that the *Germans* did not, because *Tacitus* says in express Terms, *Cohibere parietibus Deos, atq; nullam humani*

L. i. Antiq.

L. 34. c. 4.

De Civ. Dei. l. 4. c. 31.

De Civ. Dei l. 6. c. 10.

In Germ. oris

oris speciem assimilare nefas existimant. That the Germans did not set up their Gods in Temples, it being against their Opinion to attribute to them any humane Shape; but that they consecrated to them certain Groves, in the thickest part whereof they perform'd their Devotions without any other visible Objects. However, there are several other Passages in the same Book, which seem not to agree altogether with this; For he says, That some of the Suevi worship'd Isis, under the Shape of a Ship, which shews they had a foreign Religion; and not long before, he said, That they believed the Gods to rule the Host in the Battle; they used to make certain Figures out of their Sacred Wood, and carry them into the Field. And towards the latter end of the same Book, speaking of the Germans Inhabiting along the Shoar of the Baltick, That they worship'd the Mother of the Gods, under the Figure of a wild Boar, and that such as carry'd it were invulnerable. This makes me suppose, the true meaning of Tacitus to have been, that the Germans never represented their Deities in humane Shape, but under other Figures; as you see they did Isis, which they worship'd under the Figure of a Ship; as they did the Mother of their Gods, under the Figure of a Wild Boar; Which shews, that the Germans did not look upon their Idols as true Images, but only as Emblems of the Deities: For what Resemblance could there be betwixt a Goddess and a Ship; But they had consecrated an Emblem to the Goddess, a Ship call'd *Liburna*, to intimate, as Tacitus says, That she was transported from far distant Places. Perhaps 'tis owing to this ancient Superstition among the Germans, of not representing their Deities under humane Shape, that the famous *Irmensuld*, an Idol of the Saxons, which was destroy'd by Charles the Great, took his Figure, which approaching near to a humane Shape, had nevertheless a Bear coming out of his Stomach; a Golden Lyon painted upon its Buckler, with a pair of Scales in the left Hand; all which sufficiently shews, that it was not an Image, but an Emblem of a Deity, according to the ancient Principles of the Religion of the Germans. Probably this *Irmensuld* was the God Mars, because the Place where this Idol stood, is call'd to this Day *Marspurg*, i. e. the Burrough of Mars. But

Vid. Antiquit.
Fauchet.
P. 444

But to return to the enquiry after the Origin of the Images; and what Nation were the first Authors of them: The proud *Greeks* lay claim to every thing of this Nature. One *Epicadus* (as *Macrobe* tells us) makes *Hercules* the first inventor of Statues. **L. 1.** He says, that after having vanquish'd *Gerion* **L. 1.** in *Spain*, he made Statues resembling his Companions slain in the Fight, that he threw them into the *Tiber*, that they might float along with the Current, into the Sea, and be cast alhoar upon their native Country, and serve as a Comfort to their Relations, who would be glad to have the Images of those, that had been snatch'd away by Death. *Pausanias* speaks of one *Bompalus*, a celebrated Statuary, who made a most beautiful Statue of *Fortune* for those of *Smirna*; and he makes this Statue to be one of the most ancient. Others attribute the Invention of Statues to the *Athenians*, others to *Cecrops*. *Herodote* makes the *Egyptians* the first Authors of them, as *Diodore* does the *Ethiopians*; and whoever is curious to see more of them, may meet with them in *Pliny*. Perhaps *Lactance* his Opinion comes nearest to the Truth, viz. That *Prometheus* was the first Inventor of Statues, which gave Birth to the Fable that he made Men; but the Question is, who was this *Prometheus*? Where and when he liv'd? For what the *Greeks* relate of him, is altogether fabulous: If this *Prometheus* be supposed to be nearly descended from *Noah*, the Son of *Japhet* (he being call'd *Japeti genus*) the Invention of Sculptures and Images may probably be refer'd to his time.

But be this as it will, those who search for the Origin of Images in the Western Parts, are in the Wrong, Mankind, Religion and Arts, having taken their Rise in the East, and the *Teraphims* of *Laban* sufficiently convince me, that Statues were first invented in *Chaldea*; the same being agreeable to the Sentiments of the best Authors. *S. Cyril of Alexandria*, says, That this kind of *Idolatri* was introduced by *Nimrod*, who erected a Statue in Honour of his Son, call'd *Jupiter Belus*. *S. Epiphany* would have the Art of Painting to owe its Origin to the time of *Serug*, and that he was one of the first Painters.

In Messeniacis.

L. 4. Biblioth.

L. 4. In-
L. 2. lit.

L. 30. Ad-
vers. Ju-
lian.
Præfat.
in Pana-
rium.

ters. He is questionless under a Mistake, to make the Art of Painting of a more ancient Date than Sculpture; The Invention of all Arts being made by degrees, by beginning with the easiest Step; it is much easier to carve or cut a piece of Wood into something resembling a humane Figure, than to lay on a Surface of Wood, certain Colours, with such varieties of Shadow and Light, as to make them appear natural in *relievo*; however, he is in the Right, in Reference to the time of the Invention of Images, which in all probability, may be referr'd to the Age of *Serug*, or a little before, *Serug* being Great Grand-father to *Abraham*, and Grand-child of *Paleg*, in whose time *Nimrod* laid the Foundation of the Empire of *Babylon*.

A Story
concerning
Abraham's Fa-
ther.

Bere shit
Rabba, c.
38.

The *Jews* say, that the Ancestors of *Abraham*, were not only Idolaters, but also Idol-Makers. There are few among the Learned, but what know the Story they have made up concerning *Abraham's* particular Vocation by God, to withdraw him from Idolatry. They tell us, that *Terah*, *Abraham's* Father, being an Idol Seller, and having occasion at a certain time, to take a Journey, left the Management of his House and Business to *Abraham*: There happening to come a good many Customers to buy Images, *Abraham* ask'd them what Age they were of, and being told by one, he was Forty, and by another he was Fifty, he represented to them, that Men of their Age shou'd be asham'd to worship a Statue, which perhaps was scarce a Day old; but among the rest, there being a certain Woman, who brought a small Offering of Flower, in a Plate, to be presented to the Idols; *Abraham* no sooner saw the Woman gone out the Door, but with a Hatchet he cut to pieces all the Idols, except the biggest of all, in the Hand of which he put the Hatchet, and left the Plate, with Flower, standing before it. *Terah* being return'd Home from his Journey, and surprized at the Slaughter he found among his Images, ask'd his Son the Reason of it; *Abraham* told him, that a Woman having brought an Offering in a Plate, this had set the Idols together by the Ears, till coming to Blows, the biggest had got the Hatchet, and mangled the rest, and put them in that

that Condition he saw them in. The Father reply'd, in a Passion, and will you make me believe that the Images, which are without Sense or Motion, should thus fight together? Unto which *Abraham* answered, consider what you say; If these Statues have neither Sense nor Motion; you are in the wrong to worship them. *Terah* exasperated to the highest Degree, at this Answer, accused his Son before *Nimrod*, who having condemn'd him to be cast into the Fire, he was preserv'd from the Flames by God's Hands; whence it is, that our Lord tells him, *I am the Lord that brought thee out of Ur of the Chaldeans*; i. e. as they interpret it, *out of the Fire of the Chaldeans*: *Ur* signifying *Fire* in the *Chaldean*. I am of Opinion, That the first Images were made soon after the Confusion of Languages, during the Reign of *Nimrod* over the *Babylonians*, and about the time of the Rise of the *Assyrian* Empire, and of *Ninive*; according to which Supposition, the *Teraphims* of *Laban* were not the first Idols, but made after the Model of others; it being in the Family of *Nimrod*, where Idolaters had its first Rise; and the Family of them dwelling among those of the Race of *Ham*, was infected with their Superstitions. These two *Teraphims*, were according to our Opinion, the Images of *Noah* and *Shem*, the Images of those Patriarchs being not received into their Families till after their Death. *Noah* died two Years before *Abraham* was born, and *Shem* lived 150 Years after, viz. to the 150th year of *Abraham*. God, who had withdrawn *Abraham* out of the Family of *Terah*, has also withdrawn from them his Spirit; so that *Nahor* his Son; and *Bethuel*, and *Laban*, his Grandsons, remained Idolaters, and in Imitation of the Posterity of *Ham*, made Images of their Patriarchs, *Noah* and *Shem*, and set them up for Tutelar Deities in their Houses.

According to this Supposition, the *Teraphims*, and Images, were not, as yet, introduced into the Family of *Shem*, when *Abraham* went to dwell in *Haran*, and afterwards in the Land of *Canaan*; for I can't subscribe to those who make *Serug* and *Terah* the first Inventors and Worshipers of Images. *Tisi* true, *Joshua* puts *Terah*, the Father of *Abraham*, among

Vid. Vol.

de Idol-

latia c. 3.

1. 9. c. 24.

a. 2.

mong the Idolaters; *Your Fathers dwelt on the other side of the Flood; even Terah the Father of Abraham, and of Nahor, and they served other Gods.* But these other Gods are to be interpreted by the Sun and Moon, which were generally worship'd by all the Idolaters; whereas the *Teraphims* were worship'd in Private, and in certain Houses only.

After having thus traced the Origin of the Images, as far as the Family of *Ninrod*, and in *Chaldea*, 'tis easie to imagine, how from thence they might be transferr'd over the *Euphrates* into *Phenicia*, thence into *Agypt*, from *Agypt* into *Greece*; and from thence into all the other Parts of the World: For, as Mankind translated themselves to other Parts, wherever they went to fix their Habitations, they carry'd their Divine Worship along with them.

CHAP. II.

What was the Intention of those, who first of all set up Images; the Increase and Progress of this Idolatry?

IN Relation to the Origin of Images, there arises a Question, *viz.* With what Intent Men did erect Statues to the Deceased? Whether it were to continue barely their Memory, or to worship them; every one puts his own Interpretation upon the Book of the Wisdom of *Solomon*, in Reference to this Point; That a Father highly afflicted at the Death of his Son, did erect his Statue, and ordered it to be worship'd; or perhaps this Custom might be occasioned by the Ambition of the Kings, who being not able to appear in Presence, in all the Provinces of their vast Dominions, caused certain Images, resembling their Persons, to be made; unto which the People living at a Distance, were to pay the same Homage in their Absence, as they ought to have done, if present. It seems as if the first Invention of Images was intended only for Commemoration, and not for

Ado-

C. 14. v.
15, &c.

Adoration; according to the saying of the Poets, *Nemo repente fit turpissimus*: They begun with a little, but improved by degrees.

There is one thing that appears unquestionable to me, viz. That the first Statues were made in Honour of Men, and not to represent those Deities, I mean the Stars, which were worship'd by the first Idolaters. 'Tis not to be conceived, how it could enter their Thoughts all at once, to make Statues of a Humane Shape, or of other Creatures, to represent the Sun and Moon; this is too extravagant to be imagined; but the thing happened thus: First, Mankind worship'd the Stars and Elements without any Images that represented them; after which, they made Images of deceased Persons, in order to worship them, and to do all possible Honour to their deceased Gods; when they worship'd, they appropriated to their most ancient Deities, I mean the Stars, the Names of their Kings. Thus they gave to one the Name of *Baal* or *Jupiter*, to another that of *Asteroth* or *Juno*, and Consecrated their Images in common, to the Stars and to Men. They found it very *A Hu-* commodious, to have always before their Eyes, the *mane Shape* Objects of their Divine Worship, and therefore *or Figure,* those that did not come up to the making of Images, *was appro-* at least contrived certain Emblems to represent their *priated to* Deities. Hence it is, that they chose the Figures *the Stars.* of Oxen, of Sheep, and other Animals; these being commonly mix'd Figures, to Worship the Celestial Deities under those Emblems. We shall shew hereafter, in the Treatise of the Golden Calf, how the *Egyptians*, who accounted themselves wiser than all other Nations, did choose rather the Beasts themselves, than the Images of the Beasts, for Emblems of their Gods.

It ought further to be observed, in relation to the *This was* Antiquities of the Images, that their Worship did *not the* not immediately become the Publick, but rather on-*publick* ly a domestick Service. For in *Chaldea*, where the *Worship at* Images had their first Rise, the publick Worship, *first.* was only that of the Sun, and of the Fire; they having the same Religion with the *Persians*, their next Neighbours; but they did, by Degrees, degenerate from their primitive Purity, and embraced

the publick Worship of Images, a long time before the *Persians*; yet so, as to consider the Fire, the Emblem of the Sun, as their chief Deity, ever till the latter Ages. Of this *Ruffin*. Gives a certain Relation, which he says happened under the Reign of *Constantine*: The *Chaldeans*, to assert the Power and Glory of their Holy Fire (the chief Deity) did carry it into all Parts, to challenge the Power of all the other Gods, who were infallibly vanquish'd by it; for if they were of Metal, they were melted; if of Stone, they were calcined; if of Wood, they were burn'd to Ashes; till at last it was overcome in *Egypt*, by the Cunning of the Priests. They prepared a vast Statue, consecrated to the *Nile*, hollow within, and fill'd with Water, having a vast Number of Holes on all sides, to let out the Water: These Holes being so artificially stop't up with Wax, as not to be discernable to the Eye: The *Chaldeans* putting their Fire underneath this Statue, and the Wax melting apace by its Heat, there issued forth such a Quantity of Water out of the Statue, as extinguish'd the Fire, the God of the *Chaldeans*.

We told you before, that *Laban* call'd the *Tera- phims* his Gods, in particular, and no Body joyning with him for their Recovery, it shews that this Worship was not the publick Religion at that time, but belonging only to private Houses, or Families. It will be asked, perhaps, when it became a publick Worship? Questionless, when they began to build Temples among the *Pagans*, who never had Temples without Idols or Images in them; and their Temples did questionless deduce their Origin from their Sepulchres. Upon this Head, you must consult the Ancient Fathers; and among the rest *Eusebe* who asserts in Opposition to the *Pagans*, That their Temples were nothing but Sepulchres, upon which they had bestow'd the specious Names of Temples; which he proves from thence, that even in those days, their Temples served for Sepulchres: *Acrisius* was interr'd in the Temple of *Minerva* of *Larissa*; *Cecrops*, in the Temple of *Minerva* of *Athens*; *Erich-tonius*, in the Temple of *Polias*; *Ismarinus*, in the Temple of *Ceres Eleusine*; and thus, with many others,

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thers, instanced there at large. If we recollect what has been said concerning the *Teraphims*, we shall soon discover the first Institution of Temples, and their being furnish'd with Idols or Images. They worship'd the *Manes* of the Dead, under the Images of the *Teraphims*, in some abstruse or private Place of the House, being like a Chappel, where they had deposited the Remnants of their Ancestors. But improving, by degrees, in Pomp, Luxury, and Superstition, they erected magnificent Chappels on purpose, which at last were turn'd into Temples, where everyone might perform his Devotion; so that the Images of the Deceased, which were reserved at first, for a private and domestick Service, were made the Objects of the publick Worship.

'Tis not in the least to be doubted, but that those *The first* Images were made of very mean Materials; and, *Images* as in those days Sculpture was still in its Infancy, *were only* they made use, doubtless, of such Materials as were *of Earth.* easily to be managed, and would take any Impression. It is therefore very probable, that the first Statues were made of Potters Clay, well burnt like our Earthen Vessels; and what confirms me in this Opinion is, that these Statues had their Beginning at *Babylon*, the Place where the working of Clay or Earth was first practised, as well as the burning of it, as is evident from the Tower of *Babel*, made of Brick-work, and the famous Wall of *Babylon*, call'd *Muri coctiles*: But that these Earthen Gods might appear the more beautiful to the Eye, they painted them with Vermillion. *Pliny* relates, that *Tarquin*, Sirnamed *Priscus*, sent for a certain Statuary, named *Turianus*, out of *Tuscany*, who made the Statue of *Jupiter Capitolinus* of Earth; if we may rely upon *Varro*: *Fictilem fuisse, & ideo miniari solitum*: This *Plin.* 1. 36. they never fail'd to do, as often as these Idols were c. 12. to appear in publick, and to be worship'd with more than ordinary Solemnities, as on their Feast days: *Jovis ipsius simulacri faciem diebus festis minio illini so-* *Plin.* 1. 3. *liram.* c. 7.

Next to these they chose Wood, which is the *The next* easiest for carving, for the Materials of their Gods. *of Wood.*

This is manifest from the several Passages in the Prophets, where they upbraid the *Jews* with their

Isaiah 44. wooden Gods: *He heweth him down Cedars, and v. 14. seq. taketh the Cypress and the Oak; part thereof he will take to burn, and warm himself; with part thereof he eateth Flesh; and the Residue thereof he maketh a God, and falleth down unto it.*

And afterwards of Gold and Silver.

In Jove Tragie.

A pleasant Passage in Lucian.

But the Eastern Nations did not continue long in this Simplicity, but affected a singular Magnificence and Respect, in the precious Materials of their Idols. Thus we see the *Israelites* made their Calf of the best of Metals; and the Scripture frequently reproaches the *Pagans* with the Idols of Gold and Silver; which indeed were more frequent in the Eastern than in the Western Parts. *Lucian* introduces *Mercury*, making his Complaint to *Jupiter*, because he had order'd that the Gods of Gold, should in the Council of the Gods, take their Place above those of Wood and Brass. This is, says *Mercury*, to follow the Example of the Courtiers in a corrupted State, who prefer Riches before Merits. Would it not be a fine Sight, to see *Minerva*, *Apollo*, *Venus*, and the rest of the Gods of the *Greeks*, to come behind those of the *Barbarians*, because they have added some Gold to theirs? In the same Piece, *Lucian* tells us, that the *Neptune* of *Corinth* was only of Wood, and the *Venus* of *Corida* of white Marble.

Plutarch, in a certain Tract of his, which is lost, but a Fragment whereof has been preserved by *Eusebe*, says, That in former Ages, the Images were all of Wood: The first Image consecrated to *Apollo*, by *Eresiton*, in the Isle of *Delos*, was of Wood, which was exposed to publick View on their solemn Feasts; That of *Minerva*, of the City, was also of Wood; as was also that of *Juno* of *Samos*. The same Author tells us, That the *Greeks* made use of Wood, out of a Principle of Religion; because, said they, *Gold and Silver* are of a faint pale Colour, made of an Earth burnt up by the Sun: That sometimes they made them of Ivory, but that happened but seldom; and only when they intended to make an extraordinary Shew of Magnificence. Among the Metals, Gold, Silver and Brass, were most commonly used, as Materials for their Gods; it being very rare to meet with any of Iron.

De Præp. Evang. 1. 3. c. 8.

How-

However, *Pausanias* mentions a Statue of *Hercu-Phocical*
les, representing him combating the *Hydra*, which ¹⁰
 was of Iron; but adds, That such Pieces were a
 Rarity, it being very difficult to make Statues of
 Iron; but Ivory was in high Esteem with them;
Dentibus ingens pretium, & Deorum simulacris laudatissi-
ma ex iis materies. And even among the Wood, they
 chose the best for these Images, which has given oc-
 casion to the Proverb; *Non e quovis ligna fit Mercu-* In Adag.
rius, which *Erasmus* interprets of those Statues of
Mercury, made use of in their Enchantments, because
 the Sorcerers who used them in their *Magical* Operati-
 ons, had a great Regard to certain Plants, unto which
 they annex'd their Charms. *Apulejus* was accused Apol. 1.
 of Sorcery, because he had made a *Mercury* of
 Wood; and he refers the Origin of this Proverb to
Pythagoras.

According to *Pausanias*, the Ancients used to choose In Arcad.
 the following Woods for their Statues; *Ebony*, Cy- l. 8. p.
press, and *Cedar-wood*; *Oak* of the Tree of *Lotos*, 250.
 and they are so call'd by the *Greeks*, *σμίλαξ*, other-
 wise the *Ivy-Tree* of *Cilicia*. The Prophet *Isaiah*
 makes mention of Three, viz. The *Oak*, the *Ce-*
dar, and the *Cypress*; the *Cypress*, because it resists
 Putrification; the *Cedar*, by Reason of its agreeable
 Scent; and the *Oak*, because it is very strong. But
 I am apt to believe, that afterwards they took what
 sort of Wood they liked best; yet so, that the dear-
 est was always esteem'd most. Thus *Pausanias* tells
 us, That the Statues of the *Mercurius Cyllenius*, was In Arcad.
 of *Citron* Wood; but the Statues of *Priapus* were l. 8. p.
 commonly made of *Fig-Tree* Wood, as it seems ap- 250.
 parent from that Passage of *Horace*.

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum, faceretne Priapum, Satyr. l. 1.
Maluit esse Deum.

Pliny tells us, That they had some Statue made of L. 14. c. 1.
 the Wood of the Vine; *Jovis simulacrum, in urbe*
Populonia, ex uva conspicimus. He further tells us,
 That the Stairs, by which they ascended to the
 top of the Temple of *Diana* of *Ephesus*, was made
 out of one massy piece of Wood of the Vine; but

this seems hard to be believed; the Vine being scarce ever known to grow to such a Bulck, as to furnish in one Piece, the Materials for such a piece of Work-man-ship.

To come to a Conclusion, in Relation to the Ancient Images, 'tis easie to be imagin'd, that their Workman-ship was not over nice, but rather very coarse; no Art being brought to Perfection, but by long Practise, and in Process of time; however, I can't agree in this Point, with *Tertullian*, who says, That the first Idolaters worship'd nothing else, but rude pieces of Wood or Stone, without any Form or Shape; whence he calls them *Numina Caudicaria*, i. e. *Trunkstun'd into Gods*; because they were ignorant of that Art, call'd by the *Greeks* *πλαστική*. But no great Art is required, to give to a piece of Wood or Clay, somewhat of a Resemblance of a humane Shape: On the other Hand, there were some Nations who made certain things without any humane Resemblance, the Objects of their Devotion; *Clement of Alexandria*, and *Arnob* tells us, That the *Arabians* worship'd a Stone; and *Maximus of Tyre*, that the *Ancient Romans* worship'd a square piece of Stone; *Mars*, under the Figure of an half Pike; The *Scythians* worship'd a Dagger; the *Thespians* a Branch for the Goddess, *Juno Cynthia*; The *Icarians*, a rude piece of Wood for the Goddess *Diana*; Those of *Pessinunte*, a Flint Stone, for the Mother of the Gods; and those of *Samos*, a Plank instead of *Juno*. But this was not done for want of Knowledge of their Statues, but either out of a mysterious Intention, or by long Custom; These being not the true Images, but the Emblems of their Gods, as is evident from the half-Pike and the Dagger, under which the *Romans* and *Scythians* worship'd the God of War: And it is certain, that even in those Ages, when Sculpture and Painting were brought to Perfection, they did, nevertheless, continue to worship certain Deities in the same manner: Thus the God *Heliogabalus*, the Head Divinity of the *Syrians*, under the Reign of the Emperour of that Name, was worship'd under the Figure of a Stone Pyramid. But let this suffice, concerning the Antiquity of Images.

Herodian.
in Macria.

C H A P. III.

Of the Opinion of the Idolaters, concerning their Idols, and their Worship.

THIS question is become of no small Consequence in our Age, when a considerable part of the Christian World paying certain Devotions to Images, are accused by the rest (who oppose this Worship) of imitating the *Pagans*, condemn'd by God for their Worship paid to the Gods, under Statues and Images. Those, to clear themselves of this Imputation, and to shew the difference betwixt theirs and the Idolatrous Worship, alledge the *Gentiles* to have Worship'd their Images, as actual Gods, and to have considered these Statues as real Deities; which as they say, discovers a prodigious difference betwixt them, and those of the Christians who Worship Images; the adoration paid by the Christians to their Images being only a relative Worship; which they look upon no otherwise than Resemblances, without confounding them with the Originals.

Calvin on the other Hand asserts the contrary, viz. Instit. l. i. That the *Pagans* did not consider their Statues as c. ii. actual Gods, which he proves by several Arguments; Num. 9. But is opposed by *Bellarmin*, who charges him with Falsehood, refutes his Arguments, and pretends to prove, that the *Pagans* did look upon their Images as actual Gods. *Gregory of Valence* maintains the same Opinion. It will therefore not be amiss to weigh this matter without Prejudice, and to see what the *Pagans* themselves say upon this Head; since they are most likely to be the best Interpreters of their own Thoughts, by their own Words.

But as they have not all spoken to the same purpose, we are obliged to distinguish them into several Classes.

First, Of the first are those, whose thoughts being most refined and guided by the Dictates of true Reason, did consider these Images no otherwise than simple Representations or Figures, whereby to revive

The Wise in Mankind, the remembrance of the Gods. This *Pagans* was unquestionably *Varro's* Opinion; whom we look'd upon have cited before, out of *S. Austin*, when he says, *Images as* That the Romans would have Worship'd the Gods in a *Figures of* more unspotted manner, had they continued to adore them the Gods. without Statues; and that such as had introduced this *De Civ. t.* Custom among the People, had thereby diminish'd the *Dei. l. 4.* reverence due to the Gods, and introduced new Errors. *c. 28.* Neither have we the least Reason to doubt, but that *Arguments* *Seneca* was of the same Sentiment, after having understood what has been related by *S. Austin*, out of *Varro* and his Book of *Superstition*: 'Here he blames the Folly *Seneca.* of those who did Consecrate Things worthless in *De Civit.* themselves, to represent the Immortal and Invisible *Dei. l. 7.* Gods; who did attribute to them, Bodies of Men, *c. 7.* Beasts, and other mixt Figures, of different sorts, giving the Name of Gods to such Corporeal Substances; as would be look'd upon as Prodigies and Monsters, if they should be animated with Life, and and be put in Motion on a sudden. We find *Varro's* real Opinion upon this point, further explain'd in *De Civit. S. Austin*; where *Varro* says, 'That the Ancient *Dei. l. 7.* and first Inventors of Statues and Images, and their Ornaments, were intended to represent to our Mind, the Soul of the World, and its several parts, i. e. the true Gods. And that those who appropriated a Humane Shape to the Gods, had their Thoughts fixt at the same time upon that Resemblance, which is betwixt the Souls of Men inhabiting their Bodies, and betwixt these abstracted Intelligences, or the Immortal Gods; That therefore they had framed the Images of a Humane Body, as we put sometimes before us a Vessel, to put us in mind of the Liquor contained in it: As if for instance, they put a Pint Pot in the Temple of *Bacchus*, to signify the Wine contained in the Pint. In the same manner, by an Image having a Humane Shape, they represented that Intelligence, and Rational Spirit, of which the Humane Body is only the Vehicle or Vessel containing this Rational Soul and Intelligence. Upon this point, we must not pass by in silence, what *Maximus* of Tyre, a Platonick Philosopher has left behind him; 'That Images

In Orat.
An Statuæ sit
Dii ponendæ
Orat. 33.

Images were intended only by way of Commemoration, because, says he, the Essence of God is above the Apprehension of our Senses, we take to our Aid, the Words of Men; the Beasts, the Figures made of Gold, Silver and Ivory, to bring us by this means to the Knowledge of the Deity. And in another Passage of the same Dissertation, he adds, That 'as Letters were invented to paint and represent the Words, so as that by their help is supply'd the defect of Humane Memory; so the Images of the Gods were made to Aid the Infirmitie of Mankind; because Men do annex to these Images, the Names of the Gods, and the Idea's of their most Memorable Transactions, whereby to keep them in perpetual remembrance. That they are like Badges of that respect due to the Gods, and like Trophies to immortalize their Great Actions. Thus, tho' God be Invisible, yet in respect to Humane infirmity, and the Nature of Love, which would willingly be near its object, it might be very useful, to make use of such things, as might be able to recall the Deity into our mind; provided that the whole don't terminate in the Image; but that all the Love, Respect, Remembrance and Adoration be paid only to God. I don't see how a Christian, who professes the Worship of Images, could have spoken with more precaution concerning their use, and the manner of Worshipping them; for this Author absolutely denies them all respect, which he relates to God allone; 'twill perhaps be objected, that his Testimony is of no great Weight in this Controversy, because this *Maximus* of Tyre lived a considerable time after the Establishment of Christianisme, viz. under the Emperour *Commodus*; and having a constant Commerce with the Christians, he might enlighten his understanding by what he had learn'd from them. But it is to be observed, that he had this Doctrine from his Patron *Plato*; from *Plato*, I say, who lived among Idolaters, in an Age, and in a place, where he could meet with nothing to instruct him in this matter, except what his own Reason furnish'd him withal: Let us hear his Words, 'There are two different ways of Worshipping the Gods. There being

L. II. p. 475. de Legib.

' being certain Gods, which we see, and Worship
 ' in seeing them; and others which being not seen,
 ' we make Images for them, and Worship those
 ' Images, tho' they be inanimated things; because
 ' we hope thereby to obtain the Favour of the li-
 ' ving Gods. *And not long after, he adds,* He there-
 ' fore, who has in his House his Father, his Mo-
 ' ther, or his Ancient Ancestors, ought to look up-
 ' on them as a great Treasure, and believe, that there
 ' are no Images of the Gods more Honourable, or
 ' more profitable to his House, than those, provided
 ' he Worship them as he ought to do, &c. Where-
 ' fore, as I told you, you may take it for granted,
 ' that among all the Images of the Gods, there are
 ' none unto whom we ought to pay more honour
 ' than to our Fathers, Mothers, or Ancient An-
 ' cestors: Because God delights in seeing us to pay
 ' due respect to our Ancient Fathers and Mothers,
 ' without which he would not hearken to our
 ' Prayers. Certainly our Fathers and Mothers
 ' ought to be to us instead of Images, and more
 ' acceptable and venerable than any inanimated I-
 ' mages; for if we Honour animated things, they
 ' pray for us, and bestow their Favours upon us eve-
 ' ry Day; as on the Contrary, if we neglect them, they
 ' may occasion many Misfortunes to us; whereas the
 ' inanimated Images can do neither one nor the o-
 ' ther, *i. e.* They can do neither good nor harm.
 From these admirable Words of *Plato*, it is apparent,
First, That according to his Opinion, the Images
 were inanimated things, and consequently no Deities.
Secondly, That if Worship'd, they could do no good;
 and if neglected, no harm. *Thirdly*, That all the
 respect paid them is in reference to the Gods, there-
 by to purchase their Favours. *Fourthly*, That the re-
 spect due to Images, properly taken as such, is much
 inferiour to that due to our Fathers and Mothers.
Fifthly, That by honouring our Fathers and Mothers,
 we pay our Duty to the Gods in a more eminent De-
 gree, than in Worshipping the inanimated Images;
 because the Gods look upon Aged Persons, as their
 own living Images. This was questionless the Religi-
 on, not only of the Philosophers, but of all the Ho-
 nestest sort of People in general; without which,

Plato

Plato would scarce have ventured to express himself in such plain Terms, being fore-warned by the Misfortune of his Master *Socrates*, who had spoken with too much freedom, concerning the *Pagan* Deities.

After all this, we need not search for the rise of this Opinion among the Christians, concerning the moderate use of Images, which we find received and asserted among the Modern *Platonicks*. What Wonder is it if *Celsus* enquires with so much Passion, *Who but a Fool can imagine, that these Statues were real Gods?* And *Jamblich* Discourses of the Idols and Images, as things not fit to be used; he adds, *That the Man that makes the Images, is much better than the Image it self; because he deduces his Being from a much more Noble Cause, and therefore forgets himself, when he confides in an Image which has neither Life, nor any appearance of Life.* But if you thoroughly examine the meaning of this Author, you will find that he does not speak of the Statues of the Gods, but of certain Images used by the Magicians, which they set up either in the Air, or in the Smoak, to encompass their Divinations by these Images, which are nothing but Phantomes. But *Dion Chrysostome* cites certain Words out of one *Phidias*, which are extremely for our Opinion. *You ought not to imagine,* says this Author, *that it would be much better for Mankind to be without Statues or Images, because our Eyes ought to be fixt only on celestial Things. For all such who have any true sense of the true Intelligence, Worship them, in regard they see only the Deities at a distance. And the sense Mankind has of, and their Love for a Deity, inclines them to Worship, and serve the Gods near Hand.* 'Tis impossible to give a more exact distinction betwixt the Gods, and their Images; or to express in more significant Terms, that the Images were introduced only to make amends to Mankind for the absence of the Gods; so that they might have an opportunity of Worshipping the Gods under their Images, as a Lover Courts his absent Mistress by Kissing her Picture. Those among the Fathers of the Church, who have Written against the *Pagans*, have taken this Opinion as received among the *Pagans*, and refuted it as such. *Annum quid*

Apud O-
rig. Lib.
cantr.

Lib. de
Myfter.

Sect. 3. c.

29.

Serm. 12.

Contra
Gentes l.
6. P. 125.

quid dicitis, said Arnobe, forte presentiam vobis quandam, his numinum subexhiberi simulacris. Et quia Deos videre non datum est, eos sic coli, iis & officiosa munia prestari, &c. Deos, inquit, per simulacra veneramur. And soon after, Unde novissime scitis, an simulacra haec omnia, quae Diis immortalibus, vicaria substitutione, formatis, similitudinem referant habeantque divinam? How do you know, says he, that all these Images which you pretend to represent the Immortal Gods, have any resemblance to a Deity? He does own, that according to the Doctrine of the Pagans, their Images were no Gods, but only representations of them. Origen speaking in opposition to Celsus, admits of this Answer, refutes and ridicules it, tho' he acknowledges it at the same time to be one of those Arguments, wherewith the Pagans used to palliate their Idolatry. What Man of sense says he, can't but laugh at a Wise Pagan, who after having discoursed most pathetically concerning God, does fix his Eyes upon the Idols, and addresses his Vows to them, imagining that those Images ought to be made use of to exalt their Minds to the Originals, from the visible to the invisible Objects; and from the Signs and Figures, to the thing represented by these Emblems. He confesses, you see, that among the Pagans these Images were no more than Resemblances, nay, even only Emblems to raise our Mind to the Contemplation of true Gods. S. Austin disputing against Varro, upon the Subject of this ingenious Thought before mentioned, and alledged by Varro, viz. That they represented the Gods under a Humane Shape, thereby to revive in our Mind, the Idea of the Celestial Gods, does not deny Varro's allegation as an untruth; he does not tell him, you disguise the true Opinion of your Religion; 'Tis not for your Minds sake you Worship the Images, but you respect them as real Deities: But he contradicts him out of his own Words before cited, viz. That they had better continued to Worship the Gods without Images, which served only to diminish their Respects, and to introduce new Errors. And S. Austin in another Passage actually confesses it to have been the Opinion of the wiser sort among the Pagans, that they Worship'd their Images no otherwise than as Memorials of the Deities. Videntur autem, says he, sibi

L. 7. contra Celsum.

In Psalm 173.

sibi purgatoris esse Religionis, qui dicunt, nec simulacrum, nec Damonium colo, sed per effigiem corporalem signum rei intueor, quam colere debeo. Ita vero interpretantur simulacra, ut alio dicant significare terram, & alio mare, sicut Neptuni simulacro. And *Lactance* says, it was *Instit. l. 1.* one of the Arguments, under the Colour whereof, *2. c. 2.* the Pagans used to disguise their Worship of the Idols. *Non ipsa, inquit, timemus simulacra, sed eos, ad quorum imaginem flecta, & quorum nominibus consecrata sunt.* What could be said more to the purpose, by a Christian of the Roman Communion? We don't Worship the Images, but offer our Adoration to those Objects, of which the Images bear the Names; and of which they are only Representations.

After all these Testimonies, as well of the Pagans as Christians, who agree in this, that the Worship of their Images, was relative only, and that they never adored them in any other respect, than as they were Resemblances of the Gods; Is it faer or reasonable, to father another Opinion upon them? nay, I dare venture to go further, and to assert, that the Idolatrous Images of the Gods were not intended even to represent their Gods under their true Form, at least, not the Natural Gods; but were only Em- *The Pagan* blems and mystical Figures, to revive the true Idea *Images* and Remembrance of the Gods, as will be apparent *were only* from the following Reasons. *Memorials.*

First, Their Philosophers professed the Immortal Gods to be Spiritual and Immaterial Beings, without a Body or Shape; and consequently they could not consider these Images as the real Representations of the Gods. And as to the Vulgar sort, who were not ignorant, that the Images of *Apollo* was Consecrated to the Sun, that of *Cybele* to the Earth, that of *Neptune* to the Sea, that of *Diana* to the Moon; Could they be so far beyond their Senses, as to imagine that the Statues of a Young Beardless Lad had any real Resemblance of the Sun? That the Statue of a Woman Crown'd with Garlands, should be the likeness of the Earth? That the Image of a Man, with a Trident in his Hand, should be the true Figure of the Sea? Unless they were involved in the most profound stupidity that can well be imagined, they must needs know

- know them to be no more than Emblems. The most extravagant Figures they frequently appropriated to their Images, furnish us with another Argument for our Opinion; some being represented in the
- L. 6. 166. Shape of a Lyon; *Inter Deos videmus, Leones tenuissima facie*, says *Arnobé*; some of a Bullock, some of Sheep; and others being a Mixture of the Figures of several other Animals, of a Dog, a Wolf, a Lyon, &c. like that prodigious Statue of *Serapis*, described by *Macrobe*. Some made no use of any Figures of Beasts, but a square piece of Stone, as the *Areans*, of a Stone Pyramid, as in the Temple of *Heliogabalus*. We told you in the preceeding Chapter, that the *Romans* Worship'd a Half-Pike, in the Honour of *Mars*. The *The-spians*, a Branch of a Citron Tree, for *Juno*. Can we imagine that those People were so stupid and void of Common Sense, as to believe that there were Gods Resembling Oxen and Sheep, with Horns and Hoofs; who were partly Lyons, partly Wolves, and partly like Dogs, who had a Resemblance to Branches, to a piece of Stone, to a Trunk of a Tree, to a Half-pike or Dagger? I think it is evident that these Objects were set up for no other end, than to serve as Emblems of the Deities. So that it is past all Contradiction, that the *Pagans* who were of this Opinion we have treated of just now, did not Worship the Images as real Gods; And consequently the *Romanists* would in this Respect be no more excusable than the *Pagans*, supposing they did consider their Images, no otherwise than Memorials.

L. 1. Sa-
turnal.

CHAP.

C H A P. IV.

The Second Opinion of the Pagans concerning their Images. They believed that the Gods were drawn into them, by Vertue of their Consecration. The Romanists entertain the same Opinion concerning their Images.

THE Second Opinion seems to be somewhat more favourable and congruous to the Sentiments attributed to the Pagans, by Bellarmin and Gregory of Valence; most of the Pagans were of Opinion, that by Vertue of the Consecration, the Gods were induced to fix their Habitations in the Statues; this was like a kind of an Intrenchment to the Pagans, where they used to shelter themselves, when they were hardly press'd upon by the Christians, on Account of the Worship of their Images; we don't adore, said they, the Wood, the Gold or Silver, as if these Metals were actually Gods; but we adore the Gods, who by Vertue of the Consecration, are present in their Images. *Erras, inquit, & laberis, nam neq; nos ara, neq; auri argentiq; materias, neq; alias, quibus signa conficiunt, eas esse per se Deos, & Religiosa decernimus numina: Sed eos in his colimus, eosq; veneramur, quos dedicatio infert sacra, & fabrilibus facit inhabitare simulacris:* These are the Words of Arnobe, wherein he represents the Defence made by the Pagans, in behalf of their Worship; he afterwards refutes this Argument by such lively Expressions, as deserve to be remembred by all; *One single and only God, can't be at the same time in several Images, neither can he be divided, or separated into several Parts; supposing there were 10000 Statues of Vulcan in the World, could one Vulcan be entirely, and at the same time be present in these 10000 Statues? This goes beyond my Apprehension. For what Reason? Because every thing that is single can't be multiply'd without losing its Unity and Simplicity; and the Gods are the less divisible, because, according to your Sentiment,* they

Arnob. 1.
6. p. 103.

they have the Form of Men. Arnobe was not acquainted with the Ubiquity of Bodies, and their real Presence, in several distinct and far distant Places at once, this being a more modern Invention; but he opposes, by many other Arguments, this vain Imagination, as if the Immortal Gods did naturally dwell in their Statues. Among the rest he asks them, that in Case, by the Strength of their Consecration, the Gods were fix'd to their Images, why they were so careful in guarding of them. *Si apertum vobis & liquidum est in signorum visceribus Deos vivere atq; habitare cœlites, cur eos sub validissimis clavibus, ingentibusq; sub claustris sub repagulis alijsq; ejusmodi, custoditis, conservatis, atq; habetis inclusos, ac ne forte fur aliquis, aut nocturnus irrepat latro, adituus mille protegitis, atq; excubitoribus mille? Cur eanes in capitoliiis pascitis? Cur anseribus victum alimoniamq; præbetis? Quinimo, si fiditis Deos istic esse, nec a signis uspiam simulacrisq; discedere, permittite illis curam sui, Reserata sint atq; aperta semper delubra.* If the Gods are always present, near their Images, why do you take so much Pains to guard them? Can't a God, when present, preserve his Statues against the Attempts of Rogues and Thieves? Lactance mentions the same Chimera, and opposes it with very near the same Arguments; *Atenim præsentēs non nisi ad suas imagines adsunt.* This being one of the Positions of the Pagans; Lactance makes the following Reflections upon it.

Instit.
2. c. 2.

1. on it. *Ita plane quemadmodum vulgus existimat, mortuorum animas circa tumulos corporum suorum, & reliquias oberrare. Sed tamen postquam Deus ille præsens esse capit, jam simulacro ejus non opus est. Quæro enim, si quis imaginem hominis peregre constituit, contempletur sapius, ut ex ea solatium capiat absentis, num idem sanus esse videatur, si eo reverso atq; præsentē, in contemplanda imagine perseveret? If the Gods are present, by the Vertue of the Consecration, What Occasion is there for Images? What need have I of my Friend's Picture, if my Friend is near me in Person?*

Idem ibid.

Dei autem, cujus spiritus ac numen aulq; diffusum, abesse nunquam potest, semper utiq; imago supervacua est. Sed verentur ne omniseorum Religio inanissima sit & vana, si nihil in præsentī videant quod adorent. God,

who

who is a Spirit present in all Places, stands not in need of Images to supply his Place in his Absence.

Tis further evident, that according to the Opinion of the Priests, and the common People, the Gods were supposed to dwell, either in or near their Images. This is apparent from that Custom of chaining their Gods, for fear they should leave them. Thus those of *Tyre* did, with their *Apollo*, when they were closely besieged by *Alexander*; and the *Athenians* fettered the Image of *Victory*, for fear it should leave their City; which shews sufficiently, that they believed the Gods to be, as it were, annex'd to their Images, in such a manner, as that the Image could not be remov'd, but the God must take the same way.

They were further of Opinion, That if the Image was destroy'd, the Deity retreated to Heaven. This it was, that the Sophist *Olympias*, did insinuate into the *Egyptians*, to prevent their turning Christians, after *Theodose* had ruin'd the Temple of *Serapis*, and those of their other Idols, and melted their Images.

He told them, ' They ought not to quit the Religion of their Ancestors, but rather die upon the Spot; and finding them dismay'd to the highest degree, because they saw their Idols thrown out of the Temples, beaten in pieces, and reduced to Ashes; he told them, this ought not to be a sufficient Motive for them to abandon their Religion, because the Statues were nothing else but a corruptible Matter, which might be reduced to Ashes; but that their Vertue, and the Deities contained in them, were gone to Heaven. This was therefore properly the Religion of the Common People, and such as was taught by the Priests; but the preceeding belonged to the Philosophers, to the wiser Sort, and to such as made better use of the Dictates of true Reason. In the same manner, now adays, the most sensible part among the *Roman Catholics*, believe the Images to be no more than Resemblances, to aid their Memory; whilst the rest are actually of Opinion, that God has annex'd a certain Vertue to the Images. It was by Reason of this supposed presence of the Deities, and their being annex'd to their Images, that the *Pagans* bestow'd the Name of Gods upon

Solomen.

1. 7. c. 15.

Lib. 2.

the Images of the Gods, and would not suffer these Deities to be call'd in Question. *Diogenes Laertius* relates, that one *Stilpo* of *Megara*, happening to discourse with another concerning the *Minerva* of *Phidias*, ask'd him, *Whether Minerva, the Daughter of Jupiter, was not a God? Unto which, it being answer'd by the Athenians, she was; Stilpo reply'd, this is not the Daughter of Jupiter, but of Phidias, which the other having consented to, he added, then she can be no God.* Being accused upon this Account, he endeavour'd to justify himself; saying, That he had told *Minerva* was no God, but a Goddess; notwithstanding which, he was banish'd the City.

However this is no sufficient Proof, to charge the Pagans with having worship'd their Images as Gods, and to have believed them real Gods; for according to this Inference, the same might be laid to the Charge also, of those who now adays worship Images: For they really believe, that after the Consecration of an Image, there is a certain Virtue annex'd, and inherent in the Image; for which Reason it is, that they rub their Beds, Linnen, and other things, upon them.

A perfect
Congruity
betwixt
the Pagans
and Ro-
manist.

They believe that the Saint, unto whom the Image is dedicated, does preside near his Image, in a peculiar way, in order to perform Miracles there; hence it is, that they go on pilgrimage rather to one Image than to another. They were further of Opinion, That the heavenly Favour, and the Virtue of the Saint, is so strictly annex'd to that Holy Image, that in case it should be lost, the Saint would cease to perform Miracles in that Place. This Opinion would be no Obstacle to the Pagans, why they might not look upon the Images as Representations of the Gods; but their real Opinion was, that the Gods honoured the Consecrated Images so far, as to exert their Virtue and Power in the presence of these Images. They also believed, that the Gods did not exert their Virtue in these Images, before their Consecration. The same thing is asserted of the Images in the *Romish Church*; they being by the Ritual, forbidden to be worship'd before their Benediction and Consecration; neither are they look'd upon as

en-

endow'd with any Vertue before that time. *Ecce fun-* Minutius
ditur, fabricatur: Nondum Deus est. Ecce plumba- Fælix in
tur, constructur, erigitur: Nec adhuc Deus. Ecce Octavio.
ornatur, consecratur, oratur, tum postremo Deus est,
quum homo ille voluit & dedicavit. I am strangely
 deceived, if these Words may not be very well ap-
 ply'd to the modern Images, only by changing the
 Word *Deus* into that of *Sanctus*. They cast an
 Image, or beat it out with the Hammer, but this
 makes no Saint as yet; it is leaded, fet together,
 and put up; but it is no Saint as yet; it is adorn'd,
 consecrated and worship'd, and then it is a Saint.
 Here you see all the Implements of a Saint. But, De Myste-
 after all, this Second Opinion of the *Pagans*, must be riis Sect.
 understood in no other Sense than it is explain'd by I. c. 9.
Jamblich, viz. That after a Deity has allotted to it, a
 certain part of the Universe, whether it be the Hea-
 ven, the Earth, certain Cities, Groves, Temples,
 or Sacred Statues; it sends forth its Vertue by way
 of Irradiation; upon the innermost parts of these
 things; as the Sun irradiates the outward Parts of
 every thing; which signifies, in effect, as much, as
 that this Presence of a Deity, attributed by the *Pa-*
gans to the Images, was rather a Presence of its Ver-
 tue, than of the Substance.

CHAP. V.

*The Opinion of the suppositious Trismegist,
 That the Images were converted into the true
 Bodies of the Deities.*

HERE is a Third Opinion, concerning the Divinity
 of the Images, which appears more prevailing
 than the former; certain Persons among the *Pagans*,
 were, it seems of Opinion, that the Deity, after Consecration,
 did actually incorporate with the Image,
 being, as it were, its Soul; and making together one
 entire Substance, like that of Mankind, composed of
 a Body and the Soul: This is the Opinion of *Tris-*
megist, as the same is represented to us, by *S. Austin*,
 in a certain Dialogue (yet extant) call'd *Esculapius*,
 translated by *Apulejus*. *At ille visibila, & contrecta-* De Civit.
bilia simulacra, velut corpora Deorum esse asserit: Ines- Dei. l. 8.
 K 2 se c. 23.

se autem his quosdam Spiritus invitatos, qui valeant aliquid, sive ad nocendum, sive ad desideria eorum complenda, a quibus eis divini honores, & cultus obsequia deferuntur. Hos ergo spiritus invisibiles, per artem quandam, visibilibus rebus corporali materia copulare, ut sint quasi corpora animata, illis spiritus dicata & subdita simulacra. Hoc esse dicit Deos facere, eamq; magnam & mirabilem Deos faciendi accepisse homines potestatem. This is what S. Austin says; and the Words of Trismegist actually imply as much, as that that the Statues are animated, that they are stor'd with Sense and Spirit; that they know the future Events of things. Dominus & Pater, vel quod summum est Deus, ut effector est Deorum cœlestium; ita homo effector Deorum, qui in Templis sunt, humana proximitate contenti. As the Great God is he who makes the Celestial Gods, so Mankind has a Power of making the Visible Gods in the Temples. He adds: Species vero Deorum, quas conformat humanitas, ex natura utraq; conformata est, ex divina, qua prior est multoq; diviniore, & ex ea qua intra homines est, id est ex materia, qua fuerint fabricata. Et non solum capitibus, sed membris omnibus, totoq; corpore configurantur: Signifying, That these Gods, which owe their Origin to Mankind, have two Natures, one Divine and Celestial, being the *Demon* which is adored; and the other Material, being that part whereof the Images are made. He concludes; Statuas Asclepi videsne quatenus tu ipse diffidas statuas, animatas, sensu & spiritu plenas, tanta & talia facientes futurorum præscias?

The Tract of Esculapius was none of the true Trismegist. Before we proceed further, it is to be observed, That this Treatise did not belong to the true Trismegist, who being an Egyptian, had acquired a very high Reputation of Knowledge, and lived a long time before the Greeks were known in the World; he was stiled Trismegist, i. e. the most Great, because he was a Great King; a High Priest, and a Great Prophet: And it seems very probable, That this so much celebrated Egyptian, was no other Person than Moses; he is call'd Thoyth by the Greek, and frequently mentioned by Plato. A vast Number of Books have been fathered upon this Mercury: Jamblisch makes them amount to 36500. Of all which,

is no more extant now, under his Name, except two Dialogues; one call'd *Pimander*, the other *Asclepius* or *Æsculapius*; both supposititious Tracts, and composed by Christians. The first discovers it self by its Title, *Pimander*, i. e. the Shepherd of Men, or the Man-Shepherd; intimating *Jesus Christ*, who calls himself the *Good Shepherd*. In this he treats of God, of the Spirits, the Attributes of God, like a Christian, and a *Platonick*, at the same time; he speaks of the Generation of the Son of God, from Eternity; and the Suppositiousness of this Piece, is so palpable, that you meet there with the Word *Consubstantial*; which being peculiar to the Church, *Opinion* to express the Divinity of *Jesus Christ*, was not made use of till towards the end of the Third Century. The same may be said of the Second Dialogue, call'd *Asclepius*; being the Piece of a Christian, who makes a *Pagan* speak very rationally, when he treats of God; but to render the *Pagan* Idolatry, and Religion, ridiculous and odious, ushers in by the same Hand, this ridiculous Divinity never taught by the *Pagans*, viz. That the Statues were animated, and that they were endow'd with Sense and Intelligences. For it ought to be observed, that nothing like it is to be met with in any of the *Pagan* Authors; and that even the ancient Fathers, in their Writings against the *Pagans*, have ever related this absurd Opinion, as one that was generally received among them.

If it was not the Work of a Christian, it was certainly the Product of a *Platonick* Philosopher, who *was a piece* was a *Magician* at the same time; For in the latter of a *Modern* Ages of the *Platonick* Philosophy, i. e. in the three *Plato-* first Centuries of the Church, most of the noted *Platonick* *Magicians* were also *Magicians*; as is evident from that Treatise of *Jamblich de Mysteriis*, and his Life, written by *Eunapius*, who tells us, that he apply'd himself to the Art of raising of Spirits, of performing Miracles, and fore-telling future Events. It is certain also, that *Proclus*, another fam'd *Platonick*, was a *Magician*, from his Tracts *de Sacrificiis*, Vid. *Enchiridion de Magia*. *Ithorius*, *Porphyre*, and most of the other *Platonicks* of those times, were also well versed in the *Magical Arts*. 'Tis very well known, that these *Evang.*

Magicians pretended to have a Command over the *Demons*, and to confine them to certain Statues, composed not of one single Matter, but of divers Materials. *Proclus*, in his before-mentioned Book, says, They made Statues of a mix'd Composition; by Vertue of which Mixture, they attracted the Celestial Influences; and that by such a Composition of several things united in one thing, they produced something resembling God, who being a single Being, was above all other things. *Eusebe* Præp. E-
vang. l. 5. has given us (out of *Porphyre*) the Composition of
c. 12. one of these *Magical* Statues, according to Prescription of *Hecate*, the Infernal Goddess. It was made of wild *Rue*, call'd *Moli*, of *Myrrhe*, *Frankincense* of *Arabia*, of *Styrax*, and of certain Creatures, call'd by the Oracle ἀσκαλαβώται, which some translate Lizards, others Rats, and others Moles. All
Vid. opus these Species being reduced into a Powder, they
sequens de made a Paste of it, and form'd it into the Figure of
Oraculis. *Hecate*. But be this as it will, 'tis certain that this Doctrine of the Statues being animated, was not commonly received among the *Pagans*; and that consequently the same ought not to be alledged on Argument, to prove their having worship'd the Images as true Gods.

C H A P. VI.

The Fourth Opinion of the Vulgar Sort of the People.

WE must now come to the Opinion of the Vulgar Sort, concerning the Images; there being commonly a great Difference betwixt the Religion of the stupid and ignorant People, and that of the better sort. 'Tis not to be denied, but that among the Common People, there were some so grossly stupid, as to have worship'd the Images actually as Gods: 'Tis to those that must be apply'd the
In Psalm. Words of *S. Austin*; *Hoc enim facit, & quodammodo extorquet illa figura membrorum, ut animus vivens*
113. in

in sensibus corporis magis arbitretur sentire corpus, quod suo corpori simillimum videt; quam rotundum solem undasq; diffusas: Signifying, that the Vulgar Sort seeing the Images, with the same exterior Organs as ours, are inclined to believe that they are endow'd with a sensible and perceptible Spirit, beyond the Sun and the Sea; the interior Form of which, does not appear to them appropriated to a sensible Faculty. This can't take place, but in Respect only of the most stupid sort of People; for to suppose a Person of common Sense to frame himself such a Notion, is to call humane Reason it self in question. S. Austin Epist. 49. himself tells us, in another place, unto what sort of Quæst. 3. People he attributed this Opinion: *Verum tamen cum his locantur sedibus, honorabili sublimitate, ut a precantibus, atq; immolantibus attendantur, ipsa similitudine animatorum membrorum, atq; sensuum, quamvis insensata & exanima, afficiunt infirmos animos, ut vivere ac spirare videantur, accedente præsertim veneratione multitudinis, qua tantus eis cultus impenditur;* which implies as much, as that the Exaltation, and the putting of the Images in honourable Places, together with their humane Shape, and the Adoration paid them, did induce those of a weak understanding, into a Belief that they were actually animate. We see he attributes this Notion, only to those of a weak Understanding, i. e. to the most stupid among them; and the more sensible Pagans themselves, would ridicule the Ignorance of the common People. We have heard what Horace said concerning the Statue of Priapus's *Olim truncus eram. It was no more than a meer useless Log of Fig-Tree-Wood; The Statuary being doubtful, whether he should make of it a Saint or a God; at last resolved to make a God, to be a Terrour to those who rob the Gardens: Impugnata sunt,* says Lactance, *a prudentioribus falsa Religiones.* The L. 2. c. 3. wiser sort did ridicule the Religion of the foolish Institut. People: This he proves by these Words of Seneca, *simulacra Deorum venerantur, illis supplicant, genu posito, illa adorant, illis assident per totum diem, aut astant illis, stipem jaciunt, victimas cadunt, & cum hæc tantopere suspiciant, fabros, qui illa fecere contemnunt,* i. e. They worship the Images like Gods; bend their Knees to them; offer Victims; and notwithstanding

standing this high Veneration they shew to the Images, they dispise the Work-Men that make them. The Poet *Lucilius* calls those Children, who imagine that the Images had either Life or Knowledge; *Ut pueri infantes credunt, signa omnia aliena vivere & esse homines.* If there were some Persons among the Pagans so stupid and ignorant, as to take the Images for true Gods, this ought not to be alleged as a Crime in their Religion, which taught no such thing; it being not improbable, that even among those Christians that Worship Images, there may be some ignorant enough to adore them, as if they had something of Divinity in them. *Polydore Virgil* is of this Opinion; *There are, says he, many stupid and ignorant People, who Worship the Statues of Wood, Stone, Marble, and of Brass, as also the Images painted on the Walls, no otherwise than if they had a real Sense, and not like Images; and who put more confidence in them, than in Jesus Christ, or in the Saints themselves, unto whom they are dedicated.* *Ludovicus Vives* says concerning the Worthip of the Saints; that many among the Christians sin, turning a good thing to an evil use, because they make no difference betwixt the Worship they offer to God, and that of the Saints. *I can't, says he, find any difference betwixt the Opinion the Pagans had of their Gods, and that we have of the Saints.* *Cassander* speaks much to the same purpose; Would that Church which ordains the Worthip of Images, be well pleased to be charged upon this score with Worshipping the Images as Gods, or as Saints?

After all this it seems a great presumption in *Belarmin*, to accuse *Calvin* of downright falsehood, in a thing which is so evident in it self; and back'd by *Calvin* with such solid reasons; these are *First*, That the Pagans frequently destroy'd their Images, to have them new Cast into other Gods, whereof there are many Instances; now it would be absurd to imagine, that the Pagans should have been so Impious in respect of their own Religion, as to destroy their own Gods. *Secondly*, That one God was represented by an infinite Number of Images; and that Mankind ought not to be charged, without an absolute Necessity, with such gross Follies, as to believe that all the Images of *Jupiter*, were as many Gods, and as many *Jupiters*. The

Apud
Lactant.

De rerum
inventori-
bus.

In Lib. 8.
c. 27. de
civ. Dei.
Augustin.

Consulta-
tio de ima-
ginibus.

Calvins
Arguments
that the
Pagans did
not Wor-
ship the I-
mages as
Gods.

Vid. Plin.
l. 31. c.
7. & 8.

The *Third* Reason is, that the *Pagans* did almost daily make new Images, and that they could not imagine they made as many new Gods. His *Fourth* Reason is taken from *S. Austin*, who says, (in *Psalms* 113.) that it was the Opinion of the *Pagans*, *se non visibile illud colere, sed numen quod ibi invisibiliter habitat*. This was the Notion of the most intelligible part, who did not Worship the visible Matter, but their visible Deity that dwell'd there. For *S. Austin* himself, adds to the said Passage we have cited before, that those who pretended to a more refined Degree of Devotion, did assert, they did neither Worship the Image, nor the *Demon*; but made use of these visible Objects, to raise their Thoughts to an invisible Deity.

Bellarmin gives us Four other Reasons, by which he endeavours to prove, That the *Pagans* did consider their Images as real Gods. *First*, Because they were taught thus by their Priests. This is false, there being not one Passage whence may be proved that the Images were real Gods; for if they had, they durst not have mentioned the contrary, as they have actually done; neither were they ever charged with it by the Wiser sort of *Pagans*, who always attributed this Opinion to the Vulgar sort, but not to the Priests. The second Reason of *Bellarmin* is, That they were sensible it was the general Opinion of all the World, *viz.* That the Statues were animated and real Gods. But our preceeding Observations, and the several Passages cited upon that Head, sufficiently prove the Contrary. The Third Reason is, because these Images did speak by the help of the Devil; which induced them to a belief, that they were real Gods. He proves, that the Images did speak, by the Example of the *Teraphims*, *The Teraphims have spoken lies*. But we have shewn before, that this is founded upon a false Supposition, and that there were never any speaking Images for the delivering of their Oracles; and that what is related of the Statue of *Minerva*, which, as they said, spoke when the Sun cast his Beams upon it; of the *Female Fortune*, of the *Juno* of *Vejes*, are meer Fictions, and look'd upon as such by the *Pagans* themselves. His Fourth Reason he takes from *S. Austin*, *viz.* That the Idolaters

laters seeing their Images to have the same Members and Organs as the living Bodies have, they believed them also to be animated; but we have shewn before, that *S. Austin* does not attribute this Opinion, but to the ignorant and stupid sort of People.

A Confutation of that Opinion, that the Pagans Worship'd the Idols as Gods. The Arguments alledged by the Gentlemen, to prove that the Pagans did consider their Idols as real Gods, are of little weight: First, They alledge that the Pagans, not excepting even the Wiser sort, did call their Idols, Gods. *Cicero* (in *Varrem*) introduces the *Sicilians* complaining that they were without Gods, because *Verres* had taken them away, i. e. that they had removed their Images; *Sese jam, nec Deas in suis urbibus, ad quos confugerint, habere, quod eorum simulacra sanctissima Verres, ex delubris religiosissimis, fustulisset.* Those of *Ambrachia* made the same Complaint against *Fulvius Nobilior* in the Senate.

Tit. Liv.
L. 38.

Templa tota urbe spoliata ornamentis. Simulacra Deum, Deos demum ipsos convulsos ex sedibus suis, ablatos fuisse, parietes postesque nudatos quos adorent, ad quos precentur, & supplicent, Ambrachiensibus non superesse. They are destitute of Gods; they know not where to turn themselves, unto whom they shall Address their Prayers and Worship. After the taking of *Tarentum* by *Fabius Maximus*, he forbid the taking away of the Statues out of the Temples of their Gods; and being ask'd what they were to do with them; he answered, *Deas iratos Tarentinis relinquamas*: Let them keep their Gods who have shew'd so much Anger to them. But the sense of these Expressions is obvious enough, Don't we make use even to this Day, of the same Figure, when we say, they have set up such and such a Saint in such a place, instead of saying, they have set up his Image? they have taken away such a Saint, they carry'd in procession such a Saint, the Church is fill'd with Saints? The true meaning of these Expressions are understood by every Body.

Liv. 1.27.

They say further, that the Scripture and the Fathers whom they disputed against, and reprove the Pagans, attribute to them this Supposition, of considering their Images as Gods; and therefore reproach them of their stupidity, to look upon Stones, animated Statues, and Bodies without a Soul, as Gods.

O curvæ in terras anima, & cœlestium inanes!

Perf.

Satyr. 1.

Instit. 1.

2. c. 1.

Says *Lactance* to them. I answer, that the Scripture and Fathers, when speaking against Paganism, have had a regard, not so much to their Opinions, as to their Actions; for tho' they did not believe them to be Gods, yet by Worshipping them, they treated them as real Gods. 'Tis the Worship that makes the Idol, and the Idol a God, according to that noted saying of *Martial*; 'Tis not the Work-man that makes the God, but he that Worships him; *qui colit ille facit*. So, that in this sense, the *Pagans*, by adoring their Idols, made them their Gods. The Prophets and the Fathers, they say, represent the Idols to the Idolaters, as having no Eyes, and no feeling; To what purpose was this, if they were no Gods, but only simple Representations? The most stupid among the *Pagans*, knew that they had no feeling: *Jeremiah* says expressly of the Idolaters, *They say to the stock, thou art my father, and to the Stone, thou hast brought me forth*; they did then believe this Stone and Stock to be real Gods; and *S. Paul* labours hard to convince the *Pagans*, that these were no real Gods, that were made by the Hand of Men; so that they believed their Images to be actually Gods.

Pf. 114.

Isaiah 46.

C. 2. 27.

Unto this I answer, *First*, That these Passages were intended for the Vulgar and Ignorant sort among the *Pagans*, of which there was perhaps no small Number; for we have told you before, that probably the ignorant sort of People might attribute a Divinity to the Images. *Secondly*, It was done to confute also those among the *Pagans*, who believed that the Gods did dwell within those Images; for even those said to the Idols, *thou beist my Father, thou hast brought me forth*; supposing they spoke not to the Wood or Stone, but to the Gods dwelling in that Wood or Stone, according to their Opinion. *Thirdly*, Add to this, that these reproaches might also serve to load with confusion, those *Pagans*, who being of a more refined Judgment and Religion, *purioris Religionis*, (as *S. Austin* calls them) did look upon those Images no otherwise than Memorandums; notwithstanding which, tho' they denied them to be Gods, they nevertheless made them

them Gods, by Worshipping their Images. 'Tis unto those that very seasonably may be apply'd the

L. 2. c. 2. Words of *Lactance*. *Nec intelligunt homines ineptissimi, quod si sentire simulacra, & movere possent, ultro adoratura homines fuissent, a quibus sunt expolita; quae essent aut incultus, aut horridus lapis, aut materia informis & rudis, nisi fuissent ab homine formata? Homo igitur illorum quasi parens putandus est, per cujus manus nata sunt, per quem speciem, figuram, pulchritudinem, habere ceperunt, & ideo melior qui fecit, quam quae facta sunt.* A foolish Generation, who don't consider, that if, according to your own Principles, these Images were living, and not without senses, they would not expect to be Worship'd by Men, but would adore them; because it is to Men, they are obliged for their Being, who from a rude Mass have reduced them into a handsome and polite Figure.

Fourthly, It is also to be observed, that the Fathers have, as much as in them lay, endeavoured to render the Worship of the Images ridiculous and odious; and for that reason have fram'd their Arguments against them, rather according to the Principles of the Christians, than of the Pagans; nay, sometimes they have a little stretch'd the matter; as for instance, when *Tertullian* said, *Quantum autem de simulacris, &c.* When I look upon your Images, I can find nothing in them but Matter, such as one may call the fellows of the Kettles or other such like Vessels. This may abide the Test, according to the Christian Principles, who considered Images no otherwise than material things; but won't pass muster among the Pagans, who according to their Principles, believed a certain assistant Deity, either in, or near their Images. The same Author says, in the same Book; *Deos Gentilium plura pati, dum sunt ab Artificibus, quam patiuntur Christiani, dum occiduntur, quod eos nolint adorare, i. e.* That the Pagan Gods suffer'd more under the Hands of their Work-men, than the Christians did, when they were put to Death for refusing to Worship them. Who is not sensible that here the point is carry'd too far? For since, even according to the Principles of the Pagans, the Statues were no Gods, whilst they were in the Hand of the Work-men; so the Gods could not suffer any thing from the Knife, Hammer,

Apolog.
ad gent.

Hammer, &c. Thus, when the Fathers, in their Arguments, suppose the Images to be true Gods, according to the Opinion of the *Pagans*, it was done on purpose to make their Opinion to appear the more ridiculous.

But notwithstanding this, they have frequently represented the real Sentiments of the *Pagans*, concerning their Images, as I have shewn sufficiently from many Passages of *S. Austin*, *Lactance*, *Arnobé*, *Origan*, unto which I might subjoin many more of the same Nature.

A
T R E A T I S E
OF THE
GOLDEN-CALF

*Set up and Worship'd by the Israelites
in the Wilderness.*

NEXT to the *Teraphims*, the History of the Ancient Church mentions the *Golden-Calf*, Cast and Worship'd by the *Israelites* in the Desert, after their coming out of *Egypt*, on the Foot of the Mount *Horeb*, where but a few Days before they had heard the Dreadful Voice of God, who forbid the Worship of Images.

This was a most horrible Sin, considering especially the Circumstances that attended it, which sufficiently discover the Brutish Inclinations of that Nation. All the *Jews* agree in this, and the Proverb, which ever since has remain'd among them, confirms it, *That all the Miseries which have befallen them, are Morsels of the Golden-Calf*. Notwithstanding which, they do all they can to palliate this Crime of their Ancestors.

Thalm.
Tr. de Sab.
bath c. 9.
Vain ex-
cuses of
the Jews
to extenu-
ate their
Crime.

First, They alledge, that *Moses* staid 6 Hours longer in the Mount, than he had foretold he would. During this interval of time, the Devil appearing to the Chief Men of the Congregation, ask'd them what was become of *Moses*, their Teacher? they answered, He is gone up to the Mount; but he has staid Six Hours beyond the time he appointed for his return. Whereupon the Devil told them, That *Moses* was dead. But they not much regarding his Words, he made appear to them a Coffin, which had so powerful an affect upon them, that they told *Aaron*, *This Moses, the Man that brought us out of Egypt, we know not what is become of him, Make us Gods, &c.* Second-

Secondly, They say, it were not the *Israelites* Tauchma-
that made this demand, but the *Egyptians* that came
along with the *Israelites*, headed by two noted Ma-
gicians, *Jannes* and *Jambres*.

Thirdly, By way of excuse in the behalf of *Aaron*,
they alledge, that *Aaron* durst not contradict the
People, because he had seen *Hur*, who opposed their
demand, massacred before his Face.

Fourthly, They further say, That *Aaron* did not make
the *Golden-Calf* himself; but after the Gold was cast
into the Fire, the Devil, with the assistance of the Ma-
gicians, framed it into the shape of a *Golden-Calf*.
These are the specious Pretences, wherewith they
palliate the History of their Fathers; but to no great
purpose, as is apparent from the beforementioned
Proverb, viz. That all the Calamities that happen-
ed to the *Israelites*, is an Ounce of the *Golden-
Calf*.

CHAP. I.

QUESTION I.

Which was the Figure of this Idol?

What makes the true Figure or Shape of this
Idol, to be call'd in question, is, that it is
call'd by divers Names. For tho' the most common
Name is that of *וַיִּשְׁכַּח* a Calf, yet is it also sometimes
call'd *וַיִּשְׁכַּח* an Ox; and the Fathers frequently give it
the Name of *Caput bubulum*, &c. a Bullock's-head;
thus it is call'd by *Lactance*, by *S. Jerome*, *Tertullian*,
S. Cyprian, *S. Ambrose*, *S. Olaus* and *S. Austin*. It is
therefore dubious, whether this Idol was of the Figure
of a Calf, of a Heifer, of an Ox, or only of a Bullock's-
head. In the 106 Psalm it is said, *They make a calf
in Horeb, and worship'd the molten image; they changed
their glory into the similitude of an Ox that eateth
grass.*

It seems most probable, that its Figure was that of
a full grown Ox, rather than of a Calf. The Pro-
digious quantity allotted for this Idol of 200 Quintals,
would

רבה
שמות
and they
two Chal-
dean Para-
phrases.
Tanchu-
mal Tar-
gam Jona-
than.

Laſt. l. 4. c.
10. Initit.
Hieron. in
Hoſ. c. 4.
Tertull. c.
1. adv.
Jud. Cy-
prian de
bono pa-
tient. Am-
broſ. de
penit. l. 1.
c. 8. Opt.
l. 8. Au-
guſt in Pf.
would c. 1.

would put this question beyond all doubt, were we sure it was true, but I can't believe it.

But thus much is certain, that this Idolatry had its rise from the *Egyptians*, for in *Egypt* they Worship'd many Oxen, as we shall see hereafter; the Word *Ḳalv* signifying among the *Jews*, a Calf, may also sometimes be apply'd to an Ox, as the Word *Vitula*, which signifies properly a Heifer which has born no young one; sometimes it is taken for a Cow—that suckles a Calf.

Virgil.

Eclog. I.

Bis venit ad mulctram, bis alit ubere fœtus.

Vitula.

When the Fathers have call'd it *Caput bovis*, or *Caput bubulum*, they did not express it thus, to represent it under the shape of a Bullock's-head, but spoke it in the same sense as *Virgil* says:

*Bina boum capita vobis Troja generatus Acestes,
Dat munera.*

Bina boum capita, instead of *Binos boves*. 'Tis certain that the *Jews* did believe this Idol to have been of the Figure and the Bulck of an Ox, of an excessive bigness, because they make its weight to have been two Hundred Twenty five Quintals, wick is above twenty Thousand Livers.

In Capi-
tulis c. 45. It was then an Ox, but not a living Ox, or appearing to be such by the Magical Art; *Rabbi Eliazer* says, *the Devil entred into the Calf, and made it blaite as it came out of the Fire, to seduce the people of Israel.* The Imposter *Mahomet* in his *Alchoran* has adopted this Fable, adding, that *Aaron*, the Author of this Calf, was *Alchamer*, i. e. a *Samaritan*; the Reason he alleges, is, because the *Samaritans* did make themselves Calves, to be Worship'd by them, under *Jeroboam*, which he says, they did in imitation of *Aaron*, from whose Race they were descended.

The *Jews* relate abundance of Fables concerning this *Golden Calf*, which we will pass by in silence, they being for the most part impertinent and improbable. As for instance, what they tell us of the quantity

quantity of Gold allotted for this Calf; they say it weigh'd two Hundred Quintals of Gold, *i. e.* Two Hundred Twenty five Talents, which is Twenty Thousand Livres of Gold; the whole Reason of which is, because the Word **מסכה** made use of to signify the Molten-calf, contains, according to the Cabalistical interpretation, call'd *Gematria*, the Number of two Hundred Twenty Eight.

Exod. 3.
v. 4.
Rabbi,
Tanchu-
mai, Rab-
bi, Afi &
Bahal,
Hathurim

C H A P. II.

QUESTION II.

Whence this Idolatry took its rise.

'TIS beyond all dispute, that the *Israelites* were not the Authors, but only the Followers of this Idolatry. Our Learned have written voluminous Treatises upon this Subject, *viz.* to trace the Origin, from whence the *Israelites* had borrow'd this abominable Religion. It would furnish Matter for a very considerable Work, to relate only the various Opinions of the Authors upon this Head; for which Reason we will not enter upon an Account of them, but represent only what seems most probable to us.

Some are of Opinion that *Aaron* did pitch upon the Figure of an Ox, to approach the nearer to God's Inclinations, which seem'd to be for *Bullocks*, they being appointed Sacrifices for the Altar. Others on the other Hand maintain, that *Aaron* chose this Figure as the most ridiculous, and the most improper to represent God, with intention to withdraw the *Israelites* from this Idolatry. *Moncaus* pretends that *Aaron* chose this Figure of a Calf, because it was the same, under which God appeared to the Elders of *Israel*, who saw him seated above a Cherubim, having the Figure of an Ox. But there being nothing of this extant in that History, this is a meer Phantoms of *Mancaus* his own Brain, founded upon the wrong Interpretation of what is said in *Exodus* 24. 10. Then went up *Moses* and *Aaron*, *Nadab* and *Abihu*, and

Why *Aa-*
ron pitch'd
upon the
Figure of
an Ox.
Erroneous
Opinion of
Moncaus.

Seventy of the Elders of Israel, and they saw the God of Israel, and there was under his feet, as it were a paved work of Saphire-stone, and as it were the Body of Heaven in its clearness. Here no mention is made either of a Cherubim, or of the Figure of a Cherubim, or of the Figure of an Ox or of a Calf.

The most probable Opinion is, and which is most generally received, that the *Israelites* had brought this Religion along with them out of *Aegypt*, where having lived for so long a time, they had imitated and adopted their abominations. 'Tis true, the History of their Bondage, such as it is left us by *Moses*, makes no mention of it in the first Chapters of *Exodus*; but several others of the Sacred Writers mention it so exactly, as leave us no room to doubt of it. *Joshua*

They brought the Idolatry out of whoredom in *Aegypt* in their youth, and that they had *Aegypt*. not renounced the Whoredom they brought out of *Aegypt*. St. Stephen in the Seventh Chapter of the *Acts*, tells the Jews, That their fathers in their hearts, turn'd back again to *Aegypt*, and made a Calf; which shews plainly that they made the Calf in imitation of the *Aegyptians*. This was very well understood by *Eusebe*, when he says, That *Moses* being the Chief Ruler over the Jewish People, and finding them plunged in the superstitions of the *Aegyptians*, and in the Worship of many Gods, he was the first that brought back these Worshippers of Images, to the true Worship, by severe Punishments. *Lactance* also owns the same thing; for speaking of the *Israelites*, he says, Because *Moses* their chief went up to the Mount, and staid there Fourty Days, they made themselves a Figure of a Bullock-head, call'd *Apis* in *Aegypt*; to be carried before them.

C H A P. III.

The Egyptians Worship'd various sorts of Animals.

THE *Egyptians* reputed the wisest and most understanding among all the *Pagan Nations*, seem'd in their Religious Worship of the Beasts, to have acted contrary to the Light of Common Sense. But at the same time it is apparent that this Worship of the Brutes was the Vail, under which lay concealed the Mysteries of their Religion, as those of their Morals and Divinity were hidden under their Hieroglyphicks, as we shall see hereafter.

At present we ought to take notice that they Wor-^{Vid. Plu-}ship'd the Sheep, Cats, Dogs, Storks, Apes, Birds ^{tarch de} of Prey, Wolves, and all sorts of Oxen. It appears ^{Iris & O.} almost incredible, what the ancient Authors have fir-^{is Pom-}related of them, especially *Diodore of Sicily*; as for ^{pon. Me-}instance, he says a certain *Roman Soldier* was likely ^{last Dio-}to have been torn to pieces by the Populace, for ha-^{dor. Sic.}ving kill'd a Cat by Mischance; and that when a Dog ^{l. 1. Bi-}happened to die, the whole House went into Mourn-^{blioth.}ing. In cases of extremity, by Famine, when they were reduced to feed upon Mens flesh, they would nevertheless abstain from that of the Sacred Animals.

Cambyfes, King of *Persia*, being engaged in a War against the *Egyptians*, and his Soldiers sorely ^{Polyfimes}gaul'd by the *Egyptian* Bow-men, at the Siege of ^{l. 5. de}*Pelufium*, the King ord'red whole Flocks of Sheep, ^{Strata-}of Dogs, &c. to be placed at the Front of his Sol-^{gem.}diers, which succeeded so well, that the *Egyptians* did not ply the *Persians* any more with their Arrows.

Besides, that the whole Nation was thus plunged into that unaccountable superstition of Worshipping the Animals, each City and District of *Egypt*, en-^{Each City}tain'd a peculiar Devotion for some Beast or other, ^{of Egypt}in Honour of which they built Temples. The City ^{Worship'd}of *Leratopolis* Worship'd a Lyon, the City of *Mendez* ^{a certain}Beast.

Biblioth.

l. 1.

Herod. l. 2.

a Goat, upon which they had bestow'd the Name of *Apis*, tho' otherwise consecrated to an Ox, the Chief Object of the *Ægyptian* Idolatry. The City of *Mira* Worship'd the Crocodile. These Animals were maintain'd either within, or near the Temples, had Tables with delicious Meats, and Beds prepared for them; and when they happened to dye, they went into Mourning, prepared sumptuous Funerals, and Magnificent Tombs for them; as we may see in *Diodore* and *Herodote*.

Exod. 8.

26.

The Wor-

ship of

Beasts used

in *Ægypt*

in Moles

his time.

This superstition was establish'd already in *Ægypt*, at the time of *Moses* and the Patriarchs; for when *Pharaoh* offered to give Liberty to the *Israelites*, to Sacrifice in the Land, *Moses* reply'd, *Shall we sacrifice the abomination of the Ægyptians before their eyes, and will they not Stone us?* According to the stile of the Sacred Writers of the *Old Testament*, the Abominations of the Nations, signifies their Idols; as if *Moses* should say, *if we Sacrifice in Ægypt, Oxen and Sheep, which are the Gods of the Ægyptians, we shall be massacred by them.* Which is the Reason also that *Moses* says, *Every shepherd is an abomination to the Ægyptians*, because the Shepherds were not scrupulous in Killing and Eating the Beasts of their Flocks.

In Euter-
pe.

Herodote restrains this hatred of the *Ægyptians*, to the Swineherds only, *The Ægyptians*, says he, *abominate Hogs as an unclean Animal; so that if any one happens to touch only a Hog, tho' by accident, he is obliged to wash himself and his Clothes in the River.* The Swineherds had no admittance into the Temples, and were so odious, that no body would intermarry with them. Notwithstanding which, we shall shew anon, that Hogs among the *Ægyptians*, were not reputed unclean or unfit either for the Altar or Table, because they both Sacrificed and Eat them.

That all Shepherds in general, were no Abomination to the *Ægyptians*, is evident from thence, that *Pharaoh* orders *Joseph* to make the stoutest and most robust among the *Jews* Overseers over his Cattel; which was questionless done accordingly. I am apt to believe the Children of *Jacob* would scarce have taken upon them the care of Animals used for Idols; but

but at least thus much is certain from this Passage that the Egyptians had Flocks and Shepherds. *Diodore of Sicily* tells us, that the Egyptians made use of the Wooll, of the Milk and Cheese of Sheep, and that Sheep which brought two Lambs every Year, were in great esteem with them. Had they not made use of the Wooll and Milk of their Flocks, they would not have valued it at that Rate. So that *Pignorius* was questionless much in the wrong, when he says, *That the Egyptians abominated Flocks even to their Wooll, which they look'd upon as a pitiful excrement; and for that reason would not allow them to be the Materials for their Sacerdotal Vestments, or for the Shrouds wherein they wrapt and interr'd their Dead.* He quotes *Apuleius* upon this Head, in his *Apology*, and makes *Herodote* to speak thus; *Force an Egyptian to eat Sheeps-Milk.*

The Egyptians had Flocks and Shepherds.

Error of Pignorius in op. off. one mea- sa Iliaca.

Since the Egyptians Worship'd so many Animals, it is hard to conceive what Flesh they did feed upon, and what Victuals they offered upon their Altars. *Plutarch* answers this Question, viz. *That they Sacrificed only such Animals as were hated by the Gods;* but there were but few of those Animals hated by the Gods. If what *Herodote* relates deserves Credit, it creates a greater Difficulty still, viz. *That Egypt bordering upon Lybia, does not abound in Animals, and that all such as are found there, are considered as Sacred, as well Domestick as other Animals.* But *Herodote* does not agree with himself; for in the same Book, he says, *The Egyptians were not allowed to Sacrifice any Beast (and consequently also to eat it) except Hogs, Geese, Calves and Bulls, which were accounted clean.* We shall see hereafter, what sort of cleanness was required to make the Oxen fitly qualify'd for the Altar; we having at present quoted this Passage, with an intention only to shew that the Egyptians were under no Obligation of abstaining from the use of Flesh of all Animals, as *Herodote* seems to affirm; and this Passage is an evincing proof also, that the Egyptians had no such abomination against Hogs, as *Herodote* would perswade us, since they were used upon their Altars and Tables; nay, he himself owns, that the Priests did feed upon the Flesh of Beasts, at Pleasure. *The Tables, says he, are served with Holy Meats, in great plenty, especially Beef and Young Geese.* In

What flesh the Egyptians did feed upon. Plut. in Tr. de Isis & Osiris. Herod. in Euterpe. P. 128. & 121.

in P. 116.

P. 118. another place, he says, *That the Egyptians did sacrifice Bulls, but no Cows; these being Consecrated to Isis.*

Herodote not versed in the Egyptian Antiquities. But I am not much surprized, that *Herodote* shou'd contradict himself; he being not very well versed in the *Egyptian Antiquities*. *Manethus* gives us this caution; *Herodote*, says he, has committed many Errors out of Ignorance of the *Egyptian Affairs*; and if we may credit *Porphyre*, *Herodote* had not taken his History of the Religion of the *Egyptians*, from any ap. *Joseph* Original, but from *Hecataeus* the *Milesian*.

l. r. adv. It seems as if he had not very well understood the Appion. Difference betwixt the Beasts fit for their Altar, and *Porphyrus* those for the Table. He calls the Oxen fit for Eating ap. *Eusebe* and Sacrificing, *Clean Bullocks*; whereas, on the contrary, they did both eat and sacrifice those Oxen l. 10. 3. that were esteem'd unclean. These were the Red *καθαρὸν* Oxen, which were abominated by the *Egyptian* Error of Gods; because *Typhon*, their mortal Enemy, was Herodote, of the same Colour. If a Bullock had but the least concerning the Victims appearance of Black on his Skin, he was not unclean, fit for the Altar. nor to be kill'd; and such as were either quite Black, or spotted with Black, were sure never to be kill'd.

As Oxen are most generally of a Reddish Colour; so this Priviledge of the Black Oxen, not to be eaten or sacrificed, did not debar the *Egyptians* from eating Beef at Pleasure; all the Red Oxen being fit for the Altar and Table, because they were odious to the Gods; as all the Black ones, or such as had only a Black Spot, were consecrated to *Osiris*. The Bulls, says *Herodote*, were Consecrated to *Epaphus*, for which Reason they are first examin'd; and if upon Examination, they find only one Black Spot upon the Bullock, he is esteemed unclean. *Epaphus*, unto whom the Oxen were Consecrated, is *Osiris*. 'Tis apparent, that *Herodote* is mistaken only in the Word unclean: For it was actually so, that they did not sacrifice any Black Oxen, or such as had only some Black Hairs; but the Reason is not because they were Unclean, but because they were worship'd by them, and as Animals sacred and beloved by the Gods; For *Plutarch* tells us, *That the Egyptians sacrificed only such Animals as were odious to their Gods.*

Among other living Creatures, the *Egyptians* paid a great Devotion to a Dog.

Op-

Oppida tota Canem venerantur, nemo Dianam.

Juvenal
Sat. 15.

But if we may credit *Plutarch*, the Dog had forfeited that Honour of being placed and worship'd in their Temples, because *Cambyfes*, during the War he carry'd on against the *Egyptians*, had, to shew his Hatred of their Religion, kill'd the Ox *Apis*, and had cast him before the Dogs, who eat him. Whence it is, that the *Egyptians* have left off worshipping the Dogs. But this is not very probable; for *Juvenal*, who lived a long time after *Cambyfes*, tells us, That in his Time, they worship'd the Dogs in all the Cities of *Egypt*. Perhaps it was to maintain the Divine Worship of the Dogs, that the *Egyptians* pretended, that after *Cambyfes* had kill'd *Herodote* *Apis*, the Priests of *Osiris* had secretly taken him a- in Euter-way, and buried him, for fear it should be rumour'd pe- abroad in the World, that the Dogs had devour'd one of their Chief Gods; and that upon that Score, they had been obliged to remove the Dogs out of the Number of their Deities. The *Egyptians* did not only worship the Beasts, but also the Figures of Beasts. The *Egyptians*, says *Pompone Mela*, wor- L. I. c. 9. ship the Images of many Beasts, as well as the Beasts themselves. And *Strabo*, another ancient Geogra- L. 17. pher, said, That the *Egyptians* had no Images of They wor- humane Shape in their Temples, but only the Figures of ship also Beasts. The *Egyptians* had actually no other Ima- the Images ges in their Temples, but such as represented either of Beasts. Monsters or Beasts, or at least a Mixture of the Shape of Men and of Brutes. We shall shew here- after, that *Serapis* was as dreadful a Figure as can well be imagined: And their Deity *Isis*, was repre- *Herodote* sented in the Shape of a Woman, with her privy in Euterp. Parts, and Horns on her Head. p. 118.

In Tracing the Source of the Idolatry of the *Jews*, and the *Golden Calf*, from the *Egyptian* Religion, we have discovered their Worship of the Beasts, and their Images: But to come the nearer to the Worship of the *Golden Calf*, we must also take a View of that extraordinary and most particular Worship they paid to the *Bullocks*; there being no kind of Beast whatever, unto which they paid a

greater Devotion, than to the Bulls, Cows and Calves.

CHAP. IV.

Of the Sacred Oxen, Worship'd by the Egyptians, call'd the Ox Apis, and the Ox Mnevis.

Their singular De- **T**HE Egyptians had a great Devotion for all Oxen in general; but Two were Celebrated among them, above all the rest. The first call'd Apis and *Apis*, had his Chief Temple and Residence in Mnevis. the City of *Memphis*, call'd by the Jews מופ, Gen. 41. *Muph*: The Second call'd *Mnevis*, resid'd at *Helicopolis*, i. e. The City of the Sun, call'd by the Jews ברה. און, *Oz*; of which *Potipherah* (in *Joseph's* time) was not Governour, as *Vossius* will have it, by reason of the Equivocation of the Hebrew Word (signifying both a Priest and a Governour) but the High-Priest. For, as this City was Consecrated to the Ox *Mnevis*, and to the Sun; 'tis very probable, that *Potipherah*, *Joseph's* Father-in-law, was High-Priest of the God *Mnevis*, by which he was entituled also to the Rank of a Governour and Prince; The Priests of *Egypt* being Governours of the Country. But let us hear what the Authors say concerning these two Bullocks, that were the Chief Deities of the Egyptians. *Pomponius Mela* says thus: ' *Apis* was the God of the whole Egyptian Nation, of the Shape of a Black Ox, but spotted or py'd with several other Colours; his Tongue and Tail was quite different from those of other Oxen. They said, that he was not brought forth by the Copulation of Animals of the same Kind; but his Conception was Divine, by the Celestial Fire. His Birth-Day was Celebrated throughout the whole Kingdom, by a solemn Feast. *Pliny* gives a more ample Description of this Ox: The Ox, *Apis*, says he, is worship'd as a God in *Egypt*. It was required, he should have a peculiar Mark on his left side, viz. A Crescent White at both the Extremities; Upon

L. 1. c. 9.
A Description of the Ox Apis.

L. 8. c. 46.

Upon his Tongue he was to have a *Node* call'd
Cantharus. The Period of his Life was limited to
 a certain Number of Years, which being expired,
 he was drowned in a Spring, call'd the Spring of
 the Priests; which done, they look'd out for ano-
 ther to be put in his Place; they appear'd in Mour-
 ning, and shaved their Hair, till they had found a-
 nother, which they are not long before they do,
 and then he is conducted by the Priest to *Memphis*.
 Here are two Temples, or Nuptial Halls, intended
 for the Prediction of Future Events. If he goes
 of his own accord into one of those Halls, it is a
 good Omen; but if he enters the other, it signi-
 fies ill Fortune. As to private Persons, he delivers
 his Answers to them, by taking the Meats they offer
 him. He would not take what was offer'd him
 to eat by *Germanicus*, which portended his Death;
 for he dy'd soon after. Furthermore, when ever
 he appears abroad, certain Guards are appointed
 to make Room for his free Passage, and to keep off
 the People; at the same time he is attended by a
 great Number of Children, who sing certain Ver-
 ses in his Praise: These Children being seized with Lymphat.
 Raptures, did foretel what was to come. Once
 every Year they presented to him a Cow, which
 was to have her Peculiar marks also, but different,
 however, from those of the Ox. At *Memphis*, there
 is a certain place in the *Nile*, which they call a
Phiol from its Figure; into this they plunge a Sil-
 ver Cup, during the seven Days they celebrate
 the Birth of *Apis*; and they relate it as a singular
 Miracle, that during the seven Days, no Crocodile
 attempted to seize upon any Person; but on the 8th
 Day, re-assumed its natural rapacious Quality.

Herodote, tho' he is not altogether so copious in In Thalia
 his Description of the whole, yet gives us a more p. 195.
 exact Account of the Beast it self: This Ox *Apis*,
 says he, is the same with *Epaphus*; He was brought
 forth of a Cow, barren and incapable of Concep-
 tion; but being struck by Lightning, conceived
 the Ox *Apis*, which must be Black, with a white
 square Spot in the Forehead; upon the Back, the
 Figure of an Eagle, a Node or *Cantharus* in the
 Pallate; double and raising Hairs on his Skin.

But

Historia
Animal.
l. 11. c.
10.
An exact
Descripti-
on of the
Ox Apis.

Plutarq.
l. de Isis,
& Osiris, c.
13.

But *Ælian* gives us the most exact Account of all of the true Form and Figure of the Ox *Apis*. (1.) He tells us it must be a Bull, and no Ox. (2.) He was to be Conceived by Lightning, in the Womb of a barren Cow. (3.) He makes a full Discovery of the Error committed by the *Greeks*, who mistake the Calf *Apis* for *Epaphus*, the Son of *Jo*; because the Son of *Jo* was converted into a Cow by the enraged and jealous *Juno*. But it has been sufficiently demonstrated by *Vossius*, that the Worship of the Ox *Apis*, is of a much more Ancient Date, than the Fables of *Epaphus* and *Jo*. (4.) *Ælian* further tells us, That what is related by *Herodore*, concerning the Marks of this Ox, is not agreeable to what the *Egyptians* assert upon this Head; who in lieu of Four or Five Marks or Spots, mention no less than Twenty Nine; and say, That his whole Body being covered with Flowers, each of the Spots had a certain Congruity with the Nature of some Star or other. Among these, they say, there was one Mark representing the overflowing of the *Nile*, and another the Moon in her increase, when she begins to show her Horns. (5.) The Calf being found, they feed him with Milk for four Days, in a House built towards the *East*. (6.) After which, the Holy Secretaries Embark him aboard a Vessel, and carry him to *Memphis*. (3.) ' Here, says *Ælian*, They feed him ' with all the delicious Meats that can be imagined, ' in certain Apartments, fitted up for all manner of ' Voluptuousness, certain Barricadoes or Walks covered with Sand, being prepared for him to run in; ' very beautiful Cows, and Nuptial Apartments, ' where to satisfy his Lust. (8.) He was not to drink of the Water of the *Nile*, for fear he should grow too fat, a peculiar Spring being appointed for the Ox and his Priests; which is also asserted by *Plutarch*: The Cow which has given Birth to *Apis*, was considered, and admired by all, as a very fortunate Creature. (9.) This Ox had the Gift of Prophecy, which was performed by the Children that did sing and dance round about him. *Plutarch* tells us, That the Children enjoy'd this Privilege of Prophesying, because they had revealed the Body of *Osiris* to *Isis*. (10.) The same *Ælian* says, The *Egypti-*

Egyptians compare the Ox *Apis*, to the God *Horus*, whom they made the Author of Fertility. (11.) He further tells us, That a certain King of *Egypt*, after having consulted the Gods, what kind of Animal was most acceptable to them, He pitch'd upon the Ox. The Ox *Mnevis*, had also his peculiar distinguishing Marks, but not in so great a Number as the *Apis*; but thus much is unquestionable, that he was to be Black as well as the *Apis*.

Ammian Marcellin, after having given an Account, L. 22. how *Julian the Apostate*, did endeavour to revive the ancient Idolatry; and among the rest, to find out an Ox like *Apis*, he takes this occasion to speak of the sacred Oxen, very near in the same manner as *Pliny* does; These are his Words, Among the Animals worship'd by the Ancients, those of *Mnevis* and *Apis*, are celebrated before all the rest. *Mnevis* was consecrated to the Sun, of whom I find not any thing worth Observation. But *Apis* being consecrated to the Moon, was highly remarkable for the peculiar Marks or Spots, wherewith he was born; especially he was to have the Figure of a Crescent on his right side. After he had compleated a certain Number of Years, prescribed in their Mystical Books, he was drown'd in the sacred Spring: They used to match him with the Cow *Jo*, the Daughter of *Machus*, who was also to have certain peculiar Marks. The *Apis* being dead, they look'd out for another, continuing all the while in Mourning, till having found another with the requisite Marks, they carry'd him to *Memphis*, a handsome City, noted for being the Residence of the God *Esculape*. The Ox attended by an Hundred Priests, being Consecrated, and introduced into his Nuptial Apartment, was from that time on respected as Sacred; he foretold the Events of things to come, by certain Signs, which were look'd upon as infallible; sometimes he would turn away from those that came to consult him; as it happened to *Germanicus*, from whom he turn'd his Head, and would not take the Meat he offered him; which presaged the Misfortunes that were to befall him not long after. Out of all these before-mentioned Authors, may be gathered a Description of the two sacred Oxen; and upon the same Head, you may also consult *Strabo*, Lib. 17. *Lucian Suidas* upon the Word *De Sacrificiis*.

Serapis; but especially *Plutarch*, in his Book of *Isis* and *Osiris*; wherein he mentions something of the Burial of *Apis*, not made mention of by any of the rest; wherefore it will not be amiss, to insert his L. de Isis Words here: *But*, says he, *Let's not insist any longer* & *Osiris.c.* *upon those mysterious Matters; however, the Ceremo-*
 16. *nies used by the Priests at the Interment of Bacchus, as they were performed in Publick; so they scarce differed from those of Bacchus. They carry the Carcass of Apis in a Vessel or Boat; the Priest being dress'd in the Skins of Staggs, with Javelins in their Hands, making a most hideous Noise, and very odd Gestures, altogether like those furious Persons, that used to attend the Feast of Bacchus. He gives us this Relation, to back his Opinion, That Osiris, the God of the Egyptians, was the same with the Bacchus of the Greeks.*

By way of Re-capitulation, let us see the chief Points of what has been related by the before-mentioned Authors. (1.) These two Oxen, *Apis* and *Mnevis*, were to be Black, especially *Mnevis*, who was to be pick'd out from among the largest Bulls. *Plutarch* *The Ox that was maintain'd at the publick Charge, was*
 1. de Isis, call'd *Mnevis*, and Consecrated to *Osiris*; and accor-
 & *Osiris.c.* ding to the Opinion of some, was the Father of *Osiris*;
 15. *he was to be Black all over his Body, and had the second Rank allotted him, next to the Ox Apis: Thus far Plutarch. (2.) The Ox Apis was likewise Black, but mark'd or py'd with many white Spots; a square one in the Forehead, an Eagle on the Back, a Crescent on the right Side, a Node under the Tongue; the Hair standing upright the contrary way near the Tail; with many other peculiar Marks, in all, to the Number of 29. He was to be conceived by Lightning; and being transported to Memphis, they conducted him into a Temple, resembling a Palace; he was not to live according to the Course of Nature, but drown'd in a sacred Spring; which done, they buried him with great Pomp and Noise. Once a Year they celebrated a Feast, in Memory of his Birth, for Seven Days; during which, the Crocodile did do no harm to any Body in the River. He foretold future things, by certain Signs, of shewing an*
 Averied-

Aversedness, or Propensity, to those that consulted him.

In Reference to those extraordinary Marks, required in the Ox *Apis*, it may reasonably be ask'd, (1.) What Credit is to be given to them? (2.) Whence they could arise? As to the Credit of the thing it self, it is my Opinion, That the Veracity of so many creditable Historians, ought not to be call'd in Question; but as to the Causes it remains somewhat obscure. As Nature directs her self, sometimes in producing such kind of things (whence they are call'd Sports of Nature) so 'tis not unlikely, that an Ox mark'd as they describe the *Apis*, might be born for once; but at the same time, it is not probable that the same should happen so often, as, that (according to *Pliny*) after the Death of *Apis*, they were not long before they found out another like the former. I am sure, now-a-days, you might search all over the World, in vain, for such an Ox.

S. *Austin's* Opinion upon this Head, seems most probable to me, viz. That they were produced by *Magical Art*; All the *Egyptian* Priests being *Magicians*. 'Twas no great matter of Difficulty, for the *I-magination* of the Cow, that was to bring forth this Calf, the Image of such a Calf or Ox, as they desired to have, whereby these corporeal Marks were communicated to the Calf, much on the same manner, as Jacob did with Labans Sheep, to make them bring spotted and speckled Lambs.

During the Reign of the Devil, it may be said, that he managed the World, and Nature, in some Measure, at his Pleasure; but after his Empire was destroy'd by the Death of our Saviour, i. e. the Case was quite otherwise; after that time there was no *Apis* to be found, because the true God had put a full stop to all the false Oracles, and their Predictions. *Spartian* says, That the Emperour *Adrian*, after having settled matters in Brittain, pass'd over into Gallia, where he received Advice of a great Sedition at Alexandria, occasioned by the finding of the Ox *Apis*, after many years search in vain for that Deity, each of the Provinces of *Egypt*, Challenging a Priviledge to keep that God. This Relation shews, That the Religion

Concern-
ing the
Marks of
the Ox
Apis.

L. 18. c.
5. de Ci-
vit. Dei.

In vita.
Adrian.

of

of *Apis*, was in a manner buried in Oblivion; without which, they could not have contended concerning the place of his Residency, which was unquestionably at *Memphis*. When *Julian* the *Apostate*, endeavoured the Re-establishment of this *Egyptian* Superstition, *Ammian Marcellin* does not tell us, that he succeeded in it, or that he found the Ox *Apis*: So that this part of their Religion, was abolish'd a long time before the other *Pagan* Worship, for want of an Ox that had the requisite Marks.

Then the But as long as they were able to meet with this Ox
Worship of *Apis*, to be placed in the Temple of *Memphis*, the
Apis cea- People paid a most singular Devotion unto him; tho'
sed. we don't know all the particulars of the Ceremonies
used in his Worship, except that they Sacrificed
Victims to him, especially Red Oxen; because the
Biblioth Egyptian Gods obominated the Red, which was the
l. i. Colour of *Typhon*, their mortal Enemy. If we may
credit *Diodore* of *Sicily*; after they had found and
placed their God in the Temple of *Vulcan* at *Mem-*
phis, the Women paid him a most infamous sort of
Homage, by discovering their Nudities before
him.

To what a degree the *Egyptians* were infatuate to this abominable Worship, is apparent from the most furious Effects it had upon them, when ever any Attempt was made against this superstitious Worship. The Kings of *Persia* were in continual Wars with the *Egyptians*; with an Intention, chiefly, as it seemed, to shew their Hatred against the *Egyptian* Gods. *Cambyfes* caused the Ox *Apis* to be brought before him; which done, he wounded him with his Javelin, whereof he dy'd: This they say, the King did to revenge himself of the City of *Memphis*; for one time in his Return from the Campaign, which had not proved successful to him; he found them all rejoicing in that City, because they had lately found the Ox *Apis*. The Ox thus wounded, was after his Death interr'd by the Priests, as *Herodote* tells us; but if we may believe *Plutarch*, he was thrown before the Dogs, to be devoured by them; whence it came, that they razed the Dogs out of the Catalogue of their Gods, as we have told you before.

In Thalia
Plutarch
l. de Is.
& Osir.

But

But be that as it will, certain it is that this accident caused a most heavy Affliction to the Egyptians.

Darius Ochus, another Persian King, put a much worse Affront upon them; for the Egyptians having call'd him an *Afs*, *Darius* sent them word, that the *Afs* should eat their Ox; which he actually did, and put the *Afs* in his place. If we may take *Ælian's* word for it, they revenged themselves to the purpose for this Out-rage. For an Egyptian Eunuch, nam'd *Bagoas*, having assassinated *Darius Ochus*, he threw his Body before the Cats.

Furthermore, I don't in the least question, but that besides these living Oxen they Worship'd in their Temples, they also had some Images and Figures of the same Oxen in their Chapels, according to the Relations given us by *Pomponius Mela* and *Strabo*. Neither is it to be doubted in the least, but that they were often-times put to no small trouble to find out this Ox *Apis*, with all those marks before mentioned, they being under an Obligation of drowning him, at the expiration of a certain Number of years; and during this interval, the Image or Figure of *Apis*, did questionless supply the place of the Ox *Apis* himself. This Image of *Apis* was doubtless adorned with all the necessary marks Engraven on the outside, to comfort the People for want of the real *Apis*, they being obliged to appear in Mourning till another was found. Secondly, Thereby they preserved the Memory of the true Characters required in the next Ox of *Apis*; and as this Ox, was the Chief Object of the Devotion of the Egyptians, 'tis not probable, that they would be without the Image of the Chief among the Gods in their sacred places, since the true *Apis* could not be any where else but at *Memphis*. This Observation furnishes us with two others, relating to our present Subject; the first is an Answer to that Question, Why the *Israelites*, when they imitated the Egyptian Worship, did adore a Molten-Calf rather than a living? The reason was, that tho' they had borrow'd this Superstition from the Egyptians, they would not seem to do so; to Worship a living Ox, would have been too palpable an imitation, whereas all the other Eastern Nations used

to

to Worship in their Temples, Images resembling to Beasts, or at least having some Mixture of the Figures of Beasts.

Exod. 30.

Of the God
Chiun
mention'd
by Amos.

The second Observation is to discover the true intent of the Words of *Moses*, in his account of the Golden Calf, ויצר אותו כהרט, *He fashioned it with a graving Tool*. How could *Aaron* fashion it with a Graving Tool, when he Cast it in a Mold, and made a Molten Image of the Calf? According to our Supposition, viz. That the *Egyptians* had in their Temples the Image of *Apis*, with all the Characters, and marks engraven upon it, that belonged to the real *Apis*, it is very probable that *Aaron* caused to be engraven upon the Golden-Calf of the *Israelites*, all the chief Characters or Marks of the Ox *Apis*, or also some Figures of certain Stars. This seems much more probable to me, than the Conjecture of the Learned *Bochart*, who has translated it, *Aaron gathered all the Money into one Purse*; our Opinion is confirmed by the Words of the Prophet *Amos*, in Chap. 5. ver. 26. quoted by *St. Stephen*, in the Seventh Ch. of *Acts*, *You have bourn the tabernacle of your Moloch and Chiun, your images, the Star of your god*. *Chiun* is the same with *Saturn*, whereof we are sufficiently convinced of late, since *Father Kircher* has publish'd some Years ago, the *Egyptian Alphabet*, in his *Prodromus Coptus*. And even *Aben Ezra* had told the World before, that *Chiun* signify'd *Saturn*, and that in the *Arabick* this Star was call'd *Keivan*, כיואן, being questionless the same with the *Kioun*, כיוון, in the *Hebrew*. But we were much at a stand concerning the Word *Rephan* or *Remphan*, mention'd in the 7th. Chapter of the *Acts*, till *Kircher* and *Saumaïse* have convinced the World, that it was the same Name the *Egyptians* have given to *Saturn*, So that *Chiun* and *Remphan* signifying *Saturn*, this was the same Image wherewith the Prophet *Amos* upbraids the *Israelites*, to have caused it to be engraven upon the *Golden Calf*, to Worship it.

C H A P.

C H A P. V.

The signification of this monstrous Idolatry of the Egyptians; who Worship'd the Beasts, but especially the Oxen Apis and Mnevis; They were Figures of the Great Gods.

THIS Religion of the Egyptians has appear'd both monstrous and ridiculous, even to the Pagans themselves, as is evident from the Fourth Satyr of Juvenal. However there are not a few Authors who being prepossess'd with a high Opinion of the extraordinary Wisdom, Knowledge and exquisite Judgment of that Nation, have labour'd very hard to represent it under a tolerable Colour; as Plutarch in his Thirty Seventh Book of Isis and Osiris; Diadare of Sicily, Lib. 1. Biblioth. Porphyre and several others, who have taken no small pains to varnish over these horrible Superstitions, with fair shewing Colours. *Arguments in favour of the Egyptian Religion.*

First, The Egyptians themselves being not a little ashamed of this monstrous Worship, have invented certain Fables to palliate its enormities: They tell us that one Typhon a mortal Enemy of Osiris, carrying on a most terrible War against the Gods, they were obliged to shelter themselves in the Bodies of the living Animals; one in that of an Ox, another in that of a Sparhawk. Under this Fable lies concealed a History, the truth whereof we shall unfold hereafter. *Plutarch de Isis & Osiris.*

Secondly, Others to palliate the matter, have recourse to the Metempsychosis or Transmigration of the Souls, generally received in Egypt; they asserted, that the Souls, not only, but also the Gods themselves passing through the Bodies of the Beasts, they Worship'd them upon that Account. *Porphyre.*

Thirdly, Others alledge, that Osiris King of Egypt having placed the figures of the Beasts in his Banners, they had at first only a certain respect paid to them, till at last they were set up and Worship'd in their Temples. *An Ancient custom of carrying the figures of Beasts in their Banners.* What gives some Colour to this Opinion,

pinion, is, that God ordained very near the same thing to be observed in the Encampments of the *Israelites*, when he divided the Twelve Tribes into Four Bodies, and allotted to one of the three Tribes, belonging to each Body, the Figure of an Animal to be placed in the Banner. Thus that of *Reuben* carry'd the Figure of a Man; that of *Judah* a Lyon; that of *Dan* an Eagle; and that of *Ephraim* an Ox. In the same manner the *Egyptians* did place in their Banners the Figures of several Animals, which by degrees were ushered into their Religion and Temples. Some attribute this Invention to the Policy of their Kings, who by these different Banners dividing their Subjects into so many distinct Bodies or Factions, did thereby retain them with the more ease in Obedience, according to that old Maxim: *Divide & impera*. Thus much is certain, that the same Animals were not Worship'd throughout the whole Nation; 'tis true, they all agreed in the Worship of *Apis*, but were not unanimous in respect of the other Animals. Thus those of *Lycopolis* Worship'd the Wolf, and did feed upon Sheep, because the Wolf was their Enemy; and *Diodore* tells us, that the *Egyptians* have sometimes taken up Arms against one another, on Account of the different Beasts they Worship'd.

The Egyptians
Worship'd the
Beasts for
their usefulness.

Fourthly, 'Tis a general received Opinion, that the *Egyptians* Worship'd the Beasts, by reason of the Benefits they received from them; the Ox, for his usefulness in Agriculture; the Sheep for their Wooll; the *Ibis* by reason of its use in Physick, and its eating the Serpents; the *Ichnasmon* (a kind of a Rat) because it used to eat the Crocodiles; and the *Crocodiles* themselves, because they rend'ring the Passage of the *Nile* very dangerous, this prevented the Robbers of *Cyrene* from passing the River, and to pillage the Country. More of this Nature you may meet with in *Plutarch*, as also in *Diodore of Sicily*.

De II. &
Osir. 39.1.
1. Bibli.
oth.

Fifthly, But the true Opinion is, that the Animals Worship'd in *Egypt* were Figures, or representatives of the Gods. 'Tis notorious, that every one of the *Pagan* Deities had his own Beast, Tree, and Plant consecrated to him; Thus the Pigeon was Consecrated to *Venus*; the Dragon and the Owl, to *Minerva*; the Peacocks to *Juno*; the Eagle to *Jupiter*; and the

Cock

Cock to *Eſculape* and the Sun, &c. This is the true Origin of the *gyptian* Idolatry. The *Egyptians* assign'd to their Gods certain Animals as their Figures or Representatives; and being introduced into the Temples, as the Images were in some Christian Churches, they at last began to Worship them. *Herodote* speaking of these sacred Animals, says, *That* ^{In Euterpe.} *the Egyptians look upon it as a great Honour, to have the feeding and bringing up of these Animals committed to their care, wherein the Son succeeds the Father; every Inhabitant pays his Vows to these Animals, whereby they pay their Homage to that God, unto whom that Beast is consecrated.* These last Words sufficiently evince, that they did not Worship the Beast as a God, but as a Figure representative of that God unto whom it was Consecrated. *Clement of Alexandria* ^{Protrept.} says, *That the Egyptians look'd upon the Ibis, and the adv. gen. Ichneumon, as the Statues of the Gods, i. e. like their Representatives or Figures.* *Plutarch* says, *That the* ^{L. de Is. & Osir. c. 36, 38, & 40.} *Egyptians* did consecrate certain Beasts to certain Deities, by reason of some slender resemblance, or rather Shade of a Deity contained in them; this being the real propriety of what we call a Figure or Symbol, viz. not to have the essence or Nature of the thing, but only something of a relation to it, or some kind of resemblance. Those who apply themselves to a due consideration of the Sacraments, ought to take Notice of this, It being in this regard that the Sacred Figures or Symbols are regarded and respected among the true Christians; whereas some other pretended Christians Worship not only these Symbols or Figures in the Sacraments, but also the Images of their Saints.

When this matter is urged upon them, they alledge, that there is a considerable difference betwixt ^{The Romaniſts imitate the Egyptians.} the *Pagan* Idolaters and them; because the *Pagans* Worship'd their Images as Gods; but the contrary of this, has been sufficiently shewn before in the Treatise of the *Teraphims*, and in that of the Origin of Images. It may further be alledged against them, that living Creatures are much more proper to be Figures of the Deity, and to be Worship'd as such, they having at least Life, Sense, and Motion, wherein they Symbolize with the Deity, and may therefore

be a kind of a representative. Notwithstanding all which, the *Egyptians* are detested and despised by all other Nations, for their Worship of the Oxen *Apis* and *Mnevis*, and other Beasts, as their Figures of the Great Gods.

Unto this, it is answered by the *Romanists*, That the *Egyptians* did not Worship the Animals as figures, but as real Gods. *Apis*, says *Bellarmin*, was the Great God of the *Egyptians*, and the *Israelites* did believe, that the Calf, which they had seen Worship'd in *Egypt*, was the true God of Heaven. Nay, the *Israelites* did actually believe, that they were deliver'd by, and actually ow'd their deliverance, not to the God of *Moses*, but to *Apis* the *Egyptian* God. This is a very odd Notion, to represent a whole Nation as stupid Fools, for the conveniency of justifying an erroneous Worship. For the *Israelites* must be supposed to have been the worst of Fools, if it could enter into their Thoughts, that they did owe their deliverance to a Calf.

Extrava-
gant Opini-
on of Bel-
armin, l. 2.
c. 13. de
Imagin. l.
2, & 3.

This being a point of no small Consequence, it is requisite we should shew, that the *Egyptians* did not Worship the Sacred Animals, as Gods, but only as Images and Figures of the Gods. But before we proceed to this enquiry, notice ought to be taken, that we intend to frame our Judgment according to the Sentiments of the Heads of that Religion, i. e.

The *Egyptians* did
not Worship
the Beasts
as real
Gods.

of their Priests and Learned Men; for as to the People, it matters not which way they Worship'd the *Apis*, and the other Sacred Beasts; nothing being so absurd in any Worship whatever, but what has been embraced by the brutish and ignorant multitude. And to this Day there are, among the *Romanists*, many thousands of the Vulgar sort, who make no Distinction betwixt that Worship they owe to God, and that which they pay to their Images.

Arguments
to prove it.

First, The high Character belonging to that Nation sufficiently clears those of the wiser sort among them, from having Worship'd the Beasts any other-wise than as Figures of their great Gods. 'Tis agreed on all Hands, that the *Egyptians* had the Reputation of being the most Learned, and the most knowing of all others that apply'd themselves to the improvement of Sciences; and that they were well versed even in natural Divinity; whereas if we suppose them to have worship'd Oxen, Dogs and Cats, as real Deities, they must be accounted the most stupid and ignorant of Mankind.

The *Egyptians* were
very kno-
wing.

Secondly,

Secondly, Their whole Divinity, and even their *The Ægyptian Divinity and Philosophy*, was covered with a mystical Vail ; witness their Hieroglyphicks, which were nothing else but mystical Figures, representing the truth of things like in a Shade. Thus a Serpent with an Eye on the top of it, represented the Chief Deity, or rather one single God, who governs the World by his Universal Knowledge and Infinite Wisdom. Their chief God, call'd by them *Knaph*, or *Knesyphis*, was represented with an Egg coming out of his Mouth, which Egg they call'd the World. This is an absolute Figure of the Creation of the World ; the World came forth out of God's Mouth, because it was Created by his Word, and by the Breath of his Mouth, as *David* expresses it. Pl. 33.

The Works of *Plutarch*, of *Eusebe*, and of *Jamblich* being full of such Emblems of the *Ægyptians*, as sufficiently discover their most profound Knowledge of Sacred Matters, we will refer the Curious Reader thither for further instruction.

But I can't pass in silence the *Minerva* of the *Ægyptians*, or the Goddess *Isis*, Worship'd in the City of *Sais*, upon whose Statue was this Inscription. *I Sais am she that was, that am, and shall be, and that am every thing.* This being an exact Interpretation of the Word *Jehovah*, and the same Definition God appropriates to himself, I can't conceive how a Nation, that was arrived to such a high Degree of Knowledge, should have Worship'd *Bullocks* as Gods. Plutarch in Tr. de Is. & Osir. Apocal. 1.

Thirdly, All the Ancient Authors, as well *Pagans* as *Christians*, agree in this, that the Animals Worship'd in *Ægypt*, were Consecrated to the Gods. *Porphyre* in the Books of *Eusebe* before cited, tells us that the Sheep were Consecrated to the Great Creator, as the Oxen of *Apis* and *Mnevis* were Consecrated to the Sun and Moon. If these Beasts were Consecrated to the Gods, they could not be considered as Gods themselves, it being never known that one God was Consecrated to another ; but *Porphyre* (as cited by *Eusebe*) puts the matter beyond question, *That the Ægyptians did not look upon the Brutes as Gods, is evident from thence, that in most places they Sacrificed the Consecrated Oxen on their solemn Feasts.* If this be matter of fact, the thing is beyond all dispute ; it being past imagining that one God could be Sacrificed to another. Præp. Evang. l. 3. c. 11, & 12.

Lib. de If. *Plutarch* gives us a very remarkable relation, viz.
 & Ofir. c. 38. That in case of a War, or a Plague, Famine, or
 any other extraordinary Calamity, the *Egyptian*
 Priests use to take of the Sacred Beasts, and in
 the night time threatned them most horribly, if
 they fail'd to help them; which if they did not,
 they whip'd the Beast till the Blood follow'd: And
 if the Calamity did still continue, they kill'd it at
 last by way of Punishment. Is it probable that
 Men, unless they were quite bewitch'd and Fools,
 should kill their Gods? The same reflection may be
 made in reference to what we have related before
 concerning the Ox *Apis*, whom they drown'd after
 having Worship'd him for several years. Thus the
Romanists burn their old Saints when they become
 rotten and worm-eaten; because they don't believe
 them to be the real Saints.

Fifthly and Lastly, All the Authors agree in this,
 Diodor. 1. That the Ox *Apis* was the Image, some say of *Sera-*
 1. part. 1. *pis*, others of *Osiris*: *Lucian* is the only Person who
 Biblioth. says, *Apis* was the Great God of the *Egyptians*. But
 Austint. who does not see that this was done meerly to ridi-
 de civit. cule the Religion of the *Egyptians*? As his design
 Dei. l. 18. was to expose all the Pagan Religions in general, he
 c. 5. could not choose but to represent the Religion of the
 Plutarch, *Egyptians* in its worst shape. Neither is it to be de-
 de If. &c. nied, what *Plutarch* has observed concerning the
 Euseb. de prap. Ev. Worship of the Animals; viz. That it appear'd foolish
 1. 3. and ridiculous, and raised foolish and impious thoughts,
 Lucian. de not only in the ignorant, but also sometimes in the wiser
 Sacrifi. Isis sort. But notwithstanding this, after having traced
 & Ofiris, the foundation of this Religion, and the true intent
 c. 3. of its Authors, we may truly assert, that they did
 not consider these Animals any otherwise than Fi-
 gures or Images of the Gods; and that therefore
 their Religion was subject to less absurdity than that
 of the other Pagans, who made inanimate Statues
 the Representatives of their Gods: But as an out-
 ward appearance this Worship seem'd ridiculous,
 so it was exposed to the scorn of the other Pagans.

C H A P. VI.

The Ox of Apis was not the Figure of the God Serapis, who was this Serapis the God of the Egyptians: He had not the least relation to Joseph.

IT was the most general opinion among the Ancients, that the Ox *Apis* was Consecrated in memory of a certain King bearing the same Name; And the Greeks made this *Egyptian Apis* to be the same, whom they call'd *Epaphus*, the Grand-son of *Inachus* King of *Argos*. The Fable runs thus: *Inachus* King of *Argos* had a Daughter, with whom *Jupiter* being faln in Love, *Juno* conceived such a Jealousy thereat, that she transmuted her into a Cow. This Cow being stung by an Ox-Fly became Mad, wandred all over the World; but coming at last to the Banks of the *Nile*, *Jupiter* did there restore to her her former shape, and so got her with Child of *Epaphus* who built the City of *Memphis*. This *Epaphus* was after his death exalted among the number of the Gods, and Worship'd under the Figure of an Ox, because his Mother *Jo* had been a Cow. This *Epaphus*, the Grandson of *Inachus* King of *Argos*, lived in *Moses* his time, if we may credit *Appion* of *Alexandria*, whose opinion is follow'd by many Christian Authors; as *Justin Martyr*, *Clement* of *Alexandria*, *Theophilus* of *Antioch*, and many more. But the *Egyptians* don't allow their *Apis* to have been *Epaphus*, who was a stranger and descended from the *Greeks*, as being the Grandson of *Inachus* King of *Argos*. This is a thing not at all agreeable with the Vanity of the *Egyptians*, who boast themselves to be the Doctors of the World; and challenge the first degree of Antiquity for their own Religion. They make this King *Apis* unto whom the Ox was Consecrated, of a much more ancient date than *Epaphus* and *Inachus*, as we may learn from *Ælian*. Let us see what *Suidas* says: There are some who affirm *Apis* to have been a very opulent King of *Memphis*, a City of *Ægypt*; who at a certain

Vid. Tr. de Beelzebub. c. 4.
The Fable of the Greeks concerning Apis and Inachus.

Vid. Aug. l. 18. de Civ. Dei. c. 5. Euseb. de præp. Ev. l. 10. c. 6. 9, 10, 11. Herodote in Thalia & Euterp. Clemens Alexandr. l. 1. Strom. Jul. Tirn. Maternus. lib. de Error. profa. Religionis. Æl. i. Hist. Animal. l. 18. c. 11. Suidasin voce Serapis.

Ruffinus
Hist. Eccl.
l. 2, c. 23.

time of a great scarcity of Corn, did maintain the People of Alexandria at his own Charge. After his Death they Consecrated a Temple to his Memory, wherein they maintain'd an Ox, to perpetuate the Memory of that King; who was very much addicted to Agriculture. Ruffin tells us the same thing, viz. that the King Apis did feed the People of Alexandria, and that therefore they had assign'd him the Figure of an Ox; whom they Worship under the Name of Apis.

The An-
cient's er-
roneous in
their Chro-
nology.

But the Ancients are not exact in point of Chronology; it being impossible that Apis could supply with Food those of Alexandria, that City being founded by Alexander, after the Conquest of Egypt. And the King Apis, whether he be Epaphus or any other, must be more Ancient than Alexander, because Apis or Epaphus is said to have Liv'd in the time of Moses.

Eusebius
præp. Ev.
l. 10. c. 11

The Deri-
vation of
the word
Amosis.

A certain Author, Named Ptolomy of Mendez, who writ the History of the Kings of Egypt, says, That Moses did withdraw the People of Israel from their Allegiance, and carry'd them out of Egypt, under the Reign of King Amosis. There is so near a Congruity betwixt the Names of Moses and Amosis, that it was easie to be seen, one is taken from the other. This Ptolomy was a Native of Egypt, and a Priest of the City of Mendez; but being afterwards become a Subject in Greece, 'tis very probable this Amosis, (being the Pharaoh of Moses) is composed of the privative Alpha of the Greeks and of Moses, so that the signification of this word is as much, as Averse to Moses, an Enemy of Moses; so that this Author relates nothing that is new concerning that King of Egypt, under whose Reign the Israelites went out of Egypt.

Apis was
not conse-
crated to
the God
Serapis.

But the most currant opinion, as well among the ancient Authors, as the Christians, is, that the Ox Apis was Consecrated to the God Serapis. This Serapis was certainly one of the most celebrated Deities among the Egyptians, but has nothing common with the Ox Apis, the Ancients having been deceived by an erroneous Ethymology; which was, that they derived Serapis from Seros Apis; which words in the Greek signify the Sepulchre, or the Coffin of Apis;

as

as if the King *Apis*, after his death, had a name bestowed upon him composed of his own Name, and another word, signifying a Coffin; *Seros Apis* being a Greek word, it could not come out of *Ægypt*. *Gerard Vossius* has absolutely rejected this Ethymology, but retains that notion, that *Apis* was consecrated to *Serapis*.

'Tis very probable there might be two Persons named *Apis*, one in *Ægypt*, the other at *Argos*. This last being King of *Argos*, the Son of *Phoroneus*, the Grandson of *Inachus*, all the Predecessors of *Agamemnon*, this *Apis* never came into *Ægypt*; but the other *Apis* being an *Ægyptian*, who built *Memphis*, was Worship'd in *Ægypt*: But neither the one or the other has any thing common with the God *Serapis*. They have mistaken these two *Apis*'s one for the other. *Clement of Alexandria* says. That *Apis* was King of *Argos*, according to *Aristippus* (Lib. 1. Histori. Arcad.) and that he was the Founder of *Memphis*. And *Aristeus* says, That he was the same call'd otherwise *Serapis*, and that he was Worship'd by the *Ægyptians*. But *Nymphiodore* of *Amphipolis* says: That *Apis* was an Ox Salted, embalm'd and buried in the Temple of their Chief Demon, or of the Spirit Worship'd by them. That they put him in a Coffin call'd *Seros*; and that thence came the Name *Seros Apis*, for *Apis* and *Serapis*. There is not the least necessity of transporting the Body of this King from *Argos* into *Ægypt*, to make him the same Ox and Deity with *Apis*. And the opinion of *Nymphiodore*, that the worship of *Apis*, as well as the Name of *Serapis*, has had their rise from the Salted Ox, buried in the Temple of the Chief God of the *Ægyptians*, seems not the least probable to me, though the Ethymology of the Name of *Serapis* from *Seros Apis*, is approved by a great number of Learned Persons, both Ancient and Modern.

Among the first are *S. Austin*, *Suidas*, *Ruffin*, *Apolodore*, *Clement of Alexandria*, *Aristeus* of *Argos*. Among the Modern Authors *Raynold* will have *Apis* to be the Figure of *Serapis*; and the Learned *Gerard Vossius* makes them *Apis* and *Serapis* (both *Ægyptian* Names) one and the same thing; and that by these two words is understood the Patriarch *Joseph*

Two Kings
call'd Apis

Strom. l. i.

L. 3. de
Morib. A-
sæ.De Idola-
tria. Rom.

p. 418.

De Idolat.
l. 10. c. 29.

Joseph, whom they call'd *Apis*, a word derived from the Hebrew *ab* and *abi*, signifying *Father*, and my *Father*; which name he says was bestowed upon him by the King and the People of *Egypt*, because he had preserved their Lives.

Derivation of the word Sire. They add the Syllabel *far*, signifying in all the Languages as much as a Prince, whence also is derived the French word *Sire*.

De Mirabilibus Scripturæ. They represented him under the Figure of an Ox, because *Joseph* preserved the *Egyptians*, by Agriculture and Corn, which was its product. A certain Ancient Author under the Name of *S. Austin*, says, l. 1. c. 15. *The Egyptians did place an Ox near the Tomb of Joseph, in Memory of the benefit the Nation had received from the Hand of Joseph by Agriculture, wherein that Beast has a considerable share. That this was the reason also; that when the Children of Israel resolved to Worship an Idol in the Desert, they would not pitch upon any Figure but that of a Calf; i. e. they made a Figure of an Ox, chiefly, because they had observed the same Figure to be Worship'd near Joseph's Tomb.*

'Tis further alledg'd, that *Pharaoh* having in his Dream a Vision of Seven Fat and Seven Lean Kine, which presaged the Seven Years of Plenty and Seven Years of Famine; *Joseph* interpreted that Dream, and being entrusted by *Pharaoh* with the management of the Corn, they appropriated to him the Figure of an Ox, and that thence took its Origin, the Name *Serapis* given to *Joseph*, שרבי, *Shoravi*, the Ox my Father. This Conjecture is back'd by an example taken out of the *Roman Hist.* of *T. Livy*. *Lucius Minutius* had a Statue representing the Figure of a gilt Ox, Erected to his Honour, without the Gate call'd *Tergemina*, because he had with great prudence managed the Corn in a certain Year of great scarcity. There is also Tradition, that the Idol *Serapis* had a Bushel upon his Head, which seems to make for the before-mentioned opinion concerning *Joseph*; unto whom they appropriated the Figure of an Ox, with a Bushel upon his Head; because he distributed the Corn he had laid up, by a certain measure.

'Tis also alledg'd, that the name of an Ox is given

given to *Joseph*, in the 17 v. ch. 33. of *Deut.* His Glory is like the firstling of his Bullock; and it is for that reason, they say, (among others) why *Aaron* thought he could not pitch more conveniently upon any other figure, than that of a Calf; to serve as an Idol to the *Israelites*, according to their demand.

It must be confess'd there is a certain Concatenation of circumstances, which seem to back that opinion; viz. That the Ox *Apis* and the God *Serapis* were Consecrated to the Glorious Memory of *Joseph*; But notwithstanding all this, the said Conjecture of *Vossius*, is not built upon any solid foundation.

(1.) 'Tis not likely that the *Egyptians*, who hated and despised the *Israelites*, should have deify'd their Patriarch.

(2.) This does not agree with what we Read in *Exodus*; There arose up a new King which knew not *Joseph*. If they had worship'd him under the Emblem of an Ox, and under the name of *Serapis*, he could not have been unknown to him.

Ch. I. v. 8.
Joseph
was not
the Ox A-
pis, nor
the God
Serapis.

(3.) When the *Israelites* left *Egypt*, they carry'd the bones of *Joseph* along with them; which the *Egyptians* would not have suffered to have been done, had *Joseph* been worship'd among the Great Gods.

(4.) It seems not probable, that God would have permitted that great Patriarch *Joseph* to be turn'd into an Idol.

(5.) The worship of an Ox, among the *Egyptians*, was establish'd before *Joseph's* time; for we read both in *Genesis* and *Exodus*, that the *Egyptians* did abominate Shepherds, doubtless because they did feed upon the flesh of the *Egyptian* Gods, or as *Moses* expresses it, the abominations of the *Egyptians*, i. e., their Gods as *Maimonides* interprets it.

(6.) 'Tis erroneous, that *Serapis* is derived from *Seros Apis*; or from *Sarav*; or from *Sorav*, and that he has any relation to *Joseph*; For the *Serapis* of the *Egyptians*, is the same with the God *Pluto* of the *Greeks*, and with *Beelzebub* of the *Phenicians*; His Name as signifies much as the Prince of Grasshoppers, as that of *Beelzebub* does the God of the Flies. This is a new broach'd opinion; the solidity whereof we shall demonstrate hereafter, when we shall have occasion to speak of the God *Beelzebub*.

More Ma-
rochim,
p. 3. c. 4.

(7.) *Serapis*

(7.) *Serapis* could not be *Joseph*, being a Divinity of a later date among the *Egyptians*, and not as much as known before the time of the *Ptolomies*; for it was *Ptolomy*, surnamed *Lagus*, as others will have it, *Ptolomy Soter*, who brought it from the City of *Synope* in the Kingdom of *Pontus*; as may be seen in (a) *Tacitus*, (b) *Clement of Alexandria*, and (c) *Plutarch*. *Ptolomey* being advertised in a Dream, to look after that Idol, did with much ado obtain and transport it into *Egypt*.

(8.) This God *Serapis* had his Temple at *Alexandria*, whereas *Apis* was Worship'd at *Memphis*; if *Apis* had been the Representative of *Serapis*, 'tis very probable the Representative would have been set up in the same place where the Deity, which it represented, had his residence; so that *Serapis* was none of the Ancient *Egyptian* Gods. 'Tis true, (according to *Tacitus* and *Plutarch*,) this God *Serapis* was not unknown to the *Egyptians*; for the Idol brought out of *Pontus* by *Ptolomy* was not call'd *Serapis* at *Synope*: But the *Egyptians* say, they bestowed that Name upon him, after they saw and acknowledged him to be the God *Serapis*, who time out of mind had had a Temple in a place call'd *Rhacotis*; and according to *Plutarch*, this was the Name the *Egyptians* gave to *Pluto*.

Lib. de
Isis & O-
siris, c. 13.

There is not the least shade of Truth in this relation, except that the *Egyptians*, according to their Vanity of deducing the Origin of all the Gods from their own Country, did upon this occasion also pretend this Foreign God to owe his first Origin to *Egypt*; But that this is no more than a Fiction, is evident from thence, that all the Historians who have mentioned the Ancient *Egyptian* Gods, are silent in this point. *Herodote* says not a word of this God *Serapis*; And *Plutarch* and *Diodore of Sicily*, who speak of this *Serapis*, make him to be the same with *Osiris*: But the Patriarch *Joseph* has nothing relating to *Osiris* no more than to *Serapis*.

(9.) That Monstrous Figure appropriated to *Serapis*, as it suited very well with *Beelzebub*, or the chief of the Demons, so it has not the least Congruity to *Joseph*. The *Jews* would doubtless have made their

their Complaints, if they had observed so Holy and so Excellent a Patriarch of theirs, represented under so dreadful a Figure.

Macrobe, who looks for the Sun every where, gives us the following description of the Image of Serapis. There are says he, sufficient proofs, that the Egyptians did, under the Name of Serapis, Worship the Sun; which is evident as well from thence, that they put a Bushel upon the Head of this Image, as also that they have given it Three Heads of Three different Animals; the biggest and the middlemost was of a Lyon; that on the right side, of a Dog in a fawning posture; and that of a Wolf on the left side, Round about them, you saw a Dragon twisting his tail, and joining as it were these Figures together; the Head of the Dragon being in the Right Hand of this Monstrous Figure. I question whether any thing could be seen more like a Monster than this Figure; and how the same could be made a Symbolical representation of Joseph, is a riddle to me. Since then the Ox Apis was neither Serapis nor Joseph, let us see unto whom this Ox was really Consecrated.

C H A P. VII.

The Ox Apis was the Figure of the Goddess Isis; and the Ox Mnevis of the God Osiris.

Typhon was a Mortal Enemy of Isis and Osiris; which were the parts of nature Desired by the Egyptians under these Three Names. Isis was not the Moon, but the Universal Nature.

IT IS certain, that under the Figures of the sacred Oxen of Egypt, we must trace the Egyptian Gods; and it is no less certain, that the Egyptians, as well as the other Pagans, did under their Emblems and Images, Worship the Stars and the Elements; and that they have join'd the Actions of the first Men in, and Consecrated them to the same Worship, in the same Temples, and under the same Gods.

The Egyptians joyn'd their Natural Gods with Animated same Gods.

same Names. 'Tis this that has produced such a Monstrous System of the Pagan Divinity, wherein they attribute to the Stars, and to the Elements, such actions as properly appertain only to Men; nay, only often to the worst of Men, as has been shewn before. We must therefore trace both the Mysteries of their Natural Philosophy, and the Histories of their Ancestors in the *Egyptian* Divinity; i. e. we must discover both kinds of the Gods, viz. *The Natural Gods*, and the *Animated Gods*: *The Natural Gods* are the Stars, the Elements, and the principal parts of the Universe; the *Animated Gods*, are Men, i. e. such of the Ancient Ancestors, as by the Pagans have been exalted among the Gods, for fear they should, for want of Deities, relapse into the State of Atheism of that Age, which preceeded the Deluge. Thus considering *Isis* and *Osiris* as Natural Gods, and as parts of the Universe, we will afterwards trace the History of the Founders of the first World.

Osiris is the Sun. It must be taken for granted that *Osiris* is the Sun, this is proved by *Plutarch* in his Treatise of *Isis* and *Proofs of Osiris*, a small piece that deserves to be read over and over, by all that have a Curiosity of being instructed in the Religion of the *Egyptians*, *Plutarch* alleges the following reasons: (1.) The Images of *Osiris* carry a resplendent Lustre, to represent the Beams and Light of the Sun. (2.) *Membrum virile est ipsi arrectum*, to intimate the generative vertue of the Sun; reputed the Father of all Living Things, whether Plants or Animals. *Sol & homo generant hominem.* (3.) In their Hymns Composed in Praise of *Osiris*, they address themselves to him who rests in the Bosom of the Sun; i. e. to that Intelligence which Rules the Sun. (4.) After the Autumnal Equinox, towards the Hybernal Solstice, they Celebrated a certain Feast, (all in Mourning) call'd *Isisidis* or the *disparition* of *Osiris*, signifying most evidently, the absence or removal of the Sun at a greater distance. (5.) About the same time, viz. towards the Hybernal Solstice, in the Month of *November*, they enquire after *Osiris*, and cause a Cow to take Seven Rounds about the Temple of *Osiris*, to inigate, that in Seven Months

Months or in Seven Revolutions of the Moon, the Sun will return to the Summer Solstice. (6.) In the Month of *Peophi*, which follows the Autumnal Equinox, towards the beginning of the Winter, they celebrate the Feast, call'd by them the *Staff of Osiris*, to signify that the Sun being now already far declined, and bereaved of near all his Strength, wants a *Staff*, like aged People, when their natural Vigour is declin'd. Those that have the curiosity of making a further Insight into this Parallel, may be satisfy'd beyond all dispute, that *Osiris* is the Sun, by *Macrobe*.

Diodore says, that the Word *Osiris* signifies in the Saturn, i. Egyptian Language, as much as *πᾶσι βλεψαμένῳ*, i. e. i. c. 21. having many Eyes, nothing can give us a more distinct Notion of the Sun, according to the Definition given of it by *Homer*.

Ἡλίου δὲ πᾶσι βλεψαμένῳ, καὶ πᾶσι βλεψαμένῳ

In Odyll.

'Tis very probable that the *Canicula* has got the Name of *Sirius*, because it encreases the Heat and Fire of *Osiris*, i. e. of the Sun. Neither ought *Plutarch* to be charged with Contradicting himself, because in the same Book, he interprets *Osiris*, by the River Nile; nothing being more frequent among the Poets, and Pagan Priests, than to couch several very different things under one Name, and under the same Emblem. The Nile is, in the Language of the Old Testament call'd *Sichor*, which by a very slender Transposition of the Letters, may easily be made *Osiris*. The Name of *Nilus* may also be deduced from the Hebrew Word *Nechal*, signifying a River. *Pamponius Melis* says, the Ethiopians call it *Nuchal*, which evidently is derived from *Nachal*, the Vowels in the Ethymology, being not much regarded, as easily changed. That innate Self-love of Mankind, has given birth to the Gods, in acknowledgment for the benefits received at their Hands. The Nile occasioning the fertility of *Egypt*, this is sufficient to make him a God. As the Sun and the Nile are the visible causes of the plenty of *Egypt*, and united in the Benefit the *Egyptians* receive by their Union; these thought fit to join them together also under the same Name. The Nile is call'd by one, Par-

vid. Plut.
ut supra,
c. 27.
Osiris signifies also
the Nile:
Lib. 3. c. 9.

Parmeno of Byzantium (in Athenæus) the Egyptian Jupiter.

Zeus Aion
γύπτιος
Dipnosophist. l. 5. This position, viz. that *Osiris* is the Sun, seems sufficiently establish'd by the general Consent of all our Learned Men, who also believe *Isis* to be the Moon; because the Sun and Moon united by Nature it self in a Monthly Conjunction, like in a Marriage, unto which they ascribed the productions of all things, were inseparable Companions among the Pagans, and shared all the Honours of their Altars. And upon that score, it may be look'd upon as a pardonable Error, when our Learned mistake the *Isis* for the Moon. This Opinion being founded upon some appearance of Truth, and upon the Sentiment of some among the Egyptians, as *Plutarch* and *Diodore* tell us; 'Tis for that reason, says *Diodore*, that they have given Horns to *Isis*, because she appears in that shape during the first Days of her apparition; as also by reason the Ox was Consecrated to her, which makes me believe it was a Cow and not an Ox.

In Euterpe. *Herodote* says, that *Isis* in the Greek Language is *Ceres* *Σιμμήτις*, others interpret it by *Vesta*; we shall shew anon that the last was founded upon very good Reasons: But we must now first of all withdraw the Vail from before our Egyptian *Isis*, to take a full view of what she really is.

Isis was not the Moon, but the Universal Nature. Certain it is, she was not the Moon or any other Star, nor any particular Element, but the Universal Nature; as will be apparent to those, who will weigh our Arguments with attention.

First, 'Tis beyond all dispute, that *Isis* and *Osiris* were Universally Worship'd by the whole Nation, notwithstanding each of the Provinces had its peculiar God. *Herodote* says, The Egyptians don't all Worship the same Gods, except the *Isis* and *Osiris*, which they say are *Dyonisius* and *Bacchus*; these are universally Worship'd by all the Nations in Egypt. *Osiris*, as we have shewn before, was the Sun, whose Companion being *Isis*, they had jointly the Government of the World; so that these two Deities must be the Sovereign Governours of the World, and the Principles of all productions, which as it can't be apply'd to the Moon, so it is very suitable to the Universal Nature; for the Sun being the most noble Agent of the Universal

Isis worship'd all over Egypt.

versal Nature, does as it were impregnate and render her fit for Progeneration; Nature being, without the Assistance of the Sun, dead and useless; neither can the Sun produce any thing without the help of Nature: But the Moon has nothing of Fecundity in her, for tho' she borrows her Light from the Sun, she does not partake of his fortifying Vertue; she is not the Mother of procreation, as the Sun is the Father; wherefore there is not the least reason, why (according as is supposed by some) the Egyptians should Marry the Moon to the Sun.

Secondly, It is very well worth Observation, that *Isis* tho' if, according to this Egyptian Divinity, *Osiris* and supposed to *Isis* were Man and Wife, *Isis* ought to be considered as inferior to *Osiris*; it being consonant to the Law of Nature, for the Wife to be inferior to the Husband; whereas it is unquestionable, that *Isis* was respected as the great Deity of the Egyptians, *Osiris* being little regarded in comparison of *Isis*; She was esteem'd the greatest Goddess, and had the greatest Feast, I am going to speak of, Consecrated to her, says *Hero*. In Euterodote. In the same place he says, that the Cows were the most addicted to Venery among all the other Animals, because they were Consecrated to the great Goddess *Isis*. It was from her the whole Religion of the Egyptians had taken its Name; it being call'd *Cultus Isiacus*, *sacra Isiaca*, *Sacerdotes Isiaci*: All was Consecrated to *Isis*, but not to *Osiris*.

Isiacos agitant Mareotica sistra tumultus.

Ausonius.

In the Explication of the *mense Isiaca* of Laurence P. 10. *Pignorius*, *Isis* is placed on the upper end of the Table, under a Canopy, like a Queen, the rest of the Egyptian Deities make scarce any Figure there; among the two principal Figures belonging to the Egyptian Religion, *Apis* was the most noble and most generally Worship'd. This *Apis* was Consecrated to *Isis*; and the second much inferior in Comparison, and call'd *Mnevis*, was Consecrated to *Osiris*. The Ox *Apis*, and *Isis*, had their Residence in the Capital City of *Memphis*; but *Osiris*, and the Ox *Mnevis*, were Worship'd especially at *Hieropolis*, a City of the second Rank; and it was to the Goddess

Biblioth. lib. 1. deſs *Iſis*, that they attributed a Vertue of performing Miracles. She was Worſhip'd, ſays *Diodore* of *Sicily*, all over the World, by reaſon of the great Cures ſhe performed; for ſhe appear'd to the Sick in a Dream, and ordred them proper Remedies. Nothing like this is ſaid of *Oſiris*: So that the Chief Devotion, as well of the *Agyptians* as of foreign Nations, was addicted to *Iſis*; her Images were kept all over the World, there being ſcarce a Zealot to be found without it.

Juvenal. Sat. 12.

Pictores quis neſcit ab Iſide paſci?

Lib. 11. Metamor.

In Iſi. & Oſir. c. 28.

τὸ ἴδιον
πᾶσι τοῖς

De Idolat. l. 2. c. 24.

Many more Arguments might be alledged for the ſuperiority of the Goddeſs *Iſis* beyond *Oſiris*; were it neceſſary, or call'd in queſtion, the thing is beyond diſpute by the unanimous conſent of all. However, for a further proof, I will refer the Reader to *Apulejus*, in his Deſcription of the *Iſack* Proceſſion, whence may be drawn an undeniable inference, that *Iſis* is neither the Moon, nor any other part of our viſible World; For what Creature is it, that can challenge a Precedency before the Sun? There is no place in the Univerſe, where the Moon is Worſhip'd before the Sun. On the contrary, if *Iſis* is taken for the *Univerſal Nature*, it is evident, that ſhe ought to have preference before the Sun; *Oſiris* or the Sun being only parts ſubſervient to Nature. This is alſo the Sentiment of *Plutarch*; for, after having related ſeveral other Opinions, he ſays, *Iſis* is the feminine part of Nature, fit to receive Generation, from whence ſhe is call'd by *Plato*, the Nurſe which receives all. By others ſhe is call'd *Myrionimos*, i. e. having a Thouſand Names, or having infinite Names, becauſe ſhe received all ſorts of Forms. *Voffius* ſays, ſhe is thus call'd from the infinite Names and Epithetes attributed to her in her Myſteries; being ſtil'd the *Victorious*, the *Queen*, the *Triumphant*; ſometimes *Frugifera*, ſometimes *Palagia*, and ſometimes by other Names; and this Author himſelf, can't diſown that theſe Names represent *Iſis*, not only as the Moon, but as the *Univerſal Nature*.

Thirdly,

Thirdly, We might draw a further Proof from the Name of *Isis* it self, were we fully convinced of its true Origin and Signification. *Diodore* makes it an Egyptian Word, signifying *Antiquity*, very suitable to the *Universal Nature*, which is very Ancient, and look'd upon as Eternal by the *Pagans*.

Isis is a Hebrew word signifying the Universal Nature.

Plutarch deduces the Word *Isis*, from the Greek *ἰσμι*, I know, *ισμ*, which is also Conformable to the Genius of the *Universal Nature*, who being God himself, knows every thing. But if I don't mistake the Matter, the true Origin of the Name of *Isis* must be look'd for in the *Hebrew* and *Chaldean*, being the same with the *Phenician* Language: For we must always remember the Maxim before mentioned, That the Religion ow'd its rise to the same place, which first produced Man.

When they began to build the Tower of *Babel*, there was but one Language in the World, which was the Language used by *Adam*, *Noah*, and all the other Patriarchs. After the confusion of the Languages, and the dispersing of the People, each Family carry'd along with them, their Mysteries and their Religion, so as to retain for the most part the Ancient Terms used in the Consecrations of these Mysteries; but especially the People bordering upon *Phenicia*, such as the *Egyptians* were. As far as may be gathered from some Fragments of the Ancient *Egyptian* Language, it contained a great many Remnants of the *Phenician* or *Hebrew* Language. We shall see hereafter, in the Treatise of *Beelzebub*, that the so much celebrated *Serapis* of *Egypt*, is a pure *Hebrew* Word, without almost any alteration; and I reckon it is the same with *Isis*, being a *Hebrew* Word, *יְשִׁי*, *Jeshi*, which signifies, *ipsa est she, is*; betwixt *Isis* and *Jeshi*, there is no such difference, as can either disguise or annul the Ethymology. But if you are for a *Hebrew* Origin of the Word *Isis*, without the least alteration, you may find it in the repetition of the Word *שׁ*, *est*, *שׁ שׁ*, *is, is*, reading it without points, as the Ancient did, it is purely *Isis*, i. e. *she is*.

This leads us to the true Origin of the Word *tu es*, so much celebrated among the *Greeks*, which was engraven on the Frontispiece of the Temple of *Apollo* of *Delphis*, *Tu es* is exactly the Name of *Isis*,

Plutarch
lib. de Is.
& Osir.

Ar. Euf.
de præp.
Evang. 1.
II. c. 9.

she is. The true Interpretation of this wondrous Name, was to be seen on the Pedestal of the Statue of *Isis*, Worship'd at *Sais*, a City of *Egypt*, under the Name of *Minerva*; *I am every thing that has been, every thing that is, and every thing that will be*; which agrees with the Inscription said to be at *Capua*. *Te tibi jura quæ es omnia Isis.* 'Tis the true Title of *Jehova*, who is, who was, and who shall be; I am he who am; these says *Plato* (in *Timæus*) are the several parts of *Time*, to be, to have been, and shall be; which we attribute, without considering of it, to the *Eternal Nature*; for we speak of her in this manner, *she was, she is, she will be*; whereas to speak properly, that *she is*, appertains only to her. This extraordinary congruity with the Divine Revelation, would be much more surprising to us, were we not sensible that the *Greeks* have borrow'd every thing from the *Jews*; but especially *Plato*, who was stiled *Moses Attici Sans*, the *Athenian Moses*, and who was excellently well versed in the Religion of the *Egyptians*. But be that as it will, all these Observations serve to convince us, that the *Isis* of the *Egyptians* was actually nothing else but *Universal Nature*, and the principal of all things, which they made both Infinite and Eternal; in which they are follow'd by the Disciples of *Spinoza*, and other Atheists. This makes me imagine, that the *Egyptians*, according to their Mysterious principles, did not acknowledge any other God but the World and the *Universal Nature*; being the same that was Worship'd by the Inhabitants of *Mendex*, a City of *Egypt*, under the Name of *Pan*, i. e. the *Universe*.

Cuper.
Homer
Apotheof.
explicatio
Gemma
Augustæ.
p. 252.

Fourthly, The Images made to represent the Goddess *Isis*, are another notable Argument to prove our assertion, That *Isis* was the *Universal Nature*. Of this we have a very remarkable Instance in the *Explicatio Gemma Augustæ*, of the Learned Mr. Cooper. It is taken from *Leonardus Augustinus*. And Mr. Cooper has given us the true Figure of it: It is an *Egyptian* Image, as is evident from the Bands, wherein you see the Goddess wrap'd up from Head to foot, just like the *Mummies* taken out of the *Egyptian* Tombs. She has a Tower upon her Head, and on each side the Head of an Animal, with half their Bodies, looking stedfast

stedfast with the Heads turn'd towards the Goddesses. I should take these two Heads for the Dog *Anubis*, were it not that they had Cloven-feet, like a Cow or a Hind; she has in her Hands two Reeds of Three Feet in Length, from the hollowness whereof, issued forth a Flame; and all about the Breast you see a Collar of Breasts, hanging down chiefly in the fore part of the Image.

This appears to me a perfect Emblem of the *Universal Nature*: The Tower upon the Head signifies the *Earth*; and the two Reeds are the Emblem of the Sea, another part of Nature; The Flames that came forth from the hollowness of these Reeds, and which represent two Lamps, are the Air and Fire; because the Fire can't subsist without the Air; The Tower upon the Head of the Idol, seems to represent *Cybele* or *Ceres*, this being her Emblem; and the Breasts are also very suitable to the Figure of *Ceres*, the Goddess of Corn, because she feeds both Men and Beast; for *Isis*, *Ceres*, *Vesta*, *Cybele*, the Mother *Ceres*, of the Gods, and one and the same Deity, all signify-*Vesta, Cy-* fying the *Universal Nature*, which produces *bele*, the and nourishes both Men and Beasts. *Ceres* is same Dei- call'd *Ceres Mammosa*, the *Ceres* with *Breasts*. ties. In the same manner *Isis* is painted here surrounded with Breasts, and a Tower on her Head, like *Cybele*, which was esteem'd the Mother of the Gods; because *Universal Nature* is composed of the Sun, the Moon, the Stars, and the Elements, which are Pagan Deities. There is an admirable Passage in *Ma-* Saturn, 1. *crobe*, which as it may serve instead of a Commem- I. c. 10. tary upon this Head, so I will insert it in its Original Words; *Isis cuncta Religione celebratur, quæ est vel terra, vel natura rerum, subjacens Soli. Hinc est quod continuatis uberibus, corpus Deæ omne densetur, qua vel terræ, vel rerum natura altu, nutritur universitas.*

Here you meet with our *Isis*, which is either the *Earth*, or the *Universal Nature*. But *Macrobe* had no occasion for the disjunctive particle, *vel*, because *Isis* is not the *Earth* alone, but the *Universal Nature*; and consequently the *Earth*, which in the production of things makes up so considerable a part of *Universal Nature*; Her Body, says our Author, is surrounded with Breasts; this is exactly the same as it is repre-

sented by Mr. Cooper, because all things are nourish'd by the Earth and the Universal Nature. This was the true and general Portraiture of the Goddess *Isis* to represent Nature; which certainly could not be represented better under any other Figure.

Had Mr. Cooper made due reflection upon this, he would not have been surprized, or look'd upon it as an extraordinary thing, that among the Ancient Figures left us by Mr. *Briscard*, there should be some of the Goddess *Isis*, with such like Breasts, and with this inscription, *ὅσις παντα*, The Universal Nature; this being her true Name, and which contains the whole Mystery. Neither need Mr. Cooper give himself so much trouble, to be satisfied why in a certain passage of *Eusebe*, the Goddess *Vesta* is stiled *κεντροποιος*; and why. *Euseb. de præp. 1. 3. Corpe. p. 254.* so that, says this Learned Person, I am not satisfied what Congruity there is betwixt her and the Center of the Universe. It is, because *isia*, *Vesta*, *Cybele* and *Ceres*, which are the same with *Isis*, do all signify the Universal Nature, resident in the Center of the Universe, as in the principal part of her operations.

Such as are desirous to be further instructed concerning this assertion, That our *Isis* is the same with *Ceres* and *Cybele*, may consult *Gerard Vossius*, where *De Idolatr. 1. 2. c. 56.* they will be convinced, that the Worship of *Isis*, was by the *Greeks* appropriated to *Ceres* and *Cybele*; But what has been alledged by us, proves sufficiently our position, viz. That *Isis* is the Universal Nature, such as she was acknowledged by *Macrobe*.

These Images of *Isis* just now mentioned, had no Horns, tho' *Diodore* of *Sicily*, in the before cited passages, attributes the same to the Image of *Isis*. But *Isis had Horns but not always.* the *Pagans* were not unanimous in the description of their Gods: Neither did they always represent them under the same form. What *Diodore* relates upon this head, ought not to be call'd in question, viz. That most of the Antient Images of *Isis* had horns on the head; but thence no inference must be made, (as *Diadore* does) that this Goddess was the Moon; Most of the Pagan Deities were represented with horns. most of the Gods of the Eastern Nations being adorned with Horns. The Ox *Apis* had Horns, and so had *Mnevis*. The City of *Mendex* Worship'd a Goat, which they call'd likewise *Apis* and had its Horns. *Jupiter Hammon* was represented with a Rams-

Rams-head; and the *Moloch* of the *Ammonites* under the Figure of a Bull; whence it is, that in the mystical stile of the *Eastern Nations*, the Horn is an Emblem of Strength. 'Tis in this sense that the Scripture speaks of the Horn of the Wicked, which taken from them, or broken, and of the Horn of God's People. This is the Source of the Figurative Prophecies of *Daniel* and in the *Revelations*, where the Kings of the Earth are represented under the Figures of Beasts, having for the most part Horns. *In the Vision of Daniel the Beasts have most Horns.*

Though this superstition of appropriating Horns to the Images of the Gods, has not been universally received among the *Western Nations*, nevertheless it is evident enough, that even among them, a Horn was an Emblem of a Sovereign Power. *Valerius Maximus* tells us of *Genitius Cippus* the Pretor, that as he was going out of the Gates of *Rome*, he felt on a sudden Horns coming out of his Head; and having thereupon consulted the Oracle, he was answered, *That if he return'd to Rome, he would be made King; which induced him to banish himself from the City for ever.* L. 5. c. 6

Fifthly, The Name of the Goddess *Isis*, and her Images have furnish'd us with sufficient arguments, to prove *Isis* to have been the *Universal Nature*; But the Figures whereby she was represented will afford still more; of these the Ox *Apis* was the most noble and the most famous: He was doubtless the Figure of *Isis*, and not of *Osiris*, and the most venerable among all the Figurative Animals of the *Egyptians*; did questionless belong also to their Chief Deity, which was *Isis*. By the joint consent of all the Authors, the Ox *Mnevis* was the representative of the Sun, which was Worship'd at *Heliopolis*; i. e. the City of the Sun; And it is not probable that *Osiris* or the Sun, should have Two Oxen Consecrated to him, and *Isis* not one; Besides, that this matter is beyond all doubt, by the consent of all the Historians that have spoken of the Religion of the *Egyptians*. *The Fifth argument taken from the Figure of Isis, and especially from Apis*

In this Emblem we meet with all the Tracts of the *Universal Nature*.

First, In reference to the Sex, it is a Bullock, and not a Cow, which might seem to deserve the preference in relation to her Sex, *Isis* being a Goddess;

In the Ox
Apis are
all the Cha-
racters of
the Univer-
sal Nature.

De Isis &
Osiris c. 22.

But the Ox signifies the Masculine Strength of Nature, which produces every thing. Not but that there was also something of a resemblance betwixt the Cow and the Goddess *Isis*; For she was an *Hermaphrodite*, ἀρσενόθῆναις, because nature producing matters by different ways, she was to have the generative vertue of both Sexes. And so *Plutarch* in this place applies it to the Moon; nevertheless this procreative vertue can't be appropriated to any thing but Nature: Because the Moon not producing any thing, does not deserve a place among the Principals of Generation.

אבי Abi

Secondly, The Name of *Apis* it self shews it to have been dedicated to the *Universal Nature*: For this word signifying as much as *Father*, or *my Father*, is not applicable but to the general Principal of Procreation, which is *Isis*.

Thirdly, The Goddess *Isis*, or the *Universal Nature*, is the Nurse of all Creatures, as *Plutarch* calls her, τῆθην, for which reason it is, they thought fit to represent her under the Figure of an Ox, an Animal that bares so considerable a share, and is so instrumental in Agriculture, which furnishes Mankind with Food. 'Tis certain, that since they were to represent *Isis* under the Emblem of a Beast, they could not have pitch'd upon any other so fitly qualify'd for that purpose; because he carry'd the Marks and Figures of the several parts of the World, and the Universal Nature about him; whereas the Ox *Mnevis* had only the Characters of the Sun; he was quite Black, a Colour which is supposed to draw its origin from the heat of the Sun; his Hair stood upright and the contrary way; for being the Emblem of the Sun, he was to represent his Animal Motion, which is from *West* to *East*, being quite opposite to the movement of the Universal, which is from *East* to *West*.

Fourthly, But the Ox *Apis* had all the Characters of the Universal Nature; (1.) He had a half Moon on his Right side, to shew that the Goddess *Isis* contained within her self the generative quality, that might be supposed to be in the Moon; on his Back he had the Figure of an *Eagle*, the Bird appropriated to *Jupiter*, and the Emblem of Heaven; under his Tongue he had a Beetle, and the Beetle was one of the-

the Figures of the Sun. *Ælian* computes no less ^{Hist. Ani-} than Twenty Nine Figures, every one of which had ^{mal, l. 11.} a Symbolical relation to some Star, or some part of ^{c. 9.} our Elementary World, all which indigitate this Animal to have been the Emblem of the World in general, and of Nature.

Fifthly, What has been alledged, furnishes us with so clear an insight into the true sense of that famous passage of the Prophet *Amos*, as may serve for another argument, that the Goddess *Isis* is the *Universal* ^{Ch. 5. v.} Nature. You have a Horn, says the Prophet, the Taber- ^{26.} nacle of your Moloch and Chium, your Images, the Star of your Gods, which you have made to your selves. This is the description the Prophet gives us of the idolatry of the Golden-Calf in the Desert. The Tabernacle of your King (Moloch.) Thus is stiled the Ox *Apis*, who was the Head Idol of the *Ægyptian* Religion. Chium was the Deity unto whom the Calf was Consecrated. *Kioun* is the Genius of Nature; The *Syrians* call Nature כִּיּוֹן, or *Kejono*, being nothing else than *Kijoun* among the *Chaldeans*. 'Tis true, the *Jews* say כִּיּוֹן is *Saturn*, and perhaps not altogether without reason; *Saturn* being esteem'd the Genius of the *Universal Nature*; *Saturn*, says *Dyonise* of ^{Lib. 1.} *Halicarnassus*, under what Name soever he be represented, contains the *Universal Nature*, it being he who affords all manner of Felicity, and brings things to perfection. The Genius of Nature is an Hermaphrodite, and therefore in respect to the Masculine Sex, is call'd *Saturn*; and in reference to the Female, is stil'd *Isis* by the *Ægyptians*; *Ceres* or *Δημήτηρ*, by the *Greeks*; and *Cybele* and *Vesta* by the *Romans*.

And the Star of your Gods, which you made to your selves, Because the Ox *Apis* was the Figure not only of one Deity, but was Consecrated to Nature, which comprehends all the Stars, the chiefest of which were Graven upon it. Thus *S. Stephen* says, that they have Worship'd the Host of Heaven; i. e. ^{Acts c. 7.} all the Stars Engraven upon the Ox *Apis*.

We ought not to conclude this Chapter of *Isis* and The Fable *Osiris*, without saying something of *Typhon*, who ^{of Typhon} makes up the fabulous History of the *Ægyptian* Re- ^{out of Plu-} ligious. This *Typhon* was Brother to *Isis* and *Osiris*, all tarch. Three Children of *Rhea* and of the Heaven, *Isis* ha-
ving

ving Marry'd *Osiris* her Brother, *Typhon* was so exasperated threat, that he waged a most Cruel War against them; defeated and kill'd *Osiris* in a pitch'd Battle, and Cut him into Twelve or Thirteen pieces; Vid. Plu- *Plutarch* says into Forty; which he dispersed all over tarch, Lib. *Egypt*: But among the rest, his privy parts he threw de *Isis* & into the River, where they where devour'd by the *Osiris* from Fish *Oxyrinchus*. *Isis* making a most exact search after the pieces of the Body of *Osiris*, had the good ch. 7. to Fortune to find them all, except what was eaten by ch. 25. the Fish *Oxyrinchus*. The whole story is very prolix, and full of extravagant imaginations and monstrous fictions, in comparison of which, the *Metamorphoses* of *Ovid*, and the Fables of *Homer* may pass for very rational and well contriv'd. But be that as it will, *Isis* the Goddess or Queen of *Egypt*, conceived such a mortal hatred against *Typhon*, that forever after he continued to be the aversion of the whole Nation; And because he was ruddy, the Goddess, and all the *Egyptians*, did hate and curse all Animals of the same Colour, not excepting the Red Oxen; tho' that kind of Creature was reputed sacred among them: But the sacred Oxen were to be either quite Black, or at least in part; the Red Oxen, without any black spots being ordained to be Kill'd for the Market, and to serve as Victims for the Gods; unto whom no other Animals were offer'd, but such as were odious to the Deity.

A peculiar Custom of *Egypt* It was doubtless to shew their aversion to *Typhon*, that the *Egyptians* did introduce a peculiar Custom, Anathemi- practised at the Sacrificing of a Red Ox; After most sing a Red direful imprecations, they Cut off the Head of the Beast; Ox. which they carry'd to the Market, in order to sell it to some Greek or other; but if there was none of them that would buy it, they threw it into the River, after having made these following execrable imprecations: If either *Egypt*, or any of those that have offered this Victim, are Threatned with any Misfortune, may it fall upon this Head. This Head being of a Red Ox, was the Emblem of *Typhon*; as the Black Oxen were of *Isis* and *Osiris*. Herodo t. in Euterp.

When we come to treat of the Animated Gods concealed under *Isis*, *Osiris* and *Typhon*, we shall disclose some Historical Mysteries hidden under those Fables; But

But as our present business is to trace the Mystical Divinity and Philosophy, which among the *Egyptians* was couch'd under Emblems, we have I think nothing further to add upon this Head, except what *Plutarch* has already observed, viz. That in the *Egyptian* Divinity, by *Typhon* is signifi'd, that Principle which is opposite to *Isis* and *Osiris*; i. e. The Enemy of Nature; This sometimes they say is the Sea, sometimes Drought, which hinders production; sometimes the Shade of the Earth, whereby *Isis* or the Moon is bereaved of her Light; but be it as it will, what he says, is very probable; That the *Egyptians*, as well as the *Persians*, Worship'd Two Principals, one Good, the other Evil. The Good was (according to the Divinity of *Zoroaster*) call'd by the *Persians*, *Oromazes*; and the Evil *Arimanius*. To the Good Deity they offered Sacrifices to obtain his Favour, to the Evil to appease his Anger. *Plutarch* says, that this opinion had two opposite Principles, was not peculiar only to the *Egyptians* and *Persians*, but to all the Pagan Divines and Philosophers; These are the same two Principles, that were by the *Egyptians* call'd *Isis* and *Typhon*. The *Simonites*, *Marcionites*, and *Manichees* have adopted this piece of Divinity.

Two Principles of good and evil, as well among the *Egyptians* as other Pagans.

Ub. supr. c. 74.

CHAP. VIII.

The History of Isis, Osiris and Typhon, considered as Animated Gods.

IT is beyond all dispute, that *Isis* and *Osiris*, which are the Sun and the Nature, are the good Genius of Nature and *Typhon*; the Evil Genius, were Men, according to our former supposition; that under the names of the Pagan Deities, were concealed, not only certain parts of Nature, but also certain persons at the same time. This is expressly asserted by *Diadore the Sicilian*: The *Egyptians*, says he, have many Traditions concerning the Celestial Gods; but besides these, they also acknowledge others; viz. The Terrestrial Deities, which once were Mortals; but by reason of the sublimity of their Intellectual part, and the benefits they

L. 1. Biblioth.

they have bestowed upon Mankind, were numbred among Mortal Gods. Some of the Deities had reign'd in Ægypt, and had the Name with the Celestial Deities; and others also had their peculiar Names.

Among these Deities that were once Mortal, he reckons the Sun, Saturn, Jupiter, Hammonius and others; also Juno, Vulcan, Vesta and Mercury. He adds, that the Sun, under his proper Name of the Sun, was the first King of Ægypt; but that according to others, Vulcan was the first Prince; That Vulcan had a numerous issue by Rhea, and among the rest Isis and Osiris, who reign'd in Ægypt.

The Founders of Nations were their first Gods.

I think it admits of no doubt, but that the first Gods of the Nations chosen from among Men, were the Patriarchs and Founders of those respective States where they were Worship'd; and it seems very rational, they were the primitive Fathers of humane race, after Noah; The remembrance of things that happened before the deluge, being in a manner quite buried in oblivion. Idolatry being not the Crime of the Antidiluvian People, but Impiety and Atheism, Mankind was not solicitous about deifying the Creatures, since they Worship'd no God; and for which reason the first World was overwhelm'd with the Deluge: But after the Flood, Men, to avoid the same Crime, did fall into another extream, deifi'd not only the chief of their Ancestors, but also all sorts of Creatures, that they might not be destitute of Deities.

See Bochart. in Phaleg. l. 1.

'Tis very probable, that the Patriarchs of the Ægyptians were the first Gods; Our Learned Men, having discovered in Noah and his Three Sons the four chief Divinities of the Pagans; viz. Saturn, Jupiter Neptune and Pluto. Ham was call'd Jupiter, Japhet Neptune, and Shem Pluto, or the God of Hell.

According to this position, 'tis very likely that the Ægyptian Gods were Noah, Ham and Mizraim his Son, and what strengthens this opinion is, that the posterity of Ham did unquestionably inhabit Ægypt; because it is call'd in the Scripture, *The Land and Country of Ham*. It is said in Psal. 105. 23. *Israel came into Ægypt, and Jacob sojourned in the Land of Ham. And in Psal. 106. 22. Great things he had done in Ægypt, and wondrous things in the Land of Ham. And in Psal. 78. 51. He smote all the first born of Ægypt,*
the

the Chief of their Strength in the Tabernacle of Ham. De Isis
 This Patriarch imparted his Name to the whole Ægypt, which according to *Plutarch*, was call'd *Chemia*; 11.
 which Name, he says, was given to Ægypt from the
 blackness of the soil of the Country; *The black and
 the Apple of the Eye*, were both call'd, says he, by the
 same Name, *Chemia*. But it is much more likely that
 it derived its Name from *Cham* or *Ham*. *Stephen* of
Byzantium says, that Ægypt was call'd ἐμφοχύμις, or De urib.
 ἐμφοχύμιος; being a composition of *Cham*, and ἐμψ, in voce
 one of the Sons of *Noah*, who in all probability is no Αἰγυπτος
 other than *Mizraim*, who, in *Gen.* 18. is set down as In Prodro-
 the second of the Sons of *Ham* or *Cham*, viz. *Cush*, mo Copto.
Mizraim, *Phut* and *Canaan*: *Athanasius Kircher* says,
 that among the *Coptes*, Ægypt is to this day call'd χῆμι,
 and there are not a few Cities of Ægypt, which re-
 tain the Marks of their Originals, χεμῖς and ψωχεμ-
 μῖς. Not that I believe *Ham* came over into Ægypt,
 he being at his own residence where he pleas'd among
 his Posterities; and we have shewn before that it is
 highly probable, he dwelled in the Land of *Canaan*,
 under the Name of *Melchisedeck*; as may be seen in
 this Work. It is evident that after *Ham*, that it was
 the Race of *Mizraim* that pleas'd Ægypt, at least
 thus much is certain, that this was the opinion of the
Jews. *Moses* and the Prophets never give another
 Name but *Mizraim* unto Ægypt; and it is not very
 likely, that *Moses* should have been ignorant of the
 true Name of the Founder of the Ægyptian State.

Ægypt is call'd מצור *Matsor*. The Rivers of *Matsor* Micah 7.
 shall be dry'd up. He shall come from the Fortress (Mat- 12. c. 19.
 for) even to the River. And the Prophet *Isaiah* 6. 2 Reg.
 tells the Ægyptians: The Brooks of defence (Matsor) 19. 24.
 shall be emptied. I know that the word *Matsor* is
 Translated by the interpreters by the word *Fortress*,
 and this is actually its true signification in the *Hebrew*;
 but notwithstanding this, we may very well agree in o-
 pinion with *Bochart*, who says that *Matsor* signifies
 Ægypt, and that *Mizraim* is the same with *Matsor*, in
 what we call the *Numerus Dualis*. *Matsor*, whence
 comes *Matsoraim*, signifying both the Ægypt; viz. Phaleg. 1.
 The Upper Ægypt which is watered by the Nile coming 4 c. 24.
 out of *Ethiopia*; and the Lower Ægypt, in which the
 Nile exonerates it self by several Branches into the
 Sea.

Sea. Hence is derived also the word *Moseri*, the name given to the first Month of the *Egyptians*. For the rest *Egypt* was stiled *Masor*, or a Fortress, from its situation, being almost inaccessible, by reason of its many Rivers.

Ham Wor-
ship'd by
Ægypt-
tians.

'Tis very probable that the *Egyptians* Worship'd *Ham*, and made him their *Jupiter*, as the *Phanicians* did; they call'd him *Jupiter Hammon*, being the Word *Ham* without any Alteration or Addition, except the *Chaldaick* form *המון*. *Jupiter Hammon* was call'd the *Egyptian Jupiter*, acknowledged as such all over *Africa*, because *Ham's* Posterity had not only peopled *Egypt*, but also the whole *African* Sea-coast; he was highly exalted for his Oracles.

Herod. in
Euterpe.

In this dreadful Chaos of the *Egyptian* Divinity, we may nevertheless discover some Tracts of *Noah*.

Noah had First, They Consecrated *Apis* as the Emblem of the his share in greatest of the Gods; this was *Noah*, the Father of the *Ægypt-Men* and of the Gods; all the Deify'd Men being de-
tarian Idola- scended from him. *Noah* is call'd, *A Man of the*
try. *Earth*, *אִישׁ הָאֲדָמָה*, i.e. *Cultivating the Ground*. No-
thing cou'd be more properly Consecrated to him than the Ox, which is the chief Instrument of Agriculture.

Secondly, The Word of *Apis* signifying *My Father*, suits exactly with *Noah*, the Father of the Fathers of the World.

Thirdly, The Fable of *Isis* and *Osiris* in *Plutarch*, where it is said, that after the Privy parts of *Osiris* cou'd not be recovered, they were forced to make others of Earth, or Plaster-work, which were consequently useless, has a near relation to the History of *Ham*, who look'd upon his Father's Nudity, whilst he was Drunk and asleep; unto this it is added by the *Rabbi's*, that *Ham* laid hold of his Father's Privities, with an intention to render him incapable of Procreation.

'Tis therefore probable that *Noah*, *Ham* and *Mizraim*, were the Native Gods of the *Egyptians*, but concealed under the Vail of so many monstrous Fables, that it is next to an impossibility to discover any distinct knowledge of the Matter.

The two Deities of *Isis* and *Osiris* being coequal with *Typhon* their Brother, and yet their Mortal Enemy, might easily lead us into a belief, that these
Ægypt-

Egyptian Gods did dwell upon Earth a long time after *Noah*, *Ham* and *Mizraim*; because the great Characters ascribed to *Typhon*, bare a great resemblance to the Actions of *Moses*, who lived many Ages after *Noah*, unless it be considered that there have been not a few who affirm this *Osiris* to have signified the whole *Egyptian* Empire, and that under this Name were comprehended all the Kings of *Egypt*, which are by the Holy Scripture mention'd under the Name of *Pharaoh*, according to which supposition, *Moses* may challenge his proper place in that History.

Vid. Bochart de Animal. de vitul. aureo.

It would be almost surprizing, that in the whole Course of the Fabulous History of the *Egyptian* Divinity, there should not be any thing that has a relation to *Moses*, a person who has made so great a Figure, and born so great a Character in their true History. What the *Egyptians* suffered from him, is of so extraordinary a Nature, as must needs leave some Tracts of it in their Fabulous Divinity; which we shall find not very inconsiderable.

Moses is the Typhon of the Egyptians.

First, *Typhon* was of a ruddy Colour, *Moses* in all appearance was of a fair Complexion; being the next approaching to Red. For *Moses* is said to have been Divinely Handsome; and as a fair Complexion *Moses* was a great Rarity in *Egypt*, so it was in high esteem there, as well as all over *Africa*.

Secondly, The Word of *Typhon* signifies Inundation, in the *Hebrew* and *Phanician* Languages, *טופן* signifies to lay under Water, and *טופנה* Thouphon, signifies inundation. They bestow'd this odious Name upon *Moses*, because by his means their King and People were swallow'd up by the Sea. The Priests, says *Plutarch*, abominate the Sea, and call Salt the scum of *Osiris*. *Typhon*, being also one of those things that are forbidden at the Table. They don't salute any Pilots or Seamen, because they are frequently at Sea; They have such an abomination for Fish, that when in their Hieroglyphicks they intend to represent a detestable thing, they do it by the Figure of a Fish.

This is to shew their abomination of that action of *Moses*, when the *Egyptians* were swallow'd up by the Sea.

Thirdly,

Typhon *Thirdly*, Typhon was esteem'd the great Enemy of their Gods; who waged so cruel a War against them, that they were obliged to shelter themselves in the Bodies of Beasts; one in the Body of an Ox, another in that of Sheep, and another in the Body of some other Animal. This seems to have a Relation of what God did in *Egypt*, where he exercised Judgment against all the Gods of *Egyrr*; for he smote their sacred Animals as well as the rest.

Fourthly, Typhon slew *Osiris* with the assistance of Seventy Two of his Associates; *Moses* brought the People out of *Egypt*, and conducted them through Typhon, the Wilderness, by the assistance of Seventy Elders, which he chose his Partners in the Government, pursuant to the Advice of *Jethro* his Father-in-Law.

Fifthly, Typhon was the Brother of *Osiris* King of *Egypt*; *Moses* being the reputed Son of *Pharoah's* Daughter, was consequently Brother to the King of *Egypt*.

Sixthly, The Fable says, Typhon was aided and in Confederacy with the Queen of *Ethiopia*; *Ziporah* *Moses* his Wife was an *Ethiopian* or *Arabian* Woman; because formerly that part of *Arabia*, which borders on the *Red-sea*, went by the Name of *Ethiopia*.

Seventhly, Typhon came into *Egypt* upon an Ass, to wage War against *Isis* and *Osiris*; for which Reason it was, that they abominated an Ass, and gave the Name of Ass to a King of *Persia* who kill'd their *Apis*. Thus *Moses*, who after having received his Commission from God, to oblige *Pharaoh* to suffer the *Israelites* to depart, he took his wife and his sons, put them upon an ass, and return'd to the land of *Egypt*; which did give rise to the Fable, that Typhon came into *Egypt* upon an Ass, to conquer that Kingdom.

Eighthly, But there is nothing more remarkable or more conducing to maintain the Congruity of this Parallel betwixt Typhon and *Moses*, than what is observed by *Plutarch*, That Typhon, after having been defeated in a Battle, did fly for seven Days upon an Ass, to save himself; which done, he begot two Sons, *Jerosolymus* and *Judeus*, upon which *Plutarch* makes the following Reflection; It is evident, that those who relate this Story, would intermix the History of the Jews with this Fable. This is a positive truth; the Flight of

Lib. de Is.
& Osir. c.
14.
A remark-
able Passage
in *Plutarc.*

Exod. 4.
20.

of *Typhon* being founded upon the seventh Day or the Sabbath, instituted by *Moses* in the Desert, to be observed by the *Israelites*; just as if the institution had been occasioned by the Flight of *Moses*, and of his People, which continued for Seven Days before they judged themselves to be in a place of security. But what is said of *Jerusalem* and *Judeus* to have been born after *Typhon* was chased out of *Egypt*, comes nearer to the point than all the rest; and shews that *Typhon* was actually *Moses*, the Patriarch and Founder of the *Jewish State*, whereof *Jerusalem* was the Capital City.

C H A P. IX.

Whether the Israelites intended to Worship the Egyptian Gods, Apis, Isis and Osiris, under the figure of the Golden-calf; or whether they Worship the true God, under this Egyptian Emblems.

THE Resolution of this Question is of no small Consequence, *viz.* To discover the true intention of the *Israelites*, in making and worshipping the Golden-calf. We have shewn before, that they brought this supposition along with them out of *Egypt*; and that the Golden-calf was Consecrated to the God *Apis*, to *Isis*, and to *Osiris*; But how is it possible to imagin, that they should Worship these Supposititious Deities, the Gods of the Country where they had been in Bondage? This is nevertheless alledged against them, by an Idolatrous Generation among the Christians; because they should not be brought as an instance against them. These Worship the Crucifix, the Images of the Trinity, of the Saints of both Sexes, and of the Angels. When we oppose this Worship, by alledging the indignation God shew'd to the *Israelites*, when they pretended to worship him under the Figure of an Ox; they tell us, We Worship the true God, the Creator of Heaven and Earth, in the Images of the Trinity; we adore the Saviour of the World, Crucify'd for our Salvation, in the Images of the Crucifix; these are no supposititious Gods, we pay them our Devotion only by a relative Worship to their Images; which can't be displeasing to God. In opposition to this, we alledge the Example of the

O *Israelites*,

Israelites, who intended to Worship their God, the true God who had brought them out of *Egypt*, under the Emblem of an Ox ; which raised such an Indignation in God, that he was ready to destroy them upon the spot : *Let me alone*, says he to *Moses*, *that I may consume them, and I will make of thee a great nation*. The *Romanists* reply to this, That it was not the Intention of the *Israelites* to Worship the true God, but that under the Calf, they Worship'd the Ox *Apis*, and the *Egyptian* Deities, unto which this Calf was Consecrated ; according to *Bellarmin* and *Gregory of Valence* ; *Bellarmin* says, *That the Israelites believing the Ox Apis to be the God of Heaven, they made this Golden-calf, believing that it was to this Ox Apis, they ow'd their Deliverance out of Egypt, and not to the God of Moses*. The *Jesuit Gregory of Valence*, carries his extravagant Opinion so far, as to maintain, That it was never the Intention of the *Israelites*, to worship the true God, under those Images before which they did prostrate themselves ; whereas on the contrary, our *Calvin* asserts, That the *Israelites* did not Worship the *Egyptian* Gods ; but intended, under the Figure of the Calf, to adore the true God, who had brought them out of *Egypt*. And this Opinion is most agreeable to true reason, and to the Expressions used in that History.

First, Such brutish Sentiments ought not to be attributed, without an absolute necessity, to Men that are reputed in their right senses ; it being unjust to charge People with an Error, that falls not within the compass of Humane nature ; the *Israelites* must needs be thought worse than Natural Fools, to imagine that the Ox, which they were going to cast, was the Creator of Heaven and Earth ; and considering what instructions they had lately received from *Moses* and *Aaron*, how could they persuade themselves that the Ox *Apis*, or the Goddess *Isis*, had delivered them out of *Egypt* ; considering they were the Protectors of the *Egyptians*, their oppressors, and consequently to be reputed their Enemies.

Secondly, *Aaron*, tho' guilty of a great Infirmary, was nevertheless not ignorant of what he did nor of what his Intention was. He told the *Israelites*, speaking of the Consecration of the Idol, to be performed the next Day : *To morrow is a feast to the Lord*. There

Exod. 32.
10.

DeTrium-
phante
Ecclesia
Lib. 2 c.
13. DeIdo-
lolat. c. 5.

The Isra-
elites in-
tended to
Worship
the true
God under
the Golden-
calf.

Exod. 32.
5.

There is no instance, that the Name of *Jehovah* (never given to any Creature) was ever bestow'd upon any Idol; *Jehovah* being the proper Name of the God of the *Israelites*, as that of *Moloch* was the proper Name of the God of the *Ammonites*. The Ark of *Moses* is sometimes call'd *Jehovah*, as being the Emblem of his presence. So that we may suppose *Aaron* to have imprudently given the most August Name of *Jehovah* to the *Golden-calf*; because he did look upon it with the same Eyes, as he did afterwards upon the Figures of the *Cherubims*, in the Sanctuary, which sometimes had attributed to them the Name of *Jehovah*, because God there delivered his Oracles. *Aaron* having perswaded himself, that the true God would honour the *Golden-calf* Consecrated to him, with his presence, he judg'd he might give it that Name.

Thirdly, These be thy Gods, O Israel, which brought thee up out of the Land of Egypt. These are the words spoken by the *Israelites*, when they saw the *Golden-calf*; *Aaron* to rectify these Words, and to reduce the People from their insatiation to reason, did as follows: *And when Aaron saw it, he built an Altar before it, and made a Proclamation, and said, To morrow is a feast to the Lord.* This was done to let them know that the God who had brought them out of *Egypt*, was their *Jehovah*, of which this Calf was the Emblem. Let us suppose the *Israelites* never so brutish, 'tis impossible to charge them with any other thought, than that the Calf was the Emblem of the *Jehovah*, unto whom it was Consecrated; for, as they had observed the *Egyptians* to Worship *Isis*, their Sovereign Deity, under the Emblem of a living Ox, they thought they might Worship their Great God under the Figure of a Calf.

Fourthly, Another Proof for our assertion may be taken from the History of the Calf of Jeroboam, set up and Worship'd in Dan and Bethel. At the Feast of the Consecration of those Calves, they made use of the same Words, which were used at the Dedication of the Calf in the Desert: Behold thy Gods, O Israel, which brought thee up out of the land of Egypt. Now it is as unquestionable as any thing can be, that pursuant to *Jeroboam's* intention, these Calves in *Dan* and in *Bethel*, were set up in Honour of the God of the *Israelites*, the Creator of Heaven and Earth, and the Deliverer

Deliverer of his People. Wherefore it is not reasonable, we should charge the *Israelites* in the Wilderness with any other thoughts, than such as *Jeroboam* and his Priests entertained at that time; because they express themselves in the same Words.

Judg. 17. 3. seq. *The Israelites* Furthermore, it was no extraordinary thing among the *Israelites*, to Worship God, I mean the true God, under Images and Idols; of this we have a notable Instance in *Micah*, whose Mother had dedicated some Silver to make a graven image to the Lord. Afterwards meeting with a *Levite*, she Consecrates him a Priest of the *Teraphims*; which done, *Micah* says, *Now know I ship'd the that the Lord will do me good, because I have a Levite for true God my Priest.* It was therefore his intention to Worship his under Image *Jehovah* his Sovereign God, under the Images of the *Teraphims*; and when the *Danites* took away both his *Levite* and his God, 'tis undeniable, that they did not do it with an intention of renouncing to the true God of the *Israelites*, but to worship him under these figures.

Sixthly, The frequent prohibitions made to the *Israelites*, of not Worshiping him under any visible Form, sufficiently shew, that the intention of the *Israelites* in their Idolatries, was to Worship the true God under the Corporal Figures of Men and of Beasts. 'Tis for this reason that *Moses* forewarns them against it in such pressing terms: *That they should take good heed to themselves, because they had not seen on the Mountain, the similitude of any figure, neither male nor female, nor of any beast, nor of any bird, nor of any reptile, nor of any fish.* He thought fit to give them this Advice, foreseeing that as the *Egyptians* Worship'd their Gods under all these Images, so the *Israelites* tainted with their superstitions might, in imitation of them, Worship, not the *Egyptian* Gods, but the true God, under the *Egyptian* Emblems.

C. 42. 18. *Seventhly, Isaiah* told the *Jews*: *To whom then will ye liken God? or what likeness will ye compare unto him?* which words plainly evince, that the *Israelites* intended to represent and worship the true God under their Images; And why might not the *Israelites* have the same intention?

C. 46. 25. *Eighthly, I dare still go further, viz. That it is not improbable, that even the Pagans* design'd to Worship the true God, under their Images; *S. Paul* being at *Athens*, and viewing their places of Devotion, he met with

With an Altar, with this Inscription upon it, *To the unknown God.* This Altar was not without some Statue or Image, for whenever they built an Altar to some Deity, they certainly also set up there the Image of the same God. This was the constant Custom of the Greeks, as may be seen in *Pausanias*, in his Description of Greece. If the Statue was not placed upon the Altar it self, it was at least placed in some high place, where it might be seen, by those who sacrificed to, and Worship the same God. This is confirmed by the Words of *S. Austin*, upon *Pf. 49.* *No body, says he, can doubt, but the Idols have no sense ; nevertheless, when they set them in an honourable place, whence they may be seen by those who sacrifice, and who Worship them under those framed Figures as if they were alive, tho' they are destitute of a Soul, and of any sensible faculty, they are nevertheless apt to misguide infirm Spirits into an Error.* The Images stood on the West side of the Altar, which were built to the East. This unknown God of the *Athenians*, was the true God ; because *St. Paul* tells them : *'Tis he whom we declare to you, &c. you ought not to think that the Godhead is like unto Gold or Silver.* Therefore there was upon this Altar an Image of Gold or Silver ; and under this Image the *Athenians* intended to Worship the true God, which *S. Paul* tells them is the Creator of Heaven and Earth.

Nay, the *Jupiter* of the *Pagans* was actually the Sovereign God, The *Father of Men and Gods* ; this being the Definition of the True God, who has Created both Men and Angels, which they call'd Gods or Demons : So that we may, without much Difficulty, suppose that the *Israelites* did make this Figure of the *Golden-calf*, in honour to the True God, the Creator of Heaven and Earth.

But against this it will be objected, tho' they might have an intention of Worshipping the true God, they did not actually Worship him. 'Tis true, God does not accept of a Worship render'd him, under a prohibited Form or Manner ; whence it was that the *Israelites* were treated as Idolaters, without any respect to their intention. 'Tis further objected, that they Worship'd other Gods, under this Calf ; the words found in the Book of *Samuel*, have no peculiar relation to the Idolatry of the *Golden-calf*. Nevertheless, it may be said that they Worship'd other Gods under the *Golden-*

Acts 17.

In Attices
Corinthi-
acis, &
passim.Vitruv. de
architect.
Sacrar. a-
dium l. 4.

1 Sam. 8.

calf; because such a Worship, forbidden by the Law, and rejected by God, is adopted by the Devil; and the Calf in the Desert, being actually a supposititious God, was consequently a strange God.

The *Israelites* told *Aaron*, *Up, make us gods which shall go before us*, and seeing the Calf, they cry'd, *These be thy Gods*. The God of the *Israelites*, being one only God, these Gods in the plural Number, says they, must be other Gods, than the God of *Israel*. But these Words signify no more, than *make us Images of our God*, that we may see our God, under sensible Figures, like the rest of the Nations. The Idols are call'd Gods here, (1.) By a common Figure, which bestows upon the Image the Name of the Original; and (2.) because properly speaking, it is the Worship which makes a Deity. Besides, that the Word in the Original, *Elohim*, is applicable both to the true one and only God, and to the supposititious Deities, of which there is a vast Number.

CHAP. X.

The Feast celebrated in the Desert, at the Consecration of the Calf.

There is scarce any thing remaining worth observation in the History of the *Golden-calf*, unless it be the Feast of its Dedication.

This History acquaints us, that they celebrated a Feast, for the Consecration of this Idol: *And when*
 Exod. 32. *Aaron saw it, he built an altar before it, and made Pro-*
 v. 5, 6. *clamation and said, To morrow is a Feast to the Lord. And they rose up early on the morrow, and offered peace Offerings; and the people sat down to eat and to drink, and rose up to play.* This was questionless the Feast of the Consecration, as being the first day they Worship'd the Idol. *They sacrificed Victims and Peace Offerings*; and as at that time *Moses* had not prescribed any Rules for their Sacrifices, 'tis very probable that at this Feast, they sacrificed after the manner of the Nations, and likely after the Custom of the *Egyptians*.

Herodote gives us a Description of a certain solemn Feast celebrated in a place call'd *Bubastis*, in honour of the Goddess *Isis*, whose Chief Temple was in that place. Here they performed the following Ceremonies.
 (1.) They

(1.) They sacrificed a Red Ox, without one Black hair *Ceremonies observed by the Egyptians at the Feast of Isis.* on his skin, which one Hair would have saved the Beast.

(2.) They made a great Pile of Wood; They made a plentiful effusion of Wine upon the Victim; and after having implored the Goddess, they kill'd the Beast.

(3.) This done they cut off the Head, over which they made certain Imprecations, as we have mentioned before, having a near relation to that Ceremony ordained by the Law, of charging the Victim of the sacrifice of Expiation with all the Sins, by confessing them over its Head: This Head, being among the Egyptians, by way of expiation for the whole Nation.

(4.) They took the Gall and the Kidney of the sacrificed Victim, and burnt them in Honour of the Deity. *περικαθαρμα.*

(5.) They cut off the Leggs, Thighs, Kidnies, and the Shoulders of the Victim, stuff'd the Carcass with Fine-bread, Raisins, Honey, Frankincense, Myrrhe and other odoriferous Drugs.

(6.) After they had thus stuff'd the Body of the Victim, they poured Wine and Oil upon it, and put it in the Fire.

(7.) Whilst the Victim was a burning, they struck one another.

(8.) After all, they feasted upon those Parts they had cut off from the Victim, and drank very plentifully. *Herodote* says, that on this Feast of *Isis*, they Drank more Wine than they did the whole Year besides; this excess of debauchery has questionless given occasion to *Athenaus*, to derive the Word *μεθυσαι*, which signifies to make drunk, of *μεταθυσαι*, signifying, after the sacrifice, because these Debaucheries began after the Sacrifice. They committed also all manner of Obscenities; *Herodote* gives us some Hints of it, when he says, that during the sacrifice, they struck one another on those parts not fit to be nam'd. For which reason it is also, that the Rabbi's interpret this play of the *Israelites*, on the Feast of the Calf, by *revelatio pudendorum & effusio sanguinis*. The Egyptian Ceremonies therefore (setting aside those Obscenities) had a near relation to the *Mosaick* sacrifices. *In Tanchi.*

L. 2.

'Tis questionless to this Feast, that must be apply'd the words of *Amos*, *You have carry'd the Tabernacle of your King or Moloch*; it being a Custom among the Pagans, to carry their Idols in Pomp on their publick Feasts, under portable Tabernacles, such as in our Time they

they call at Rome, *Theusa*, or *Theusa Vehiculum Deorum*. Herodote tells us the same thing concerning the Egyptian Feasts. They placed, says he, the Images in a little Wooden-Temple gilt all over; and this portable Temple was carry'd to all the Temples and Sacred places; The Chariot, on which stood the Temple with the Image in it, being drawn by the Priests. This is the true Description of the Feast, celebrated by the Israelites in the Desert.

In *Art. c. 7.* Bullinger and Lewis de Dieu are of Opinion, that the Tabernacle mentioned by Amos, was the Tabernacle of Moses, which the Israelites abused for their Idolatrous Worship. This is one of those unaccountable oversights, which sometimes happen to be committed even by very learned Men. Moses was at the same time on the top of the Mountain, where he received from God the Tables of the Law, and Instructions for that mysterious Tabernacle. This being not put in execution, till after the return of Moses, How could the Israelites carry this Tabernacle in honour of Moloch, of Apis, or the Golden calf? This Feast was in all probability, not unlike that described by Plutarch. About the Winter Solstice, says he, at the Feast call'd, the search after Osiris; they did lead a Cow, or Female Ox, Seven times round the Temple, which Ceremony was stiled the recovery of Osiris; or the Revolution of the Sun; They took Seven Turns or Circuits, because from the Winter to the Summer Solstice, the Course of the Sun is of Seven Months. This great Feast solemnised in the Memory of the Recovery of Osiris, by the Egyptians, was attended with great Rejoycings, as well as that of Apis; after they had found an Ox with all the requisite Marks. The Israelites did in all appearance make such like Rejoycings, because they had in their Golden-calf, recovered the sight of Apis (whom they had abandon'd before) and God their Conductor, whom they supposed to have lost since the departure of Moses.

C. 32. v. 20. It is said in Exodus, in the History of the Golden-calf; That Moses took the Calf, burnt it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel drink it. The Question is, How he could burn the Gold, which is not to be consumed by Fire? *Aben Extra* says, it was done by the Addition of certain matters, which being cast upon the Gold, did reduce it into a Powder; but as he does not tell us what it was, we are not obliged to take his Word

Word for it. 'Tis more probable that *Moses* melted the *Golden-calf*; and calcined it into a powder, as far as Gold may be done, and that he threw this Powder upon the Water, by way of a Curse, to make the *Israelites* drink, and bear the malediction of their Sin.

When *Moses* upbraided *Aaron* with his Crime, he *Exod. 32.* told him by way of excuse, *I cast the gold into the fire, 24. and there came out this calf.* These Words have occasion'd another question concerning the interpretation *In locum.* of what *Aaron* said to *Moses*; *Rabbi Solomon Jarchi* says, *Aaron* told *Moses* by way of excuse, that he had cast the Gold in the Fire, without any ill intention, and that without meddling with it any further, there came out this Calf. The *Jews* tell us that the Devil had a hand in it, and framed the Calf to intice the People to Idolatry. But the true sense is, that *Aaron* not knowing what to answer *Moses*, did confess his Crime in a few Words; at the pressing instances of the People, I made the *Golden-calf*; so that the Words of *Aaron* imply no more than this sincere Confession; 'Tis true, I took the Gold they gave unto me, and made a Calf of it. *Vid. Lucam Burgensem in Locum.*

C H A P. XI.

Of the Calves of Jeroboam set up in Dan and Bethel.

THE Calves set up by *Jeroboam*, have too near a relation to that of the Desert, as not to challenge a share in the same Treatise with them; the Idolatry being altogether the same, both in its form and matter, tho' the Cause be somewhat different; the History is notorious to all the World. God, to punish *Solomon* for having turn'd his Heart to the Idols of his foreign Women, suffered that flourishing State, which he had govern'd as King, to be torn to pieces, at the beginning of the reign of *Rehoboam* his Son. *Jeroboam*, one of his Ministers, having found means to make Ten of the Tribes Revolt against him, which remained thus divided from the rest, till the destruction of the whole Country, by the Kings of *Assyria* and *Chaldea*. This revolted Prince being sensible, that in case the Ten Tribes should meet with those of *Judah* in the same place three times a Year, as it was ordain'd by the Law, the

the House of *David* would find means to bring them over to their former allegiance, and thereby repair the breach he had made in the Kingdom. *Jeroboam* therefore having order'd his Subjects not to go to *Jerusalem* on account of their Divine Worship, built two Sanctuaries, one in *Dan*, and the other in *Bethel*; the first being on the *North* side, and the second to the *South* of the Frontiers of *Judaea*; In these two Sanctuaries he set up two *Golden-calves* (much celerated in the History of the *Kings*) unto which he commanded the *Israelites* to offer their Sacrifices and Devotions.

1 Reg. c.

II. 17,

20, & 26.

What has been said before in this Treatise concerning the *Golden-calf*, will save us abundance of time and trouble upon this Subject.

The first Question is, Whence *Jeroboam* had taken this false Worship, and what it was that induced him to Consecrate Calves to God. *Moncaus* was of Opinion, that the Calf in the Desert, was of the Figure of a *Cherubim*, and that at a time, when the *Cherubims* were not as much as known among the *Israelites*, cannot but affirm these Calves of *Jeroboam* to have been like *Cherubims*. For the *Cherubims* were then well known to the *Israelites*, and there is some likelihood that these *Cherubims* did in part resemble an Ox; because the Animals described by us in the vision of *Ezekiel*, resembling the *Cherubims*, had a Head of a Man, of an Eagle, of a Lyon, and of a Bullock, and the Head of the Bullock appeared most visible among the Figures. I will refer my Reader to what has been said

C. I. & 10. upon this Head, in the second Part of this Work, where we have treated of the *Ark*, and of the *Cherubims*. Tho' this Opinion of *Moncaus* seems to be much more probable here, than of the Calf in the Desert, nevertheless I can't agree with him in the same Sentiment; it appearing much more probable to me to trace

Jeroboam this Idolatry of *Jeroboam*, from the same source brought with the *Golden-calf*; I mean from *Egypt*, where he his Idolatrous Worship had lived a considerable time with the King of *Tosakim*, whilst he was banish'd the Court of *Solomon*, and his ship out of Country. The Words of the Consecration of this Idol, being also the same with those used at the Dedication of the Calf in the Desert: *These are thy Gods, O Israel, which brought thee out of the Land of Egypt*. It seems very apparent, that the same Words were made use of by him, in the Consecrations of his Calves, for no

no other end, than to insinuate into the People, that it was no new thing among the *Jews*, to Worship their Deity under Emblems.

'Tis to be observed, that the Calves of *Jeroboam* *Hosea* 10. are call'd *Heifers*, or *Young Cows*. The *Greek Bible* 15. says, *Jeroboam* made two Golden-heifers, *No Sa-1 Reg. 12. μαλὸς χρυσᾶς*; and so does *Josephus*: *Jeroboam*, 28. says he, made two Heifers of Gold, and Consecrated to Antiquit. them two Temples; and the Book of *Tobit*, speaking of l. 8. c. 3. the revolt of *Jeroboam*, says, That all the revolted Ch. 1. v. Tribes Sacrificed to Baal, the young Cow. Most of the 5. ancient Interpreters say, the Historians made use of this Expression, signifying a Female, to render the Worship of *Jeroboam* the more despicable; but most commonly they are call'd Calves. 'Tis not altogether improbable, that as there were two Calves, the Idolatrous *Israelites* had made them of both Sexes, viz. Whether one a Male, the other a Female; and that perhaps the Idols of not by chance, but by the suggestion of those that had *Jeroboam* first advised *Jeroboam* to the setting up of the Figure were of of this Idol, according to the Religion of *Isis*, whence both Sexes. *Jeroboam's* Worship had taken its rise; represented Contra that Goddess both as a Male and a Female. And *Ar- Gentes* 1. *nobe* tells us, that in the most celebrated Hymns and 3. p. 104. Prayers of the *Pagans*, address'd to their Supposititious Gods, they used this Expression; *sive tu Deus, sive tu Dea*; whether thou beest a God, or a Goddess; and in the Hymn of *Orpheus*, sung in Honour of *Minerva*, were these words: *ἀπὸν μὲν καὶ ἴσως*, Thou beest Male & Female.

But the main point in question is, unto what Deity *Jeroboam* Consecrated his Calves, whether to the Gods *The Calves* of the *Egyptians*, or those of the *Philistines*, or the of *Jerobo-* *Phanicians*, &c. The Answer to this question must be am were regulated according to what has been proved before, Consecrat- that the Calf of the Desert was Consecrated to the ed to the true God; every one of these Arguments remaining in true God. full force in respect of the Worship of *Jeroboam*, and that his Calves set up in *Dan* and *Bethel*, were Consecrated to the True God; besides which, the History of the *Kings* furnishes us with others, of more validity than the former.

Jeroboam as well as the Idolaters in the Wilderness, did proclaim before the Calves, on the Feast of their Consecration; *These are thy gods, O Israel, which brought thee out of the land of Egypt*. For they were not so stupid

as to believe, that the Idols taken but just before out of the Furnace, had been their Deliverers so many ages before.

Jerobo-
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ship was
not regard-
ed as an
absolute
Idolatry.

Joseph.
Antiq. 1.
8. c. 3.

(2.) It is evident that the Worship of these Calves was not look'd upon by the sacred Writers and by the Prophets, as an absolute *Pagan* Idolatry; but only as a Schism, which was indeed very Criminal in it self, but not coming up to the degree of a total Apostacy. The History of the Revolt of the ten Tribes, introduces *Jeroboam* speaking, not like a Person whose intention was to make the People change their Religion, but as representing to them, that the true God being every where, was not confined to any certain place, and that therefore they might Worship him, as well in *Dan* and *Bethel* as at *Jerusalem*.

1 Reg. 16.
v. 73, 32.
33.

All the Princes and successors of *Jeroboam*, who did not Worship, or Command to be Worship'd, any other Images but the Calves, are represented as less Guilty, than those that Worship'd the *Baalims*. *Ahab* being the first among the successors of *Jeroboam*, who at the instigation of the unfortunate *Jezebel*, the Daughter of the King of *Sydon*, the Sacred History says of him, that he being not contented to walk in the Sins of *Jeroboam*, in Worshipping the Calves, but that he saved *Baal*, and worship'd him, rear'd up an altar for him, in a Temple built in *Samaria*; that he made a grove, and did more to provoke the Lord, than all the Kings of *Israel* that were before him.

On the contrary, those of the Kings of *Samaria*, who without quitting the Sin of *Jeroboam*, and the Worship of the Calves, did destroy the Temples and Priests of *Baal*, are regarded as Persons endowed with a zeal for the Glory of the true God.

When the Prophet *Elijah* challenged the Priests of *Baal*, and caused 400 of them to be slain at once; he not upbraid complains to God, that the 10 Tribes had demolish'd the Altars of the true God, and that they had kill'd his Prophets, he being the only left. He did not make his complains against those of the *Israelites*, that Worship'd the Calves; and his silence is an Argument, that the Worship of the Calves was not look'd upon as altogether abominable. He told the *Israelites*: How long halt you between two opinions? if the Lord be God, follow him; but if *Baal*, than follow him. He does not enveigh against those that Worship the Calves, as

1 Reg. c.
18. v. 21.

sup-

supposing them to be still in the Interest of the true God; and when he made his passionate Complaint, that he was left only; God answers him, *I have left me 7000 in Israel, all the knees of which have not bowed unto Baal, and every Mouth which had not kissed him.* Ch. 19. v. 18. He does not say, that have bowed their Knees unto the Calves. God was sensible that they Worship'd these Calves in honour of himself; and tho' this Worship was highly displeasing to him, yet he made a vast difference betwixt this and the former.

When Jehu destroy'd the whole House of *Ahab*, he also overturn'd the Worship of the *Baalims* all over the Kingdom of *Israel*. He told his Friend *Jehonadab*, the Son of *Rechab*; *Come and see my zeal for the Lord*; nay, he went further, he overturn'd the House of *Baal* in *Samaria*, and put to Death all his Priests; which being very pleasing to God, is mentioned in his praise; notwithstanding which, the History says, *From the sin of Jeroboam, the son of Nabat, who made Israel to sin, Jehu departed not, to wit, the golden-calves that were in Bethel, and that were in Dan.* 2Reg. 10. 16. V. 29.

The same observation may take place, in relation to the History of the following *Kings*; when it is said that they remained always stedfast to the God of their Fathers, it is always with this Clause; *How-be-it he did not depart from the Sin of Jeroboam, the son of Nebat.* If these *Golden-calves* of *Bethel* and *Dan*, had been Consecrated to the supposititious Gods, either of the *Egyptians*, or as others will have it, to *Moloch the God of the Ammonites*, who was also represented under the Figure of an Ox; God would have abominated this Worship, as the worst of Idolatries. Which shews that these Calves were actually Consecrated to the God of *Israel*.

There remains another Question, What manner of Worship the *Kings of Samaria* offered to God, under the Calves of *Dan* and *Bethel*? Whether in imitation of the *Pagans*, or according to the Ceremonies prescribed in the *Mosaic-law*? We answer without hesitation, That the *Ten Tribes*, did after the revolt, follow those of the *Mosaic-law*. Jeroboam worship'd according to the Law.

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1 Reg. 12. 33. Tabernacles) which instead of its being celebrated on the 15th Day of the 7th Month (being our Sept.) he transferr'd to the 15th Day of the following Month, So he offered upon the Altar, which he had made in Bethel, the 15th. Day of the 8th Month, which he had invented and ordained, a Feast to the Children of Israel, and offered upon the Altar, and burnt Incenses. Had he introduced any other Alterations, they would questionless have been mentioned in the Hist. The sacred writ says, in the Month he had invented, but does not say Jeroboam invented the Feast, or the Ceremonies of the Feast, but only the Month; why he did introduce this Alteration, is not easie to guess.

(2.) But the most forcible Argument to prove that he made no Alteration in the worship, is furnish'd us by the sacred History: *Shalmaneser the K. of Assyria*, having carry'd away into Captivity the 10 Tribes, did send into their Country a Colony of *Assyrians* and *Chaldeans*, who carry'd along with them their Idols and worship'd them; but it being told *Shalmaneser*, that they were devoured by the Lyons, because they did not worship the God of the Country, *The King of Assyria* commanded one of the Priests, whom they had brought from *Samaria*, to be carry'd thither, and he dwelt in Bethel, and taught them how they should fear the Lord. This expedient succeeded so well, that since that time they never heard of any of the Inhabitants to have been devoured by the Lyons; this is a convincing Argument, that the *Samaritans* Worship'd the true God, who had put them into the possession of that Country; and that it was by the same manner of worship they had received from *Moses*, otherwise this worship could not have been prevailing with God, to withdraw the Lyons from among them.

After that time the Religion of these new Inhabitants became a mix'd Worship; they adored the true God in the Sanctuary of *Bethel*, and that questionless under the Figure of *Jeroboam's* Calf, because the Priest could teach them no otherwise than what he had practis'd before; but besides they retained also their Supposititious Gods; and consequently Worship'd the God of *Israel* and their Idols at the same time. We shall have occasion hereafter, to treat of the *Assyrian* Gods, that were carry'd into *Samaria*.

The Samaritans did not sacrifice Men. *Hosea* 13. v. 2. In locum. What is laid to the charge of the *Samaritans*, that they used to sacrifice Men to their Idols, must be look'd upon as an effect of that mortal hatred the *Jews* bore to them. This calumny was founded upon a passage in *Hosea*, not well understood; Let those that sacrifice men, kiss the calves; 'tis thus, they have interpreted the LXX. who did read *וְכָל* sacrifice, in the imperative, sacrifice Men. *S. Cyril of Alexandria*, *Theodore* and *S. Jerome*, have likewise interpreted it of humane sacrifices, as if these Idolators intend to say, He that will be so devout, as to sacrifice his Son, shall have the honour of Kissing the Calves. The *Talmuth*,

mutb, in the Treatise Sanhedrim, Solomon Jarchi, and many others, follow the same interpretation. *Aben Ezra* interprets this passage of the Murder of the Innocent; and the *Chaldaean Paraphrast* translates it, *those who sacrifice to the handy works of Men*. But the most natural Interpretation is, that given it by *Rabbi Kimchi*; *He among Men who will sacrifice, shall kiss the Calves*; it being frequently observed in the holy Language, that they eclipse the Letter **ו** which signifies the preposition *in, and among*. Thus the Prophet *Isaiah* says, **אֲכִלְיוֹת אֲרָם**, the poor Man, instead of *the poor among Men*. Ch. 29. v. 19.

So that all that can be gathered from this passage of *Hosea* is, that those who Worship'd the Calves of *Jeroboam* used to kiss them, or kiss'd their own Hands, to their Honour; a thing generally practis'd among the Pagans. *I have left me 7000. all the knees of which have not bow'd unto Baal, and every mouth which hath not kissed him*. When they could not come near the Idol, to kiss it, or that the God they worship'd was a Star, they kiss'd the Hand in honour of the Idol. *Job* said, that in looking upon the Sun and Moon, *His heart had not been intified, nor his mouth had kiss'd his hand*. You see this was a very ancient Custom, which took its rise in the East, and thence was transferr'd into the Western Parts, where it continued till the last ages of Paganism; nay, it has thence been transplanted among the Christian Idolators, who kiss their Images out of Devotion. *Minutius Felix* relates, That *Cacilius* espying an Image of *Serapis*, did turn towards him, and lifting up his Hand to his Mouth, did kiss it. *Apulejus* mentions a certain person, who when he pass'd in sight of a Temple, he made it a kind of a scruple, to lift his Hand up to the Mouth to Worship the God. C. 31. 26. In Octavio Apolog. 1.

There remains only one Observation more, upon the Hist. of *Jeroboam's* Calf, viz. concerning his choice of the Ministers that were to attend the service of the Altars of the Calves. How *Jeroboam* chose his

As all the Priests of the Family of *Aaron* and the *Levites*, who had their Cities and dwelling places among the Ten revolted Tribes, did not partake in the Schism of *Jeroboam*, so most of them retired into the Dominions of the King of *Judah*, as did also many other Pious Families, which proving a great additional strength to the House of *David*, did also put *Jeroboam* under a necessity of chusing his Priests out of another Tribe and Family. In the History of this Revolt, it is said, that he made priests for the high places, **מִקְצוֹת הָעָם**, which might be translated, of the Extremity of the people; and in our vulgar translation is express'd by the lowest of the people. But this is an erroneous interpretation. *Jeroboam*, whose business it was to give a good Reputation to his New Religion, would in all likelihood, not expose it to the scorns of the Nations, by choosing its Ministers out of the Dregs of the People; so that it ought to be

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מקצת

Gen. 47. 2.

Pl. 19. 4.

Vid. 1.

Reg. c. 3.

23.

Why Eli-
jah and E-
lisha did
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be translated, from among the People, as it is taken in many other passages. Joseph took some of his bretheren to present them to Pharaoh. The Text expresses it, of the extremity of his brethren; David says, The voice of the Heavens is gone to the end of the world, i. e. throughout all the Earth. In the History of the Captivity of the Ten Tribes, the Text says, that the People that were sent by the King of Assyria into Samaria, made themselves Priests מקצות, of their Extremities, i. e. from among them. So that the intention of the History of the Kings of Israel is, to say, That Jeroboam did choole his Priests from among them, i. e. all such as had a mind to be so.

Furthermore from the Contents of this History, no inference ought to be drawn in favour of Jeroboam, or of our Idolatrous Christians, who have ushered the use of Images into the Divine Worship. 'Tis true, the Sin committed by these Kings of Samaria, who worship'd the true God under the Golden-calf, was not so enormous as that of the rest, who turn'd quite Apostates; worship'd the Baalims, according to the Direction of the Pagan Priests. But notwithstanding this, the Sin of Jeroboam, the Son of Nebat, who worship'd, and made to be worship'd, the Calves in Bethel and in Dan, was regarded as an enormous Crime, which drew God's Curse upon the Ten Tribes.

It is highly worth observation, that the two Prophets Elijah, and Elisha, who have performed the greatest Miracles, from the time of Moses, to the coming of Christ, should have lived all their Life time, among this idolatrous and schismatical Generation: Elijah till his being taken up into Heaven, and Elisha till his dying Day. In the History of these Prophets, besides many other great Miracles performed by them, there are two very remarkable passages: The first is, that Elijah was with Body and Soul taken up into Heaven; which never happened to any other person, not even to Moses himself. The other is, that Elisha wrought Miracles after his Death: His Body restored to Life a dead Carcass, put by accident into his Grave; this being the only instance of that kind, in the Holy Scripture, both in the Old and New Testament. God was pleased to order it so, to prevent the true Religion from being quite extinguish'd among the Ten Tribes: For this Nation being then much inclined to Idolatry, they would have quite turn'd Apostates, had they not been preserved by two such extraordinary persons. Elisha was in great favour in the Court of the Kings of Israel, by God's peculiar Providence, who by this means intended to preserve the remnants of his true Believers, among these schismatical People. But let this suffice concerning the Golden-calf, and the Calves of Jeroboam.

The End of the second Volume.

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THE HISTORY OF THE

Different Doctrines (True and False)

OF THE CHURCH,

And her Various Forms of Religious
Worship, in the two last Periods.

The Fourth Part. Divided into several Treatises.

The First Treatise.

Of the Gods of the Cananeans or Syrians. Of the Idolatry of Baal-Peor a God of the Moabites, of Kemos another God of the Moabites, of Mipheletseth of Maaca, of Nabo, &c. Beth-Baal-Mehon.

CHAP. I.

The Texts of Scripture, in which mention is made of Baal-Peor.

THE Third false Worship into which the People of God fell, was that of Baal-Peor, or Baal-Phegor, a God of the Moabites and Midianites. We have the History of it in the Book of Numbers, Ch. 25. v. 1, 2, 3. *And Israel abode in Shittim, and the People began to commit Whoredom with the Daughters of Moab, for they called the People unto the Sacrifices of their Gods, and the People did eat and bowed down to their Gods. And Israel joyned himself unto Baal-peor, and the Anger of the Lord was Kindled against Israel.* 'Twill not be improper to

Druf. in
Num. c. 25.

See Num.
25. 18. and
31.
Joshua 16.
22. 17.

Apollinaris
Catena in
Psalms, in
Psal. 105.

De Diis Sy-
ris Syntag.
1. cap. 5.

bring in here those other Places of Scripture wherein this *Baal-Peor* is mentioned, who by the Septuagint is called *Beel-phegor*. From which Texts we may get some Light for the Knowledge of this Deity, as *Pf. cvi. 28. They joyned themselves unto Baal-Peor, and ate the Sacrifices of the Dead. Hosea ix. 10. They went to Baal-Peor, and separated themselves unto their shame. And Numb. xxxi. 15, 16. Moses said unto them, Have ye not saved all the Women alive? Behold these caused the Children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Pehor, for which there was a Plague among the Congregation of the Lord.* Some of our Interpreters pretend, this God of the *Moabites* to be the great *Bahal* of the Eastern Nations, and the *Jupiter* of the *Greeks* and *Romans*, and that he was called *Phegor*, from the Mountain in which he was worshipped; as *Jupiter* took the Name of *Olympius*, from Mount *Olympus*, and *Dodoneus* from the Forest *Dodona*. 'Tis true, there was in the Country of the *Moabites*, a Hill called *Pebor*, as appears by the History of *Balak* and *Balaam*, *Numb. xxiii. 28. And Balak brought Balaam unto the top of Pebor, that looketh toward Jeshimon.* However, 'tis most likely, that the Hill took its Name from the God, and not the God from the Hill, which is often called *Pebor* simply, which is an Argument that it was his proper Name, by which he was distinguish'd from the other *Baals*, I mean the other Gods of the Neighbouring Nations.

To come to the knowledge of this God of the *Moabites*, we must have recourse to that Principle I laid down as most certain from the beginning; viz. That all the Deities of the *Greeks* and *Romans* came from the East, but under other Names. Thus under the Names of the Heathen Gods, in the East we shall find the Gods of the Western Heathens. It behoves us to know how this *Baal-Peor* was called among the *Greeks*. Many of the Greek Authors took him to be the *Saturn* of the Heathens. *Baal's Effigies is erected in a place called Phegor; the Greeks take it to be Belus, and this to be Saturn.* This Opinion may be afterwards of some use to us, for the discovery of the Truth.

Selden's Opinion was, that *Beel-Phegor* is *Pluto*, which he grounded upon these words of *Psal. cvi. Et copulati sunt cum Bahal-Peor, & comederunt sacrificia mortuorum.* They joyned themselves unto *Baal-Pheor*, and ate the Sacrifices of the dead: By which Sacrifices he means such as were offered to the Infernal Gods, But that is no sure ground for this Interpretation.

ration. For by the Dead we ought to understand the Gods that were taken from amongst Men, that is all the Heathen Gods, who were in effect nothing else but dead Men. Thus *in locum*: Sr. Austin understands it, where he says, *Mortuis Homini- bus tanquam Diis sacrificarunt*; they sacrificed to dead Men as to Gods. This was acknowledged by the Heathens themselves, who owned that most of their Gods had been Men. Euhemerus has writ the History of their Birth, Lives, and Death, as I made it appear, speaking of Idolatry in general.

'Tis a constant Tradition amongst the Ancient and Modern Hebrews, that this Idol was an obscene Deity, an Idol of Lasciviousness, whose Figure, and the Manner of Worshipping it was obscene. When therefore I come to describe this filthy Deity, I cannot avoid alledging several Things nauseous and repugnant to the Rules of Modesty. 'Tis true they have been covered with the Vail of a foreign Language, or with modest Terms, but that has given no Satisfaction. Such stumbling Blocks are not sometimes to be avoided, but ought however to be shunned as much as possible. 'Tis not unlikely the Jews Opinion was grounded upon these Words of the Prophet Hosea Ch. 9. 10. *They went to Baal-pehor, and separated themselves* חַבְשָׁה לְעִירָתָם, *unto their shame.* Origen had it from the Jewish Doctors. *Beel-pehor Idoli nomen est, quod apud Madianitas praesertim a Mulieribus colebatur. In hujus ergo Idoli Mysteriis consecratus est Israel. Interpretationem Nominis ipsius cum requireremus attentius, inter Hebraea Nomina hoc tantum invenimus scriptum, quod Beel-pehor sit species Turpitudinis. Noluit tamen declarare, quae vel qualis species, vel cujus esset Turpitudinis. Honestati credo consulens, qui interpretatus est, ut ne auditum pollueret audientium. Igitur cum multae sint Turpitudinum species, Beel-pehor appellatur una quedam ex pluribus.* The modern Jews are gone further, and believe this God was served by an obscene Act, Maimonides says, that in the Act of Adoration they uncovered themselves before this God. The Adoration made to this Idol called Pehor consisted in discovering the secret Parts before it. The Law therefore commanded the Priests to wear Drawers when they sacrificed, and forbad them to get up to the Altar by steps, lest their Nakedness should happen to be uncovered. Solomon Fa-chi says further, that Baal-pehor was so called, *eo quod distendebant eorum eo foramen podicis, & stercus offerebant.* But this is a ridiculous and groundless Fancy, it being altogether incon-

Homil. 12.
in Numeros.

MoreNevochim, Part
3. Cap. 46.

fit with Humane Reason, that the Devil, who affected divine Honours, should delight in so shameful and filthy an Adoration.

CHAP. II.

That *Baal-phegor* is the *Priapus* of the *Greeks* and *Romans*.
Of *Mipheletseth* of *Maacah*.

Lib. 1. in
Jovin. Cap.
12.
Cap. 9. v.
10.

ST. *Ferom* had it from the Tradition of the ancient *Jews*, that this *Baal-phegor* was the *Priapus* of the *Greeks* and *Romans*, *Phegor* in *Lingua Hebræa Priapus appellatur*: In his Commentary upon *Hosea* he has these very Words, *Ipsi autem educti ex Aegypto fornicati sunt cum Madianitis, & ingressi sunt ad Baal-phegor, Idolum Moabitum, quem nos Priapum possumus appellare. Denique interpretatur Beel-phegor Idolum tentiginem habens, idest in summitate pellem, ut turpitudinem Membri virilis ostenderet*. In the said Commentary, upon the Fourth Ch. v. 14. of the Prophet *Hosea*, you will find a learned Place upon the same Subject, which I shall quote in the full Length of it. 'Tis relating to those Words of God spoken by the Prophet, *I will not punish your Daughters when they commit Whoredom, nor your Spouses when they commit Adultery, &c. for they Sacrifice with Harlots, יִקְרְבוּ עִם הַזְנוּת* whereupon he says, *Vocem יִקְרְבוּ, quod Aquila ἐννέμεν, Symmachus ἐταίρων, 70. τετελειμένων, Theodotion κηρωπισμένων, interpretati sunt, nos effeminatos vertimus, ut sensum verbi nostrorum auribus panderemus. Hi sunt, quos hodie Matri, non doorum, sed demoniorum servientes, Gallos vocant; eò quòd de hac gente truncatos libidine Romani in honorem Atys (quem Eumuchum Dea Meretrix fecerat) sacerdotes illius manciparint. Propterea autem Gallorum gentis homines effeminantur, ut qui urbem Romanam ceperant hac feriantur ignominia. Istiusmodi idololatria erat in Israël, colentibus maxime feminis Beel-phegor, ob obsceni magnitudinem, quem nos Priapum possumus appellare. Unde & Aſa Rex tulit excelsa de populo: & hujusmodi sacerdotes, & matrem de Augusto deposuit imperio, sicut Scriptura testatur, dicens, Et fecit Aſa rectum ante conspectum Domini, sicut David pater ejus, & abstulit effeminatos de terra, purgavitque omnes fordes Idolorum, quæ fecerant Patres ejus. Insuper & Maacah Matrem suam amovit, ne esset Princeps in sacris Priapi, & in luco ejus quem consecraverat; subvertitq; specum ejus, & confregit simulacrum turpissimum, & combussit in torrente Cedron,*

Cedron. Excelsa autem non abstulit, &c. Sciendum autem quod in presenti קרשׁ Meretrices, ιερείς, id est, sacerdotes, Priapo mancipatas vocet. Aliis autem in locis Viros ecētos libidine קרשׁ, Kedesheim legimus, Esaia, dicente, καὶ ἐμπαίχται κατὰ κυριεύουσιν αὐτῶν, id est, illutores dominabuntur eorum; pro quo in Hebræo scriptum est, קרשׁ dominabuntur eorum, quod nos in effeminatos vertimus. Aquila autem ἐννύλαγμένους interpretans, id est mutatos, hoc ostendere voluit, quod suam naturam mutaverint, & de viris facti sint femine. Symmachus ἐταῖρος propriè meretrices appellavit, τοτελεισμένους, id est consecratos, & initiatos, ut cultores idolorum ostenderent, Theodotium ἀρχωσαμένους, id est à populo separatos, qui sibi videbantur à vulgo plus aliquid habere.

I cannot by the by but admire whence St. Jerom. has drawn this strange Erymology of Galli, a Name taken up by the Priests of Cybele. For says he, the Romans took 'em from the Gauls, whom they emasculated, to be revenged of the Gauls, who had formerly surpris'd the City of Rome. As if the Name of γαλλός had not been given to those Priests, when Cybele was, yet in Phrygia, and before she was transported into Rome. Ovid derives this Name from the River Gallus in Phrygia, the Water whereof made those Mad who drank it.

Cur igitur Gallos qui se excidère, vocamus,

Cum tantò à Phrygia Gallia distet humus?

Inter, ait, viridem Cybelem, altisq̃ue Celenas,

Amnis it insana nomine Gallus aqua.

Qui bibit inde furit.

Fast. 4. v.
359. Vide
& Festum.

As to what relates to our Subject, 'tis plain by this Place of St. Jerom. 1. That in his opinion Baal Phegor is the Priapus of the Greeks and Romans. 2. That the Kedesheim mentioned by Hosea in the place explained by him according to the Jews, were the Priestesses of Priapus, and that this obscene Deity was chiefly Worshipped by Women, ob obsceni Magnitudinem. 3. That Maaca, Asa's Mother was the high Priestess of the God Baal-Peor, or Priapus. The place of Scripture quoted intire by St. Jerom, is 1 Kings 15. 13. and 2 Chron. 15. where you have these Words according to the Hebrew. And Asa removed Maacah his Mother, even her he removed from being Queen, because she had made an Idol (Miphelēsēth) in a Grove, he destroy'd the Idol, and burnt it by the brook Kedron; Which the Vulgar Latin has rendred thus, Asa removed his Mother Maacah, that she might be no longer high Priestess in Priapus his Sa-

What is the
meaning of
Miphelē-
sēth of Ma-
acah, Mo-
ther of K.
Asa.

Σύνοδος.

καταδύ-
σις.That Mi-
pheletseth
of Maacah
was Baal-
Phegor and
Priapus.Rabbi Le-
vi, & Kim-
chi in lo-
cum.Talmud.
Tractatus
de idolola-
tria, cap. 3.

crifices, and in the Grove she had consecrated to him, de-
stroy'd his Cave, and burnt that obscene Idol in the Brook
Kedron. The Greeks to this day have it thus, according to
the Copy of the Vatican, and Asa removed his Mother,
because she had gathered a Congregation in her Grove; and
Asa destroy'd her Caves, or secret places, and burnt them
in the brook Kedron. The word *σύνοδος*, which we render
Assembly or Congregation, and may signify *Coitum*, and
that of *καταδύσις*, by which are probably meant the Re-
cesses or secret places for unclean Actions, give us ground to
believe, that both the Greek and Latin Interpreters knew
this Mipheletseth of Maacah to be an obscene Deity, that
loved to be served by unclean Acts of the Flesh. The
Word *מפלעזר* Mipheletseth signifies properly Terrour,
and 'tis the opinion of the modern Jews, that it is a gene-
ral Name for Idols, *שהוא עושה מפלעזר לעובדיו*, be-
cause it brings a Terrour upon those that serve them. But
it is more probable, that it was the Name of a particular
Idol, it being only given to that of Maacah. The Talmudists
own it to have been an obscene Figure, *Imago virilis Membri*,
cui quotidie inequitabat. 'Tis doubtless from that Tradition
the Latin Interpreter has taken his Priapus, and the Septua-
gint their *καταδύσις*. The Original of the Word Miphele-
teth, signifying precisely *Terriculamentum*, or a dreadful
Thing, seems favourable to the Conjecture of the Latin In-
terpreter; and 'tis well known, that it was the Office of
Priapus in Gardens,

Tibullus
Eleg. lib. 1.
Eleg. 1.Horat. Sa-
tyr. Lib. 1.
Sat. 8.

*Pomosisque ruber custos ponatur in horeis,
Terreat ut sava falce Priapus aves.*

Olim Truncus eram &c.

*Maluit, esse Deum. Deus inde ego furum aviūmque
Maxima formido.*

Mafius in
Josuam
cap. 13. 20.
Clarius in
Numeros
25. 3.
Suidas in
Voce Pria-
pū

By what has been said the Mipheletseth of Maacah, and
Baal-pehor of the Moabites, were the same Deity. And
St. Jerom's Conjecture, that they were so, being the most
probable, therefore most of the learned amongst us have
embraced it. The Word Baal-Peor does properly signify
an uncovered God; *Deus apertus*, which is the Definition of
Priapus, who was depicted *nudus, apertus, tenens leonem
pudendum suum intentum*. And the Poets who writ those
infamous Epigrams called *Priapea*, or *lusus in Priapum*,
speak of him thus,

Simpliciter

*Simpliciter tibi me quodcumque est dicere oportet,
Natura est quoniam semper aperta mihi.*

Epig. 38.

*Nos vappæ sumus, & pusilla culti
Ruris numina: Nos pudore pulso
Stamus sub Fove calcis apertis.*

Epig. 14.

Nec mihi sit crimen quod mentula semper aperta est.

Epig. 9.

To which may be added, that this God of the Moabites having given Name to one of their Mountains called Pehor, is an Argument that he was Worshipped in that Mountain, and therefore that he was a Rustical God. And such was Priapus, called Agricola both by Tibullus and Ovid.

Libatum agricolam ponitur ante Deum.

Lib. i.
Eleg. i.

Lastly, 'tis plain by the Book of Numbers, that Fornication was in a manner consecrated to this God Baal-Phegor; the Israelites joyning themselves unto Baal-Pehor, and at the same time committing Whoredom with the Daughters of Moab. Which may be said likewise of Priapus, who was made *membrostor æquo*, only to signifie his Lasciviousness, and therefore called *Deus salax*,

*Huc huc quisquis es in Dei salacis
Diverti grave ne puta sacellum.*

Epig. 14.

And the Poet does even there incourage one to Defile himself, before he goes into the Temple, witness these words he adds,

*Et si nocte fuis puella tecum,
Hac re, quod metuas adire non est.*

CHAP. III.

That the Baal-Phegor of the Moabites, and the Priapus of the Romans, were Noah the Patriarch.

I Have some further Remarks to make upon this Subject, which I conceive will add much to the Probability of this Conjecture. Supposing therefore, that Baal-phegor, the God of the Moabites, is the same with Priapus, we must search into the Origen of this Deiry, and find out which of the ancient Patriarchs was worshipped under that name. For I lay it down again as a certain Truth, that

all the Idolatries of the Heathens had their Origin from the East, and that the Eastern People Deify'd the Patriarchs, and those whom by Tradition they look'd upon as the stock of their Families. Thus we shall find afterwards, that the Saturn of the Heathens was *Noah*, and that *Jupiter*, *Neptune*, and *Pluto* were the three Sons of *Noah*, viz. *Shem*, *Cham*, and *Japhet*.

A strange Illusion of Mr. Huet, pretending to find Priapus in Moabites.

Huet's Demonstr. Evang. Prop. 4. c. 8. v. 5.

Gen. 19.

Mr. Huet, being resolved at any rate to find in *Moses* all the Heathen Deities, pretends he has found there *Priapus*, among the rest. But 'tis to me a Matter of Amazement, that a Man of so deep Learning should offer a Conjecture grounded upon such weak Proofs. If *Priapus* and *Baal-Phegor* must be found in one of the Patriarchs, I am much mistaken if we don't make more rational Conjectures.

The first thing that came into my thoughts is, that the *Moabites*, under their *Baal-Phegor*, worshipped *Lot*, who was the Patriarch of their own Nation. For *Moses* tells us, that after the Destruction of *Sodom*, *Lot's* Daughter believing the whole Earth to be destroy'd with *Sodom*, and seeing no Man come near 'em, they made their Father drink Wine, lay with him, and conceived, and that the first born brought forth a Son, whom she named *Moab*, מואב, quasi מואב, a Patre, because she had got him by her Father. The same is the Father of the *Moabites* unto this day, which conjecture seemed to me very probable, because this בער פתור, *Deus apertus, revelatus*, uncovered (or naked) God, seemed to me to agree very much with *Lot*, whose nakedness was discovered by his Daughters. That God which is represented to us as having cast off all shame, and shewing his nakedness in the sight of Men, seemed to me an Image of *Lot*, defiling himself with his Daughter, and shewing his Nakedness to 'em, who in his Solitude, and according to their Thoughts, were all the Women that were left upon the face of the Earth.

But upon second Thoughts, I am pretty well satisfyed, that the *Baal-Phegor* of the *Moabites*, and the *Priapus* of the Heathens, were *Noah*. First *Baal-Pehor*, as has been said, signifies a Naked Master, or God, which agrees well with *Noah*, who in his time was the Father, the Master, and King of Mankind, and who being drunk with Wine, lay uncovered before his Children. And *Noah* began to be an Husbandman, and he planted a Vineyard; he drank of the Wine, and was drunken, and he was uncovered within his Tent. This Text includes four Circumstances, being so many Characters, by which we may know whether or no

our

our Conjecture be well grounded. 1. *Noah* is a Husband-man. 2. 'Tis he particularly who planted a Vineyard. 3. He makes himself drunk, and lies uncovered in the midst of his Tent. To which we may add this 4th Character, his being the Restorer of Mankind, and the Father of all Men living to this day. All which may be truly apply'd to the *Priapus* of the Heathens, who, 1. depicted him *Genitalibus apertis*, for the Reason aforesaid, *Noah* lay uncovered, &c. 2. They made him without Ears, which has been observed by none, and yet is seen in that Epigram of *Theocritus*, where he sends a Goats-herd to beseech *Priapus* for him, that he may lose the love he had for *Daphnis*, and thus he describes his Statue, *Thou wilt find (says he) a Statue of a Fig-tree, newly made, having three Legs. The Wood of it is as nature brings it forth, covered with his kind. The same is without Ears, ἀνέαυρον.* Which shews *Noah's* condition, and the deep sleep his drinking of Wine had cast him into, by which means being become deaf, and having lost the use of his Senses, he exposed his Nakedness to the sight of Men. 3. 'Tis well known, that the Heathens bestowed monstrous Parts upon *Priapus*, which is this third Leg *Theocritus* gives him, by reason of its Bigness. *Horace* calls it a Stake,

Obscænoque, ruber porrectus ab inguine palus.

Satyr. 8.
lib. 1.

Upon which there happened a difference with one of *Bacchus's* Asses.

Inter eum Priapumque ortum est certamen.

Lactant. 2.
falsa Reli-
gione lib. 1.
cap. 1. p. 59.

This was to represent the generative Virtue of *Noah*, the Father of all Men, *sator totius generis humani*. 4. That is confirmed by the Titles given to *Priapus*, which are as proper for *Noah*. *Orpheus*, in an Hymn made in Honour of *Priapus*, calls him *πρωτογονος*, *Primogenitus*, the first-born; and *Noah* is doubtless the first Man of the second World. In the same place *Priapus* is called *πολύπορος*, full of Seed; and was represented with huge natural Parts, because of his Multitude of Children. By *Theocritus*, in the forequoted Epigram, he is called *παιδογονος*. All which may truly be apply'd to *Noah*, Father of all Men; who being the first Man, and common Father of us all, is look'd upon as the source of Fruitfulness. Women, to avoid being barren, in-
sidebant ipsius membro.

Munus and *Priapus* were one and the same Deity.

Mu- Arnob. in
Gentes. 1.4.

Arnobius, *cujus immmanibus pudendis, horrentique fascino*

Laſt. de
falſa Relig.
lib. 1. c. 20.
De Civit.
Dei lib. 6.
cap. 9.

Comment.
in locum
Auguſtini
citatum.

De Diis
Gentium
Syntagma.
8

Phurnutus
in lib. de
natura De-
orum, de
Panc. of the
God Pan.
In voce
πριαμος.

Priapæa
Epig. 1.

שׁוֹמֵר
הַגֶּן

Tibulle
lib. 1. &
Eleg. 4.

Phurnutus
ubi ſuprà.

fascino veſtras inequitare matronas, & auſpicabile dicitis & optatū. Laſtantiuſ takes notice of that laſcivious behavi-
our in theſe words, *Mutinus, in cujus ſinu pudendo nubentes*
præſident, ut illarum pudicitiam prior Deus deliſſe videat-
tur. And what they ſay of Mutinus, the ſame is ſaid of
Priapus by St. Auſtine. *Priapus nimis maſculus, ſuper cujus*
immaniſſimum & turpiſſimum faſcinum ſedere nova nupta
jubebatur, more honeſtiſſimo & religioſiſſimo matronarum.
It was called Faſcinum, as preventing the Charm, which
might hinder the Copulation and Generation; and as Vives
ſays, *Sicut ergo in agris, ſic & in nuptiis Priapus ſeminum*
Deus colebatur, ne ſecunditas ſeminum Deus impediretur. And
'tis no Wonder, that to take off the virtue of a Charm hin-
dering the Generation, they ſhould make choice of Noah
the Father of Mankind.

Noah was a Husbandman, a Gardener, and Planter of
Vineyards, all which agrees with Priapus. By Tibullus he
is called, as aforeſaid, *Deus Agricola.* Pausanias aſſures us
from Lilius Gyraldus, that he was worſhipped by the Coun-
try people, where they had Sheep-folds, Goats, and ſwarms
of Bees. And, according to Mythologiſts, his Genitals were
made of that prodigious bignets, only to repreſent the ge-
nerative Virtue of the Earth.

He was repreſented with his Boſom full of all ſorts of
Fruit, and with a Horn of Plenty, to ſhew that he was the
God of Plenty. And who but Noah, with his ſkill in Hus-
bandry, began to render the Earth more Fruitful. He had
by him a *Discus*, or Diſh, to repreſent (according to Suidas)
the Roundneſs of the Earth, by whom 'tis made fruit-
ful. 'Tis alſo well known, that he was the God of
Gardens,

Sed ruber Hortorum cuſtos membroſior æquo.

Laſtly, Lilius Gyraldus tells us, that Priapus was depicted
by the Romans, *in ſpeciem arrecti Agricole*, in the form of a
Husbandman. Which agrees with our Noah, called by
Moſes, *vir Terræ.*

Noah was the firſt Man who planted a Vineyard, and
Priapus had a particular influence over Vineyards, whoſe
Statue held a pruning Hook in its right Hand. The uſe of
which was to drive away Birds, according to Tibullus.

Terreat ut ſeva falce Priapus aves.

Armatus curva ſit mihi falce Deus.

But I take that to be a ridiculous notion. Birds being better
driven away by a Pole. Phurnutus therefore is in the right
where

where he says, *quod ea ad putandas vites utamur*, because 'tis the Instrument which Vines are pruned with. Whence it appears, that by *fale* we must not understand a Sickle, but a Pruning Knife, such as we use to Prune Vines withal.

Theocritus, describing *Priapus* his Temple, says, that it was furrounded with a Vine,

Ἐνθα περιστάσας βοτρυόνας ἔλκε δάμπελ.

Ubi circumfusa est racemosa cum sapreolis vitis.

And *Strabo*, when he tells us that the Town of *Lampsacus*, and the neighbouring Country worshipped *Priapus*, gives us to understand, that it was because of the Vineyards in which it abounded. *Profecto homines ad eum colendum moti sunt: Nam & Regio & finitima Pariana, & Lampsacena vineis abundat, unde Xerxes Lampsacum Themistocli in vinum dedir.* By which 'tis plain, that *Priapus* was the God of Vineyards, as well as of the Fields, which suits well with *Noah*. *Priapus* was so called from the Hebrew *Priab*, that is, the Father of Fruits. If therefore that Name be proper for *Priapus*, the God of Gardens, 'tis no less proper for *Noah*, who Husbanded the Ground; and it suits both very well, both in relation to the Vine and the Fruit therein. For Grapes deserve to be called the Fruit *κατ' ἐξοχὴν*, and the Vine dresser *Priab*, Father of Fruit. From whence we may probably draw the Reason, why *Priapus* his Statue was commonly made of a Fig-tree.

Strabo
lib. 13.
non procul
ab initio.

*Olim truncus erat scultus, inutile lignum,
Cum faber incertus scammum faceretne Priapum,
Maliuit esse Deum,*

Horat.
Satyr. 8.
lib. 1.

Σύκινον εὐρήσεις ἀργυλὸς ἔβανον.

Theocr.
Epig. 4.

This is because the Fig-tree and the Vine in *Syria* were planted in the same place, and the dressing of 'em belonged to the same people, and to the same Deity. Therefore they commonly go together in the holy Writ. As *1 Kings* 4. 25. *And Judah and Israel dwell safely, every man under his Vine, and under his Fig-tree.* *2 Kings* 18. 31. *Make an Agreement with me, and eat ye every man of his own Vine, and of his own Fig-tree.* *Isa.* 34. 4. *All their Host shall fall down as the Leaf falleth off from the Vine, and as a falling Fig from a Fig-tree.* *Jer.* 5. 17. *They shall eat up thy Vines, and thy Fig-trees.* *Hos.* 2. 12. *I will destroy her Vines, and her Fig-trees, whereof she has said, These are my Salties.* *Zach.* 3. 10. *In that day, say the Lord of Hosts,*

Hosts, shall ye call every one his Neighbour under the Vine, and under the Fig-tree. It was but reasonable, that Images of such Wood should be made for *Priapus*, as he presided over. For he did not preside over Forests, but over Gardens, and Corn-fields. In the Fields the Vine and Fig-tree were the principal Plants; and whereas the Vine could not serve to make a Statue, therefore a Fig-tree must be used for that purpose. The Offerings likewise which were made to *Priapus*, viz. Milk and Cakes, were proper for a rustical Deity.

Virg. Ecl.
7. v. 33.

*Sinum lactis, & hæc tibi liba, Priape, quotannis
Expectare sat est, custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus, at tu,
Si futura gregem suppleverit, aureus esto.*

By these two last Verses *Virgil* seems to be of opinion, that there might be made *Priapus*'s both of Gold and Marble. But I am apt to think from the Authority of *Horace* and *Theocritus*, that he was under a mistake, *Priapus* being a rustical Deity, and therefore of a lower Order.

Priapæa
Epig. 14.

*Nos vappæ sumus, & pusilla culti
Ruris numina.*

And it is not likely, that Country people should make to themselves Gods of Marble, and much less of Gold.

Apud Lil.
Gyrald.
Syntag. 8.

Lastly, *Noah* is the Restorer of the World, of which we see some Footsteps in the Titles given to *Priapus*, called (as I said before) *πρωτόγονος*, and *παιδογονος*, with relation to the World's Restauration by *Noah*. *Cornutus*, or *Phurnutus*, says, that *Priapus* was called *τεχνίτης* and *σωτήρ*, the Artist and Saviour. The first of which Titles relates to *Noah*'s building of the Ark; and the second is in relation to the World, saved from Shipwreck by the Ark. The same *Phurnutus* calls him a good Demon, or Genius. And nothing certainly can be better adapted to *Noah*, in whom the World was preserved, and who is the Father of it. For which Reason perhaps he had Wings given him. *Suidas* tells us, that it was because of the rapid Motion of the Sun, of which he thought *Priapus* was an Emblem. Which is not improbable, the Sun being hidden under all the Idols of the Eastern Nations.

But according to the order of *Dii Animales*, supposing *Priapus* to be our *Noah*, it may be said that he had Wings attributed to him, because of his swift Motion in the Ark upon the Water. And there is good ground to believe, that

that *Noah* learnt of God the Art of Navigation; and that in imitation of that great Vessel which carried him over the Waters of the Flood, he built lesser Vessels to Navigate both upon the Sea and the Rivers; which going with great swiftneſs upon the Water, 'tis no wonder if Wings were attributed to the Inventor thereof.

I have observed, that the Fables bring an Aſs into moſt of the Adventures of *Priapus*. First it is ſaid, that an Aſs was the cauſe one day that he could not ſatisfie his brutiſh Luſt, of which *Ovid* gives us an account at large. The Gods being met together at one of *Bacchus* his Feaſts, every one of 'em fell aſleep, after they had glutted themſelves, and amongſt others *Lotis* the Nymph, with whom *Priapus* fell in love. Who having crept near unto her, was at the point of ſatisfying his Luſt, when *Silene's* Aſs (who was at the Feaſt) began to bray.

An Aſs is brought in to all the Adventures of Priapus, with an Alluſion to Balaam's Aſs.

Ecce rudens rauco Sileni vector aſellus

Intempeſtivos edidit ore ſonos.

Territa confugit Nympha, &c.

Ovid. Faſt. Lib. 1. v. 438.

Whereupon *Priapus* in revenge, killed the poor Aſs; from which time an Aſs was Sacrificed to *Priapus*.

Caditur & rigido cuſtodi ruris aſellus.

Faſt ubi ſuprà.

Lactantius ſays, that it was the Goddeſs *Veſta*, and not the Nymph *Lotis*, upon whoſe Chaſtity *Priapus* made an attempt. Therefore he ſays, that the Veſtals crowned the Aſs at *Rome*, while they Sacrificed him at *Lampsacus*, upon the Coaſt of the Hellespont. The ſaid *Lactantius* ſays in the ſame place, that the two Stars ſeen in the Sign of *Cancer*, called the two Aſs-colts, are the two Aſſes made uſe of by Father *Bacchus* to croſs a River, which he could not have done without their help, in his Voyage to the *Indies*, and that *Bacchus* (by way of Recompence) gave one of them the Privilege to ſpeak. That *Priapus* afterwards contended with the ſpeaking Aſs, *de obſcæni magnitudine*; and *Priapus* falling ſhort, killed his Vanquiſher out of ſpite. In this unclean Chaos methinks I perceive ſomething borrowed from the Hiſtory of *Noah*, and that of *Balaam* and *Balak*; which confirms my opinion, that *Baal-Pehor* is *Priapus*, and both of 'em *Noah*.

Lact. de falſa Relig. Lib. 1. c. 21.

That Feaſt in which the Gods made themſelves drunk and fell aſleep, ſeems to be taken from *Noah's* Act, who in one of his Feaſts abuſed the Fruit of the Vine he had Planted, and made himſelf drunk. By the violence *Priapus* intended upon the Goddeſs *Veſta*, which is the Earth (as every one knows)

knows) is meant in my Judgment, *compressionem terræ, & effusionem seminis, ut solent ebrii vino ferventes effundere.* And lastly, the Afs which comes and disturbs Priapus, seems to be taken out of Cham's disrespectful Act to Noah his Father, whom he disturbed in his sleep by his Imprudence. Perhaps the Affinity of the Hebrew word *Chamor* which signifies an Afs, with that of *Cham*, is the Reason why *Cham* was changed into an Afs. The other Fable is something like the History of *Balaam* and *Balak*. *Balaam's* Afs is the only Afs in History that ever could speak, and I doubt much whether the Fable mentions any other than that of *Bacchus*, who to reward it for its service in crossing a River, indowed it with the faculty of speaking. The Difference *Priapus* had with this Afs, alludes to *Balaam's* quarrel with his She-Afs, which he went about to kill. The occasion of the Difference, being (according to the Fable) *de obsceni Magnitudine*, may be taken from the occasion which induced *Balak*, King of *Moab*, and whose God was *Priapus*, to endeavour the Destruction of the People of *Israel*: *Obsceni Magnitudo*, in Mythology, signifies the fruitfulness of the Earth, and the Virtue of yielding Fruits. *Balak* is concerned about the Fruits of his Land, when he saw the Multitude of *Israelites*, and said unto the Elders of *Midian*, Now shall this Company lick up all that are round about us, as the Ox licketh up the Grass of the Field. Then *Moab* gives Authority by his God *Priapus*, or *Baal-Phegor*, to *Balaam*, to Curse the People. *Balaam* sets out with a secret Intention to Curse *Israel*; in behalf of *Baal-Phegor*, which is *Priapus*. The Afs upon which he rid opposed it, as contrary to *Priapus* his Intention or Interest, she resists *Balaam*, speaks unto him; and he being for *Priapus* and the *Moabites*, had a mind to kill her. To which I might add, that *Bacchus* in all probability is *Noah*, being the God of Wine and Debauchery. And that *Priapus* and *Bacchus* are undoubtedly the same Deity, were an easie thing to prove, and especially by the *Priapus's* called *Phalli* and *Ithyphalli*, obscene Figures that were carried in Pomp at the Feasts of *Bacchus*. But I leave these Conjectures to the Judgment of the Learned.

See St.
Aug. de.
Civ. Dei.
l. 7. c. 21.
Lylum Gi-
rald. Synta.
Arnob. 5.
in Genes.

By all the foresaid Arguments which induce me to believe, that *Priapus* and *Baal-Phegor* are *Noah*, I do not pretend to run counter to the Notion of those who will have *Priapus* to be the Sun; whose Conjecture is not without ground. For the Erymology of the Hebrew Word *Priab*, Father of Fruits, is very proper for the Sun; and that

that frightful Obscenity, which I shall not repeat here, may be an Emblem of the ingendring Virtue of that Star, which produces all things. For the same Reason the Epithets of *πρωτόγονος*, *πολύσπορος*, and *παιδογονος*, are very well adapted to the Sun. The Wings attributed to *Priapus*, and the Rotundity of the *Discus* he held in his hand, signify'd (according to *Suidas*) the rapid Motion of the Sun, and the Roundness of its Orb; the Scepter which the *Egyptians* put into his hand signify'd, that the Sun was the King of the Stars, and indeed of the whole World. His being made the God of Gardens, Fields, and Vineyards, his Horn of Plenty, his being called *bonus Daemon*, or Genius, all that may be said very properly of the Sun. But one does not interfere with the other. This is most certain, that every name of a Heathen Deity betokens one of those Gods called *Diis Animales*, who were Men; and at the same time out of those Gods called *Diis Naturales*, being Stars or Elements, or some other part of the World. Whence is come the Confusion of Heathenish Theology. Idolatry first began with the Stars, after which Men came to be worshipped after they were dead, and these Men had the Names of Stars given them; which makes such a Confusion in the Fable of the Adventures of Men with the Virtues and Properties of the Stars, as has puzzled all Mythologists. In short, it is not improbable, that under the Names of *Baal-Phegor* and *Priapus* are hid *Noah* amongst the Animal Gods, and the Sun among the natural Gods. The same Confusion will appear in all other Heathen Deities.

C H A P. IV.

*Of the God Kemosh, the same as Baal-Pehor,
Of Nabo, and the Oracle of Baal-Pehor.*

I Find another God of the *Moabites*, or the same God under another Name, viz. that of *Kemosh*, Of which mention is made in these Words, *Numb. 1. 29. Wo to thee, Moab, thou art undone, O People of Kemosh. 1 Kings 11. 7. Then did Solomon build an high place for Kemosh, the Abomination of Moab. 2 Kings 23. 13. And the King defiled the high places which Solomon had built for Kemosh, the Abomination of the Moabites. Jeremy foretelling Moab's destruction, Jer. 48. 7. and 13. says, That Chemosh shall be*

be carried into Captivity, and that Moab shall be ashamed of Kemosh. Who is also called the God of the Ammonites, for *Jephth* speaking to the King of Ammon tells him, *Judg.* 11. 24. Wilt not thou possess that which thy Lord Chemosh giveth thee.

Hieron. in
Esaie cap.
15. 2.

מש, pal-
pare, con-
trectare.
Lib. 2. alle-
gor. legis.

Vossius de
origine &
prog. Ido-
lol. lib. 2.
c. 8.

'Tis St. *Jerom's* Opinion, that this Chemosh is the same as Baal-Pehor. In *Nabo erat Chamos Idolum consecratum, quod alio Nomine appellatur Beel-Phegor*, and the Interpreters since fell into that Opinion. Nor do I in the least question the Truth of it, because in the whole Sacred History no further mention is made of Baal-Phegor (except where it speaks of the Sin of the Israelites with the Daughters of Moab) but once, *Deut.* 34. 6. the Idol of the Israelites being ever since called Chemosh. And it is not likely, that the Moabites should change their God, after what Pehor had done. So that it is the same God, but under another Name. And indeed, if we mind it well, we shall find under Chemosh, the very same Persons we have found under Baal-Pehor, viz. Priapus and Noah. Chemosh in the Hebrew Language signifies *contrectatus*, or handled, which is the Interpretation *Philo* the Jew gives it *ὡς ἡλδονμα*. And that agrees very well with Priapus, *Pater contrectationum nocturnarum*. Himself was represented *contrectans membrum virile, obscenum leva tenens*. Which agrees as well with Noah, *cujus pudenda à Chamo contrectata dicuntur, unde enervatus est*, as the spurious *Berosus* has it from *Annius* of *Viterbo*. The Conjecture of learned *Vossius* is also very probable, that this Chemosh of the Moabites is the *Καῖνος* of the Greeks, who was the God of Feasts. Which makes me find in him our Noah the more easily, who by his drunken condition has given his Posterity an occasion to make him the God of Feasts.

Another Name I find, supposed by St. *Jerom* to be an Idol of the Moabites, and the same with Baal-Pehor and Chemosh; viz. Nebo of which mention is made, *Isa.* 46. 1. *Bel boweth down, Nebo stoopeth*. And in another place, *the Burden of Moab*, &c. *Moab will howl upon Nebo, and upon Medeba*. There was also a Hill of this Name, mentioned *Deut.* 32. 49. *Get thee up*, says God to *Moses*, *into this Mountain Abarim, unto Mount Nebo, which is in the Land of Moab*, &c. *and die in the Mount*, &c. *Chap.* 34. 1. *And Moses went up from the Plains of Moab, unto the Mountain of Nebo*, &c. *Ib.* v. 5. *and 6.* So *Moses the Servant of the Lord died there in the Land of Moab, and the Lord buried him in a Valley over against Beth-Pehor, or the Temple of Pehor, Beth in Hebrew signifying a House or Temple*. By comparing these
Places

Places, together it appears. 1. That there was in the Country of *Moab*, a Mountain called *Nebo*. 2. That upon, or near this Mountain, there was a Town of the same Name. 3. 'Tis very probable, that there was some famous Temple of an Idol, to which Idol the *Babylonians* directed afterwards their Devotion, joyning it with *Bel* their God. *Isaiah* therefore puts 'em together, as before, *Bel* boweth down, *Nebo* stoopeth. 4. This Mountain *Nebo*, and the Temple built upon it, was not absolutely the same with that of Mount *Pehor*, upon which was built the Temple of *Baal-Pehor*. For 'tis said in *Deut.* that the Place where *Moses* died and was buried, was over against *Baal-Pehor*, and it is plain that he died and was buried upon Mount *Nebo*. 5. 'Tis evident, that this Temple, and this Mount *Nebo*, was the place where the God of the *Moabites* pronounced his Oracles. For *Nebo* signifies Prophecy, נבו, the Idol is thus written נב, that *He* and *Aleph* being left out. Now 'tis common in the *Hebrew* Tongue to leave out some of those Letters called *quiescentes*, when there are several at the end of the Word. 6. and lastly, 'Tis needless to say, that this *Nebo* was another than *Baal-Pehor*; but this Word importing the Oracle, 'tis not unlikely that it was the Oracle of *Pehor* and *Kemosh*, according to *St. Jerom's* Opinion, expressed in his Words upon *Isaia* 15. 2. *In Nabo erat Ramos Idolum consecratum, quod alio nomine appellatur Beel-Phegor*, And upon *Isaia* 46. 1. *Nabo & ipsum Idolum quod interpretatur Prophetia & divinatio.*

We read *Jos.* 13. 17. the names of certain Towns given to the Tribe of *Ruben*, which seem to be the Names of some Gods of the *Moabites*; viz. *Bamoth-Baal*, and *Beth-Baal-Mehon*, the first of which signifies the high places of *Baal*, and the last the Temple of *Baal-mehon*. In the Book of *Numbers*, chap. 32. 38. and *Ezek.* 25. 9. the same place is called *Baal-Mehon*, the word *Beth* or Temple being left out. And *Jer.* 48. 23. it is called *Beth-Mehon*, the Word *Baal* left out. 'Tis likely there had been some Temple in that place, famous for the Oracles of *Baal* the God of the *Moabites*, to whom those Towns had belonged. And this *Baal* can be no other than *Baal-Pehor*, the Word מנן, *Mehon* signifying an Habitation. Thus *Beth-Baal-Mehon* would signify the Temple of dwelling *Baal*, or *Baal's* Habitation, even as one of the *Roman* Gods was by them called *Jupiter Sator*. But I had rather derive it from מנן, *Mahonnen*, signifying a Southlayer, or Observer of the Times and Seasons;

Seasons ; meaning that there was a College of false Prophets and Southlayers, who foretold things to come by the Inspiration and Management of Baal-Pebor.

II. TREATISE.

Of MOLECH or MOLOCH, the God of the Ammonites, of Anammelech and Adrammelech the Gods of Sepharvaim, of Chiun, of the Gods of the Gauls, Tautates, Tharanes, Hesus, &c.

CHAP. I.

A Review of the Texts, wherein mention is made of Moloch.

THE Ammonites were Brothers of the Moabites, Lot's Children, and the Off-spring of his incestuous Copulation with his Daughters. Moab was the Son of the Elder, as Ammon of the Younger Sister. Therefore having spoken before of the Gods of the Moabites, those of the Ammonites come next of course, the Israelites as well as other Nations having abandoned themselves to the Worship of those false Deities. I think it will not be improper first to take a view of all those places of Scripture, in which Moloch the God of the Ammonites is mentioned. As Lev. 20. 2. *Again, thou shalt say to the Children of Israel, Whosoever he be of the Children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death, the people of the Land shall stone him.* 2 Kings 11. 5. *And Solomon went after Milcom, the Abomination of the Ammonites.* Ib. ver. 1. *Then did Solomon build an high place for Chemosh the Abomination of Moab, and for Molech the Abomination of the Children of Ammon.* 2 Kings 23. 10. *Josiah defiled Topheth, which is in the Valley of the Children of Hinnom, that no Man might make his Son or his Daughter to pass through the fire to Moloch.* Jer. 7. 31, 32. *They have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn*

burn their Sons and Daughters in the fire, which I commanded them not. Therefore behold the days come, says the Lord, that it shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter, for they shall bury in Tophet, till there be no place. Jer. 19. 2, 3. Ec. Go forth into the Valley of the Son of Hinnom, &c. and proclaim there the words that I shall tell thee: And say, Hear ye the word of the Lord, O Kings of Judah, and Inhabitants of Jerusalem, Thus saith the Lord of Hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth, his Ears shall tingle; because they have forsaken me, and have estranged this place, &c. and have filled this place with the blood of Innocents: They have built also the high places for Baal, to burn their Sons with fire for Burnt Offerings unto Baal, &c. Therefore behold the Days come, that this place shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter. 2 Chron. 28. ver. 1. 3. Ahaz was 20 Years old when he began to Reign, &c. Moreover he burnt Incense in the Valley of the Son of Hinnom, and burnt his Children in the fire, after the Abominations of the Heathens. Lev. 18. 21. Thou shalt not let any of thy seed pass through the fire to Molech.

'Tis plain by these Scriptural places, that this Idol was sometime called Milkom, in Hebrew Characters thus, מלכום, which without Points or Vowels may be pronounced Malekam, or Milkom, the first signifying their King, and the last being the proper Name of the Idol. Hence it comes to pass, that in some Places where the word מלכום is found, 'tis read by some Interpreters Melkom, and taken for the Idol of the Ammonites. As for Example, 1 Chron. 20. 2. where Rabbah (the Capital City of the Children of Ammon) is said to be taken and destroy'd by David; we read, that David took the Crown of Malekam, i. e. their King, from off his Head, and found it to weigh a Talent of Gold. But the Greek Translation runs thus, καὶ ἐλάβετο Δαυὶδ τὸν στέφανον Μελχὸμ τοῦ βασιλέως ἐκείνου. The Latin, and St. Jeron's thus, Tulit autem David coronam Melchom de capite ejus.

There is another notable passage in Amos, 5. 26. where we read these words, according to the Hebrew, You have born the Tabernacle of your King, and the Images of Chiton, and the Stars of your God, which ye made to your selves. But the Vulgar has it thus, portastis Tabernaculum Moloch vestri, & imaginem Idolorum vestrorum. Sidus Dei vestri Remphan, figuras quas fecistis vobis adorare eas. This is

that famous place quoted by St. Stephen in his Discourse to the Jews, *Acts* 7. 43. and by St. Luke also. *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which you made to Worship 'em.* From all which places these Conclusions may easily be drawn, without the help of Comments. 1. That the *Ammonites* had an Idol, called sometimes *Moloch*, or *Milkem*, and even sometimes *Baal*, as is plain by the place in *Jer.* 19. *Baal* being a common Name to all Idols whatsoever. 2. That the Worship of this Idol consisted in making their Children pass through the fire to his Honour, or to Sacrifice 'em to him, and burn 'em in his presence. 3. That the *Israelites* admitted of that abominable Worship, and had a proper Place for it in a Valley near *Jerusalem*, called the Valley of the Son of *Hinnon*, aliàs *Tophet*. 4. That the good King *Josiah* destroy'd that Idol, and defiled that Valley, by making it a Valley of slaughter, and a burying Place for Carcasses, according to the Prophecie of the Prophet *Jeremiah*.

CHAP. II.

A Description of the Idol of Moloch, according to the Rabbins. That Children were burnt alive to his Honour. Of Adrammelech, and Anammelech, the Gods of Sepharvaim.

BY the help of Commentators and Jewish Doctors, we have this account of this horrid Idolatry. And we have nothing more remarkable upon this Subject, than the Words of *Rabbi Simeon*, in a *Cabalistical* Comment upon the whole Bible, Intuled *שפלה*, a Purse, this Comment being a Miscellany of all sorts of Subjects. These are his words upon *Jer.* 7. 'All the Houses of Idols were in the City of *Jerusalem*, except that of *Moloch*, which was out of the City: "in a separate place. How was this Idol made? 'Twas a "Statue with the Head of an Ox, and the Hands stretched, "as a Man's who opens his Hand to Receive something "from another. The Idol was hollow within. And there "were seven Chappels built before which this Idol was "raised. He that offered a Fowl, or a young Pigeon, went "into the first Chappel. If one offered a Sheep, or a Lamb, "he went into the second Chappel. If a Ram, into the "third. If a Calf, into the fourth, if a Bullock, into the "fifth.

"fifth. If an Ox, into the sixth. But he alone who
 "offered his own Son, went into the seventh Chappel, and
 "Kissed the Idol of *Moloch*, as it is written in *Hosea* 13. 2.
 "וּבְחֵי אֲדָמָה, *vitulum osculantur*. The Child was placed
 "before the Idol, and a Fire made under it, till it became
 "red hot, and as bright as the very Light. Then the Priests
 "took the Child, and thrust them into the glowing Hands
 "of *Moloch*; and lest his Parents should hear his cries, they
 "bear the Drum to drown the Noise. Therefore was the
 "place called *Tophet*, from the word תֹּפֶת, *Thoph*, תַּפִּי
 "Thupim, that signifies Drums. It was also called *Hinnon*,
 "because of the Childrens Roaring, from the Hebrew word
 "נָהַם *Naham*, to Roar; or because the Priests of *Moloch*
 "said unto the Fathers יִהְיֶה לָךְ, *jehene lak*, 'twill be an ad-
 "vantage to you.

According to Rabbi *Beskal* in *Lev.* 18. 21. the pretend-
 ed Benefit resulting from this Sacrifice, was the Preservation
 of all their other Children. The Parents, says he, were
 persuaded, that by virtue of this Sacrifice all their other Chil-
 dren should escape Death, and their own Lives would be always
 happy by their means. This Commentator's History carries
 with it a great probability, except where he says that the
 Valley was called *Hinnon* from *Naham*, to Roar. For it
 is plain by the Places in *Jeremy* and the *Chronicles*, that
 this place took its name from some private Man to whom
 it had formerly belonged, called *Hinnon*, and the Son
 of *Hinnon*, in Hebrew גִּבְעֹנֹן, *gebennon*, or *geben-
 na*. Whence the Greek γέννα ἢ πῦρ, by which our
 Saviour meant Hell, or the eternal Fire of Hell; which
 he had borrowed from the *Hebrews*, by whom the Torments
 of the Damned have been, and are still so called to this day.
 And they tell us the Reason why they borrowed the Name
 of that Valley where Children were burnt to the Honour of
Moloch, to express Hell. *Gebennon*, say they, is a Place
 near *Jerusalem*, held in great contempt, as being the Recep-
 tacle of the Filthiness of the Town, and the Corpses of Ma-
 lefactors executed, to consume which there was kept a
 constant Fire. Whence it came to pass afterwards, that the
 Judgment of the ungodly, and the Place appointed for their
 eternal Punishment, was called *Gebenna*.

But the Hebrew Authors disagree, as to the Adoration
 paid to this Idol. There are many amongst them who, to
 extenuate the Crime of their own Nation, maintain the
 Children were not burnt to the Honour of *Moloch*, but on-
 ly made to pass through the fire before the Idol, for to

Rabbi Kim-
 chi, in *Psal.*
 27. 13.

A question
 made, whe-
 ther Chil-
 dren were
 only passed
 through the
 fire, or
 burnt.

Purify 'em. The Latin Vulgar seems to favour that opinion, Deut. 18. 10. *Non inveniatur in te qui lustrat filium suum, aut filiam suam per ignem.* And the Greeks in the same place, have used the Word *κατακαίω*, purifying: There shall not be found among you any one that shall purify his Son or Daughter by Fire. Whereas the Hebrew word is *העביר*, shall make to pass, as in Leviticus. Rabbi Solomon Jarchi says, that two great Piles of Wood were set on fire, and the Fathers gave up their Children to the Priests of Moloch, who made those Children pass in the midst of those flaming Piles. But Rabbi Levi Ben Gersom pretends, that the Fathers themselves made their own Children pass in the midst of those Flames before the Idol, and with the leave of the Priests. *Moloch was an Idol, in which fire was worshipped. The Father gave part of his Children to the Priests of that Idol, to make 'em pass himself through the midst of the fire, by the permission of the Priests. And it seems that in this Service he made an Alliance with the Idol, by making it an Offering of his Seed. Whence it appears, that they made but some of their Children pass through the fire. My Opinion is, that by this Idol they meant to worship the Planet of Mars, called *מר* ruddy; it predominating upon burning fire; as it is plain by the judgment of Planets. Now 'tis possible this false Worship was borrowed from the Egyptians or Cananeans. 'Tis also the Sentiment of famous Maimonides. In those times, says he, the Worshipers of fire made known to Men, that all their Children, Sons and Daughters, that were not made to pass through the fire, should die; and doubtless as they were brought into that persuasion, they hastened to do it, being in fear for the lives of their Children. But the thing was easie, for they made them only pass their Children through the fire, and did not burn them.* Aben-Esra is of a contrary opinion, who believed they burnt them; these are his words, *Et verbum ad traducendum valet ad comburendum.*

This opinion of Aben-Esra is not only the most probable but I take it to be true altogether, for the word *העביר* used in some Places of the holy Writ does not exclude combustion in the least. On the contrary we say of a thing we burn, as much as it may be burnt, that we make it pass through the fire. Thus we speak of Metals, and Minerals. And when we say of a Town, that the Conquerour has set it on fire; our meaning is, that he has burnt it. But this admits of no difficulty, if we consider that the Scripture is very plain in this case. 'Tis but reading what God says

Jarchi in
Levit. c. 18.
21.

Ralebag. in
Levit. 18.
21.

More Ne-
vochim, lib.
3. c. 38.

Aben-Esra
Lev. 18. 21.

Proofs that
those Chil-
dren were
burnt who
were Sacri-
ficed to Mo-
loch.

says by *Ezech. Ib. ver. 17. 20, 21.* Thou hast taken thy fair Jewels of my Gold and of my Silver, which I had given thee, and madest to thy self Images of Men, and didst commit Whoredom with them, &c. Moreover thou hast taken thy Sons and thy Daughters, whom thou hast born unto me, and these hast thou Sacrificed unto them, to be devoured. Is this of thy Whoredom a small matter, that thou hast slain my Children, and delivered them to cause them to pass through the fire for them? Here *וּבַח*, to Sacrifice, *אָכַל*, to devour or consume, *שָׂמַח*, to slay, and *הָעֵבִיר* make to pass through the fire, are evidently taken for the same thing.

God by the same Prophet says, *They made their Children pass through the fire to be consumed.* Where it is plain, that to make pass through the fire, and to consume, signifie the same. Accordingly 'tis said, *Psal. 106. 37. They Sacrificed their Sons and Daughters unto Devils.*

The forequoted Texts of *Ezekiel* cannot agree with the *Vide Vof. Sentiment* of those who, to Reconcile those Places that seem *de Orig. & prog. Idol.* to contradict them, say, that both were practised. That commonly Children were only made to pass through the Fire, without consuming them, *ad februationem*, that is, for Expiation and Purification; but that in extraordinary cases, and great Calamities, they Burnt some of their dearest Children to the Idol's Honour: I question much whether any Proofs or Instances can be given of those Purifications of Children by Fire. The learned *Grotius* believes, that the *Syrians*, to Reform that cruel Custom of Sacrificing Children, thought fit afterwards to take this *Grotius Annot. in Deut. c. 18.* Word *הָעֵבִיר*, *make to pass*, in a gentler sense, and explain it by making to pass through the Fire only, without burning. But he thinks that Mitigation was invented a long time after the Original of this Worship, and doubts not in the least, but the Law made by the Authors of this Idolatry reached to the Burning and Consuming of the Children, nor does he bring any Proofs of that Mitigation, by a favourable Interpretation of the Word *הָעֵבִיר* *make to pass*. So that I can hardly believe, that this Custom was ever known in *Syria*. The Custom of the ancient Peasants of *Italy*, to pass through the Fire to Purifie themselves, in the Feast called *Palilia*, might have its Original from thence *Palia tam privata quam publica sunt apud Rusticos, ut cum Fano coniectis stipulis ignem magnum transiliant, his Palilibus sese expiari credentes.* *Of the Feast called Palilia among the Latins. Varro apud Scholiasten Horatii.*

Ovid. Fast. *Moxque per arduas stipulas crepitantis acervos*
lib. 4. 719. *Trajiçias celeri strenua membra pede.*

There seems to have been three Fires, set in order, over which they leaped. For thus says the Poet.

Ibid. v. 725. *Certe ego transilii positas ter in ordine flammæ.*

But 'tis not easie to prove that custom to have been in Palestine, precisely as in Italy. Ovid gives a Reason for this Ceremony.

Omnia purgat edax ignis, vitiumque metalli
Excoquit

But, were this Custom come from the Phenicians, it does not follow that it came without Alteration. 'Tis possible, that from the Phenicians Custom of committing Men to the Fire, to the Honour of Moloch for Purification, and to atone for the Crimes of a Nation, or Family; the Romans introduced the Custom to pass through the Fire at the Feast of Pales, for Expiation. 'Tis well known, that the Western People, when they introduced amongst 'em the Customs of the East, used to alter 'em; especially such as were either obscene or cruel. To this Worship of Moloch, when Men were burnt for Expiation, may be also referred the Custom that has been formerly of Purging himself by the Trial of Fire from the Guilt of Crimes Men were suspected of; a Custom which has been practised, even amongst Christians. For, according to Aventinus in his Annals of Bavaria, when a Person was accused of a Crime for which there was no sure Evidence, the Party accused was to put his Hand into hot boiling Water, or take a red hot Iron with his Hand. And he quotes the very Words of the Consecration of the hot Water and Iron, which he had taken from some old Ceremonial; viz. Prayers directed to God and our Saviour J. C. that, if the Party were Innocent of the Charge against him, he might receive no Damage by the boiling Water, or the red-hot Iron. This is of great Antiquity. For Sophocles in his Antigone, introduces the Guards, to whom K. Creon had committed the care of the Corps of Polynice, and had failed in their Duty, offering to clear themselves by passing through the Fire, which they call πυρ Νεμεν. But, to return to our Moloch, 'tis certain, that the Children were Burnt to his Honour, and that they were not only made to pass through the Fire, seeing Ezekiel explains making to pass through the Fire, by Consuming, Burning, and Sacrificing.

Aventinus
Annal.
Boiorum
lib. 4.

Nor

Nor is there any room to doubt, that *Adrammelech*, and *Hanammelech*, the Gods of the *Sepharvites*, were the same *Of the Gods* as *Moloch*. You will find them mentioned in these Words. *vaim, A-*
2 Kings 17. 31. And the Sepharvites burnt their Children dramme-
in fire to Adrammelech and Anammelech, the Gods of Se- lech, and
pharvaim. Both the Name and Worship do plainly prove Hanamme-
it to be the same Deity. For Meloc, Molech, Milcom, &c. lech.
 signifie King in the Oriental Languages; and the Addition
 of *Adar* and *Hanam* are but additonal Surnames to *Me-*
lech, expressing some Attributes of the Deity. *Adramme-*
lech, from the Word מלך, signifies a magnificent and mighty
 King; and *Hanammelech*, from צנה *hanab*, that signifies
 to hear, imports a hearing God, that is, a God that will
 hear the Prayers of such as call upon him.

C H A P. III.

*That Moloch was the Saturn of the Greeks and
 Romans. The Thaurates of the Gauls was
 Saturn likewise. Of Hesus and Taranes,
 other Gods of the Gauls.*

NOW let us see who this *Moloch* was, and under what
 Name he was known and worshipped by other Hea-
 thens. 'Tis plain that he was the *Saturn* of the *Greeks* and
Romans, by the first called Κρόνος. *Vossius* quotes one *Anto-*
nius Fonseca, who would have it to be *Priapus*, and *I* Lib. 2. c. 5.
 have quoted a Text of *Rabbi Levi Ben. Gersom*, who main- de Idolol.
 tained that it was *Mars*, having this ground for it, that *Ralebag* in
Moloch seemed to be the God of Fire, by reason Men were Lev. 12. 21
 Burnt to his Honour. Now *Mars*, by his ruddy Colour,
 seems to be the God of Fire. But these Conjectures car-
 ry no probability with them, however they may be strength-
 ned by the Authority of the *Egyptian Astrologers*, giving to
Mars the name of *oloch* in the Table of Planets. This is
 certain, that *Moloch* is owned to be *Saturn* by the Modern
 Authoys. The thing is clear of it self. 1. *Moloch* signi- Kircherus
 fies King. The *Massoreths* have pointed *Molec*, that sig- Prodrum.
 nifies Reigning, and the *Sepruagint*, *Lev. 18. and 20.* have Cop us. c.
 rendred it ἀρχον, *Thou shalt not give of thy Seed to serve,* ult. p. 266.
τῷ ἀρχον, to the Prince or Ruler. Now 'tis plain, that
 this name is very proper for *Saturn*, who by the Theology

In hymno
Saturni.

Tacit. lib. 5.
non longe
ab initio.

Dionys.
Halicarn.
Antiq. Rom.
l. 7.

Whence
comes
 $\chi\rho\omicron\nu$,
a Name
given to
Saturn by
the Greeks.

of the Heathens was the Father of the Gods, and in the beginning their King, before he was dethroned by his Son Jupiter. Onomacritus in his Hymns, attributed to Orpheus, calls him $\Theta\epsilon\acute{\omega}\nu\ \pi\alpha\tau\epsilon\rho\ \eta\mu\acute{\epsilon}\tau\epsilon\rho\ \chi\epsilon\iota\ \alpha\gamma\gamma\epsilon\lambda\acute{o}\nu$, the Father of Gods and Men. And 'tis certain, that the Ancients gave to the Planet of Saturn, a General Superintendency over the whole Universe. Tacitus fancies, that the Jews had consecrated the Seventh Day to the Honour of Saturn, of which he says, *quod è septem sideribus, quæis mortales reguntur, altissimo orbe & præcipua potentia stella Saturni feratur.* That of the seven Planets, which govern the world, that of Saturn is the highest and most powerful. Dionysius Halicarnassæus speaks to this purpose of Saturn: 'Tis no wonder that the Ancients thought this Land, viz. Italy, to be Consecrated to Saturn, this Genius being the Author, Source, and Perfection of all Happiness, whether it be called Time, as by the Greeks, or Saturn, as by the Romans, whatever Name we give it, it comprehends the whole Nature of the World. The name of $\chi\rho\omicron\nu$ which the Greeks gave it, is not derived (as some imagine) of $\chi\rho\acute{o}\nu\omicron\varsigma$ signifying Time, those two Words not being written with the same Letters, tho' they sound much alike.

For my part I am apt to think, that $\chi\rho\omicron\nu$ comes from קרן cornu, קרנו Karno, cornu ejus, cornutus. And this Name had its Original from the Figure given by the Phenicians to Moloch, which was an Ox's Head with many Horns. Ezechiel in these Words, *Thou hast made thy Statues of men, &c. and hast taken thy Sons and thy Daughters which thou hadst born unto me, and hast made unto them a Sacrifice of 'em,* teaches us, that this Idol of Moloch, to which they Sacrificed their Children, was the Figure of a Man; but upon that Figure they might nevertheless put the Head of an Ox. For we shall see by the sequel, that the Eastern People had very few Idols, purely in a humane shape. They added to it something of other Creatures, to make the Figure so much the more terrible, and to strike an awe upon the minds of the People. And they had few, especially without Horns, because amongst them a Horn was an Emblem of Power and Dominion, as has been already observed in the Treatise of the Golden Calf.

'Tis plain, above all, that the Moloch of the Syrians was the Saturn of the Greeks and Romans, by the Conformity of the Worship, consisting in humane Sacrifices. Varro tells us, that the Pelagians being banish'd from their Country,
and

and knowing not where to go, were ordered by the Oracle, they consulted to go into Italy, and when they were come thither, to Sacrifice Men to Pluto and Saturn, καὶ κεφαλὰν ἄνδρ. καὶ τῷ πατρὶ πέμψετε ὄντα, offer Heads to Pluto, and send a Man to Father Saturn. The Word ὄντα is ambiguous, and signifies both a Man and Lights. Hercules being come into Italy, persuaded (says Varro) the Inhabitants of the Country to leave off those horrid Sacrifices, to offer to Pluto Images of a humane shape, and Lights unto Saturn. Sunsit, &c. ut faustis sacrificiis infausta mutarent inferentes: divi non hominum capita, sed oscilla ad humanam effigiem arte simulata, & aras Saturnias non mactando viros, sed accensis luminibus excolentes, quia non solum virum sed & lumina ὄντα significat. Latium, the ancient name of that part of Italy which neighbours upon Rome comes clearly from latere. Of the same Origin is the Word Saturn, which signifies precisely hidden, from the Hebrew Word סָטוּר Saturn. Whence it is evident, that Italy was consecrated to Saturn, from whom called Saturnia. Which makes it still more probable, that the Sacrifices of the Latins, or Saturnians, were made to Saturn and Moloch.

'Tis well known besides, that the Gauls offered human Sacrifices to their God Thautates. Quis ignorat, says Tully, Gallus usque ad hanc diem retinere illam immanem ac barbaram consuetudinem hominum inmolandorum. Lactantius says, Galli Hesium & Thautatem cruore humano placabant. I know 'tis the prevailing opinion, that Thautates is Mercury. But it is much more probable, that the Thautates of the Gauls was Saturn. 1. Because he was the great God amongst them, Deum maxime Mercurium colunt, hujus sunt plurima simulacra, &c. But there is no reason why they should rank Mercury above all the other Gods. As to Saturn, the Reason is plain, he being generally look'd upon as the Father and Prince of all Gods. 2. This Thautates is very likely the Thaautes of the Phenicians mentioned by Eusebius, upon the Relation of Sanchoniathon, and called by the Greeks Mercurius Trismegistus, as by Plato &c. Sanchoniathon speaks of this God in these Terms: Saturn being come Southward made the God Thaautes King over all Egypt. This Egyptian Thaautes or Thautates was then Contemporary with Saturn, he was his Friend and his Minister. 'Tis therefore no wonder, that the God Saturn crossing the Sea from the Coast of Africk into Gaul, changed his Name, and that the Gauls gave to Saturn the Name of Mercury, or of Thautates his Minister. This Etymology seems to me

Apud Macro-
b. Saturni-
nal. lib. 1.

c. 7.

Cicero in
Orat. pro
Fonteio,
Lact. de
Fall. Rel.

l. b. 1. c. 21.

Vide Lo-
dov. Vivem.

l. 7. c. 19.

Aug. de civ.

Dei.

Cæsar de
Bello Gall.

l. 6.

The True O-
rigin of

Thauiate

the great

God of the

Gauls.

Euseb. de

Præp. E-

vang. lib. 1.

c. 10. In

Philebo.

The Thau-
rates of the

Gauls is Sa-
turn, and

not Mercu-
ry as is pre-
tended.

Cambden's as probable at least, as that given by Cambden, and adopted Britannia. by Huet, viz. that *Thautates* was the God of the high Ways, lib. 1. 26. because *Div* in the old British Language signifies, and Huet De- Faith Ways. *Dionysius Halicarnassæus* assures us, that the monstr. E- *Celtæ* worshipped *Saturn*; and *Cicero* says in express words, vang. *Saturnum vulgò maxime ad Occidentem colunt*. Observe Prop. 4. c. 7. these two words, *vulgò* and *maxime*, and where is that § 3. Antiq. God which was most adored, if he be not *Thautates*? *Vossius* lib. 1. *Cicero de Natura De-* says, he knows not how *Saturn* was called by the *Gauls*. erum. lib. 3. But there's no fear of a mistake, if you believe as I do, that he was called by the Name of *Thautates*. Mr. Huet's own Remarks will serve to confirm our Opinion against his.

1. There has been found at *Tournay*, in *Chilperic's* Tomb, a Golden Head of an Ox, with an Image of the Sun in the Forehead: 'Tis supposed to be the Image of some of the Deities of the *Gauls*. If it be that of *Thautates*, it makes our Conjecture good, that the *Thautates* of the *Gauls* was the *Moloch* of the *Syrians*, and the *Saturn* of the *Romans* and *Greeks*. For 'tis most certain, that *Moloch* had the Head of an Ox; and he may well have had the Sun painted upon his Forehead, for it is as certain that *Saturn*, as most of the other Gods, had a relation to the Sun.

2. *Plutarch* tells us, that the *Cimbræ*, who were *Celto-Scythæ*, and descended from the *Gauls*, brought with them into *Italy* a Brazen Bull, which they Worshipped, and by whom they swore. Now 'tis certain, that the Statues of *Moloch* were of Brass, and had the Figure of an Ox, at least in the most considerable part, which is the Head. And it were a difficult Task to give a solid Reason, why the *Gauls* should Sacrifice Men to *Mercury*, who was ever look'd upon as a benign Deity, and averse from Cruel-

Plutarch in As to their *Hesus* and *Taranes*, 'tis less difficult to con-
Mario. ceive why Men were Sacrificed to 'em.

Hesus and *Horrensque feris altaribus Hesus,*
Taranes, o- *Et Taranis, Scythicæ non mitior Ara Dianæ.*
ther Gods of
the Gauls.

Lucan. l. 1. For *Hesus* was the God *Mars*, the God of War, who de-
ty. lighted in human blood. And *Taranes* signifying the Thun-
ultra medi- dering God, is the *Jupiter* of the *Greeks*; who being terri-
um. ble in his Wrath, requires humane Blood to be appeased.
Saturn al- From *Taranes* is come *Tanares*, hence the *Latin* *Tonare*,
ways look'd which the *German* word *Donder* has a great affinity with,
upon as a 'Tis hard to apprehend how they should so overturn the
dreadful Order
God, retri-
cus, Planeta
ejus melan-
cholicus,
ideo nil mi-
rum si ho-
stis huma-
nis delecte-
tur.

Order of Heathenish Theology, as to give unto Mercury Cesar de a Degree above Thundering Jupiter. And yet Cesar is of Bello. Gall. Opinion, that they did. *Deum maxime Mercurium colunt:* lib. 6. *hujus sunt plurima simulacra, hunc omnium inventorem artium ferunt, hunc viarum atque itinerum ducem: hunc ad questus pecunie mercaturasque habere vim maximam arbitrantur. At certis diebus, humanis quoque hostiis litare fas habet.* Dionysius Halicarnassæus agrees with me in my Opinion, that the God to whom the Gauls Sacrificed Men was Saturn. 'Tis said that the Ancients offered Men as a Victim to Saturn, which was done likewise at Carthage, when in being, and is practised to this day among the Gauls, and some Western Nations. Lib. 1. Antiq. Rom. &c apud Euseb. lib. 4. 16.

Two things might deceive Cesar and his Followers. The first is, that the Gauls made their *Thautates* or Saturn the God of the high Ways and Merchandizing, which is proper to the Mercury of the Greeks. The second is, that the Name of *Thautates* seems to be the same with *Theuth*, or the Egyptians *Thaautus*. Which is the Name given by the Greeks to *Mercurius Trismegistus*, and is all wherein he agrees with Mercury, the Messenger of the Gods, of whom my Opinion is that he was confounded with Saturn. Nor do I see any improbability, that this God *Thautates* should have got his Name from Egypt, or that the Gauls had borrowed the human Victims of the Carthaginians, Tacitus himself thinking it very likely that the Worship of the Goddess *Isis* was come over from Egypt to Germany. *Parvæ Suevorum & Isidi sacrificat, unde causa & origo peregrino sacro non comperi; nisi quod signum ipsum in modum Liburnæ figuratum docet advectam Religionem.* Tacit de Moribus German. non longe ab initio.

There are but few Places to be found, in which Saturn was worshipped, but Men were offered as a Sacrifice to him. We have it from *Athenagoras*, that he was served in that manner in the Isle of Crete, *πολιτες καὶ κῆρες τοῦ νηόρου ἐν ταῖς τεταγομέναις ἐρητοῦται*, says he, *iste etiam auctor est in eo quod de Cretensium sacrificiis edidit, pueros olim Saturno immolari à Curetibus solitos fuisse.* Athenag. Apol. pro Christianis. The Rhodians likewise Sacrificed unto him one Man yearly, upon the 6th of July.

But we shall learn of the Carthaginians chiefly, that the *Maloch* of the East, to whom Children were Sacrificed, was Saturn. i. The Carthaginians were a Colony of the Phenicians, come from the City of Tyre, on the Sea Coast of Palestine. Whoever desires to be satisfied in this particular, let him but read those Authors who have writ upon it, and *The Carthaginians worshipped Saturn, and offered humane Sacrifices unto him.*

Porphyrus and Monsieur Bochart amongst others; and he will find, apud Euseb. l. 4. 16. that the *Punick* (or *Carthaginian*) Tongue was the same with the *Tyrian*, *Hebrew* and *Cananean*. This is evidently

proved by the Explication of the Verses in the *Punic* Tongue that are in the *Pæculus* of *Plautus*, being all *Hebrew* with little Alteration.

2. The *Carthaginians*, coming out of *Canaan*, carried along with them the Worship and the Gods of their Country, and amongst other things that horrid Custom of Burning their Children, to the Honour of their Idol. 'Tis a matter of Fact, and they have been always taxed with it. *Plato* has it in these words; 'Tis not our Custom to Sacrifice Men, 'tis with us an Execration, but 'tis the Practice of the *Carthaginians*.

3. 'Tis plain, that the *Carthaginians*, coming from the Country of the *Canaanites*, could carry away with them no Deity to whom Men were Sacrificed but *Moloch*, sometimes called *Baal*, there being no other God to whom such Victims were offered.

4. That God, to whom the *Carthaginians* Sacrificed Men, is expressly called *Saturn* by all Authors but *Pliny*, who fancied erroneously that those Sacrifices were made in the Honour of *Hercules*. The *Carthaginians*, says *Lactantius*, offered human Victims to *Saturn*, and when they were vanquished

by *Agathocles*, King of *Sicily*, being possessed that their God was angry with them, they sacrificed unto him at once 200 Children of noble Extraction, the better to appease him. *Plato*, in his *Dialogo Minos*, says also in express Terms, That the *Carthaginians* Sacrificed their Children to *Saturn*. If you

insist upon more Proofs for this Truth, *St. Austin* and others may be consulted about it, 'tis a thing not contradicted.

If it be objected, that the *Carthaginians* imitated their Ancestors, and the Religion of their original Country, by offering to *Saturn* human Victims, as they had seen such things

done to *Moloch* in *Phenicia*, without taking *Moloch* and *Saturn* to be one and the same God, my Answer is, that the Ancients tell us positively, that the *Phenicians* worshipped

Saturn, and offered unto him Children as a Sacrifice. The *Phenicians*, says *Porphyrus*, in great Dangers of War, Plague or Famine, made choice, by the Plurality of Voices,

of one of those which was dearest to 'em, and Sacrificed him to *Saturn*.

CHAP

C H A P. IV.

The Conformity of the Phenicians Worship of their Moloch, with that of the Carthaginians, in respect to Saturn.

I Shall make it yet plainer, that Saturn is Moloch, by the Conformity of the Ceremonies used in the humane Sacrifices offered unto them. 1. Children were offered to Moloch, and it does not appear that either Men or Women were Sacrificed unto 'em. Children were also offered to Saturn. Justin, the Abbreviator of Trogus Pompeius, calls these Victims *Impuberes*. Speaking of the Carthaginians, he says, that when they were afflicted with Plague, amongst other Calamities, they thought to allay it by the Practice of a most cruel and abominable Worship, *Quippe homines ut victimas immolabant, & impuberes, quæ etas etiam misericordiam provocat, aris admovebant.*

Lib. 18.

*Mos fuit in populis, quos condidit advena Dido,
Postere cede Deos veniam, ac flagrantibus aris
Infandum dictu, parvos imponere natos.*

Silius Ital.
Bell. Punic.

Tertullian, Cum propriis filiis Saturnus non pepercit, extraneis utique non parcendo perseverabat, quos quidem ipsi parentes sui offerebant. S. Austin calls 'em Pueros. Ideo à quibusdam pueri Saturno soliti sunt immolari, ut à Pœnis. 2. To the end that humane Victims might be pleasing to the Deity, the Parents themselves were required to offer them, and that without appearing concerned, or shedding of Tears. To which purpose Instruments were plaid upon in those execrable Feasts, to charm the grief of those wretched Mothers. This is what the Hebrews tell us, concerning the Service of Moloch, and the Ancients about that of Saturn, amongst the Carthaginians. Plutarch, speaking of those Sacrifices, says that in Carthage, those that had no Children to make a Victim of, bought poor Peoples Children, as we buy Lambs and Kids; and that the Mother who had sold them must assist unconcerned at the Sacrifice of their Children, without Sighing or Weeping; otherwise she forfeited the Price of her Son, tho' actually Sacrificed. What he adds is most remarkable, That round about the Statue, to which this Sacrifice was made, there was a great company of Players upon Instruments, of Drummers, Flutes, and Haut-

Tertull. A.
pol. c. 9.
De Civit.
Deil. 7. c.
19.Of Super-
stition c. 4.
Vide & Di-
odorum,
Bibliothe-
cæ lib. 20.

boys,

Minutius
in Oſtavo.
Ubi ſuprà.

Biblioth
Hiſt. l. 20.
p. 74. Edit.
Henri.
Steph.

The Original
of the
Fable that
Saturn de-
voured his
Children.
In Lib. 7. de
Civ. Dei
c. 29.

boys, that the cries of the Child might not be heard. Which agrees ſo precisely with the Hebrews account of the Service of Moloch, that one would think Plutarch has Transcribed it. Nay it was to be contrived, that the Child ſhould not cry before the Sacrifice; *Saturno in nonnullis Africa partibus à parentibus infantes immolabantur, blanditiis & osculo comprimente vagitum, ne flebilis hostia immolaretur.* Tertullian ſays the ſame thing, *Infantibus blandiebantur, ne lacrymantibus immolarentur.* 3. If we compare Diodorus Siculus his Description of the Statue of Saturn, to which the Carthaginians Sacrificed their Children, with the Moloch of the Phœnicians, we ſhall find a great Affinity therein. It was, ſays he, a great brazen Statue, ſtretching its hands towards the ground, ſo that the Child being laid upon it, fell into a Hole full of fire. In that very place Diodorus gives a Relation of the horrid Sacrifice made by the Carthaginians of 200 of their Children at once, to Appeaſe Saturn, who ſeemed angry with them, by the Battel they had loſt againſt Agathocles. Now 'tis evident, that from this horrid Cuſtom of Sacrificing Children to Moloch, ſprung the Poets Fable, that Saturn devoured his Children, as Diodorus obſerves it in the ſame Place. Which is another Proof, that Moloch and Saturn are the ſame Deity. Ludovicus Vives tells us, that in his Time the Spaniards diſcovered an Iſland in America, to which they gave the Name of Carolina; where they found great brazen Statues, hollow within, with the Hands joyned and ſtretched, in which the Children were put that were Sacrificed to thoſe Gods, and cruelly Burnt them alive, making a great Fire under the Brazen Statue. What deſcription can be made more like the Image of Moloch? And 'tis not unlikely, that this way of Worſhip ſpread it ſelf firſt from Carthage along the Coaſt of Africk, and from thence afterwards tranſmitted to the oppoſite Coaſt of America.

But, if the Proofs aforeſaid be not quite ſatisfactory, we have one in the forequoted place of Amos, chap. 5. ver. 26. which in my Judgment removes all difficulty. You have born the Tabernacle of your King or Moloch, and Chiun your Images, and the Star of your Gods which you made to your ſelves. 1. 'Tis to be obſerved, that this King is certainly Moloch; and indeed thoſe Letters, מלכך, which the Maſſorethes have pointed Malkekem, your King, might be alſo read Molkekem, your Moloch, as it has been read by the Greek Interpreters, the Ancient Latin Interpreters and St. Jerom. But read it which way you will, 'tis the ſame thing;

thing. For there was but this Idol of the *Ammonites*, which was called by the *Phenicians* *Molech*, *Moloch*, *Milcom*, and *Melec*, Names that signifie King or Ruler.

2. The Prophet, to make us apprehend who that *Moloch* is, explains it by *Chiun*, which Word has for a long time puzzled the Learned. 'Tis true many took it for *Saturn*, In locum. and *Aben Ezra* (amongst others) said, that in the *Persian* Language *Chiun* signifies *Saturn*, and that *Ghian* is the *Keivan* of the *Persians*: But there has been no certainty of it before our time. The Version of the *Septuagint* has rather darkened, than explained that place, by making *Chiun* to be *Rhephan*, or *Rempham*. You have born the Tabernacle of *Moloch*, and the Star of your God *Rempham*. Who was that God *Rempham* no body knew, nor is it worth my while to quote the various Opinions of the Learned in it. But we are obliged to *Monsieur de Saumaise*, who first informed us, that *Rhephan* or *Rempham*, in the *Egyptian* Language signifies the Planet of *Saturn*: Which he proves by an Alphabet of the *Egyptian* Tongue, sent him from *Rome*; wherein are found the Names of the Seven Planets, and which is also to be found in *Kircherus* his *Prodromus Cop-*
tus.

Upon this Knowledge, we have no cause to wonder, that the *Septuagint* rendred *Chiun* by the word *Rhephan*; because they writ in *Egypt*, and they must call that Idol by a Name known to those amongst whom they wrote. They lived in an Age, and a Place, where they could not be ignorant how *Saturn* was called in the *Cananean* Tongue. Thus I look upon that place of *Amos* as a certain Proof, that *Moloch* is *Saturn*, called *Rephan* by the *Egyptians*, and *Chiun* by the *Phenicians*. For I make no doubt, that *Moloch* and *Chiun*, in that Place of *Amos*, are the same God. You have born the Tabernacle of your *Moloch*. By the word Tabernacle is meant the *Thense* of the *Latins*, *Vehicula* *Deorum*, or the Canopies under which they carried their Gods in Procession; and the Images of *Chiun* were the Images of *Moloch*, under the Tabernacle.

It will not be improper by the by to say something of these Transportations, by which we shall learn some part of the Adoration paid to *Moloch*, and at the same time find out the Original of Popish Processions, who seem to have borrowed from the Heathens the Custom of carrying in Pomp the Relicks and Images of their Saints. Which Transportations of the Gods were common amongst the *Romans*, especially in their Games called *Circenses*. The Pentiffs,

Vide Vol.
l. 2. p. 358.
Dionys Ha-
lic. Antiq. 7.

Vide lectu
digna apud
Stuckium
de sacrifici-
is p. 113.

Tacit. An-
nal. 3.

Euseb. San-
choniathon
narrat. l. i.

Deo supre-
mo dicto
ἀγένης
ἐδificatum
ἡδὲν ἔν
ποροσῶ-
μενδῶν
ποιήσιν
portatile
Templum.]

and all the Priests of their Religion, marched in Pomp
Extremum pompæ agmen claudabant deorum simulacra, quæ
humeris bajulabantur à viris, eamque præferabant formam,
qua finguntur apud Græcos, &c. Tum supplicia diis ludique
magni à Senatu decernuntur, quos Pontifices, & Augures, &
Quindecimviri, Septemviri simul & Sodalibus Augustalibus
ederent, says Tacitus. The same Author tells us, that after
the death of Germanicus, amongst other Honours that were
decreed for him, his Statue was ordered to precede those
of all the Gods, in the Games Circenses. Honores, ut quis
amore in Germanicum, aut ingenio validus, reperti decretique
&c. Ludos Circenses eburnea effigies præiret. Vehitur enim
simulacrum Dei Heliopolitani fercolo, velut in pompa Circen-
sum vehuntur Deorum simulacra. We learn of Suetonius,
that Titus did the same Honour to Britannicus, with whom
he had contracted an intimate Friendship in his Infancy,
Statuam ei auream in palatio posuit, & alterum ex eboræ
equestrem, quæ Circensi pompa hodièque præfertur, dedicavit.
This Custom came from the Egyptians, as may be seen in
those places I have quoted out of Herodotus; and it came
Originally in all probability from the Phenicians in E-
gypt.

To return to our Moloch and Chium, being the same God,
viz. Saturn, we have found them both among the Phenici-
ans of the East, by the place in Amos, I think I found them
both joyned together amongst the Phenicians of the West,
viz. the Carthaginians, by a Place in the Pænilus of Plau-
tus. Milphio asks the Carthaginians, Tu qui zonam non ha-
bes, quid hanc venisti in urbem, aut quid queritis? What
art thou come to this Town for, who hast no Mony or Girdle,
and what d'ye pretend to. The Roman Equivocates upon
the Word Zona, which signifies both a Purse and a Girdle.
The Carthaginians wore no Girdles. The Carthaginian
answers, Muphursa mo in lechi ana, in which I think are
found these Chaldean words, Meparnesa Molech Kiana, מלך
מלך מלך signifying, the Ruler of Nature provides for me;
meaning that by Saturn's Protection, which sustains Nature,
he had no need of Mony. No Man can make a more per-
tinent Reply to one who asks in Raillery, What d'ye here
without Mony?

To conclude, we find in the word Molech Kiana, our
Moloch and Chium, and at the same time the Reason why
Saturn is called Chium, nature in the Syriack (as has very
well observed Louis de Dieu) being called מלך Kijana.
Now Saturn is look'd upon as the Master and Director of
Nature,

Nature, as is plain by the forequoted place out of *Dionys. Halicarnassens.* So that the Carthaginian's answer was indeed to this purpose, *Melech Chium, the Ruler of Nature, takes care of me, and thou needst not inquire what I come to do here without Mony.* The Carthaginians, it seems, had the Character of a Superstitious People, and uttered often the Names of their Gods. In the same Scene, a little lower, we read these words of the Carthaginian, *Gunebel Bassamen rasan,* which seem to be an Imprecation against *Milphio*, who had mocked him, and I thus Decypher *ענין גענעבל באסמען רשאן*, *Jenabbal Bassamen roshan*, the meaning whereof is, *Let Jupiter make their Person, or their Head abominable.* The word *Baalsamen* is there without alteration. *Sanchoiathon* tells us, that the Phœnicians called the Sun, who was their *Jupiter*, *Beelsamen*; which is very near the Hebrew *באל שמש* *Baal Shamsaim*, the Lord of Heaven. And there is good ground to believe, this to be the conclusion of the Carthaginians Discourse, which had been so long ridiculed; it being usual with Men that have born with much Raillery, to be revenged for it by some Imprecation. The Punick Verles in the foregoing Scene, being most happily Decyphered by Monsieur Bochart, prove what I said before, that the Carthaginians used a Devout Style, and often mentioned their Gods in their Discourse. For *Hanno* begins with a Thanksgiving to God for his happy Arrival, and says that he had the Image of his God ingraven in what he calls *Tessera Hospitalis*, *Deum hospitalem ac tesseram mecum fero.* Or, as Bochartus has rendred it, *Sigillum hospitii est tabula sculpta, quæ sculptura est Deus meus.* Which Corroborates my opinion, that *Molechiana* is the Name of his God, which he had Ingraven, and who was doubtless the God of his Country; viz. *Molech Chium, King Saturn, or the God Saturn.*

C H A P. V.

That Saturn or Molech seems to be the Planet of Saturn, but is really the Sun.

What remains is to see what Natural, and Animal Gods are hidden under the Names of *Molech* or *Saturn*. As to the Natural Gods, it seems very hard to believe, that

Whence
comes the
Fable of Sa-
turn De-
throned &
Emascula-
ted by Jupi-
ter.

Here is a
great con-
fusion in the
Fable, some
saying that
it was Sa-
turn who
cut off his
Father's
Genitals.
Coelus,
whence
came Ve-
nus. Others
say, that
Jupiter cut
off Saturn's
Genitals,
after he
had bound
him up. So
Fulgent. in
his Mythol.
and Cor-
nutus. Vide
Lilium Gy-
raldum de
Saturno.
Vide Nata-
lis Comes.
lib. 2. c. 2.
Moloch
and Saturn
are the Sun.

those Names signify'd any other Star, than the Planet which bore the Name of *Saturn*, which is placed in the highest Orb, above the fixed Stars. The Name of *Moloch*, or King, was probably given it, for its Elevation. And by what *Dionys. Halicarnassæus* says in his first Book of *Roman Antiquities*, and *Tacitus* in his *Germania*, it appears, that that Planet which was above all by its Situation, was therefore look'd upon as having a supream Influence over the whole Universe, and the whole Frame of Nature. Such was the Notion of all the Ancient Astrologers. But those that are come after have not followed them in their opinion; but thought it a piece of Injustice to give to *Saturn* the Dominion over Nature, which so evidently belonged to the Sun, whose Influences are far more sensible. Therefore they have Dethroned the Planet of *Saturn*, and placed the Sun upon the Throne.

Hence comes the Fable, that *Jupiter* which is most certainly the Sun, has Dethroned *Saturn*. Which Change of Opinion amongst Philosophers has also probably given birth to that other Fable, that *Jupiter* cut off *Saturn* his Genitals, and threw 'em into the Sea, whence sprung the Goddess *Venus*. Whereby 'tis hinted, that the first Philosophers had attributed to *Saturn* a Presidence over Generation, and that the following Philosophers took it away from him, to bestow it upon the Sun, and upon the Sea or Water. For they made two Principles of Generation, the Heat of the Sun, and the Moistness of the Sea. From the Conjunction of those two Principles came *Venus*, that is, the productive and generative Virtue, whence comes all the Generations and Corruptions in the World.

To prove, the *Saturn* of the Greeks to be no other than the Planet of that Name, one might add, that the Name of *Saturn*, which signifies hidden, does very well agree with the Planet so called, which is dark and heavy, making no great figure in the Host of Heaven. It may be said also, that the Planet of *Saturn* was ever look'd upon as a dull and melancholy Planet; and 'tis said by Astrologers, that Children born under that Planet are envious, malicious, proud, covetous, and cruel. Which may be the reason why the Heathens, almost in all Places, offered unto him those grievous, abominable, and cruel Sacrifices of Men.

Yet notwithstanding it seems to me more evident, that *Moloch* or *Saturn* is the Sun, for the very Name of *Moloch* imports it. None but the Sun deserves that glorious Title of

of King of the Stars; and if the Regal Title was given to *Saturn*, that could not be done by the vulgar, which perhaps never observed or distinguished *Saturn* amongst the infinite multitude of Stars. Undoubtedly the worshipping of the Stars had its original from the People, and not from the Learned; and it must be consequently granted, that the Royalty or Sovereignty attributed to the Stars, according to the Sentiment of Idolaters, suits best with that Star which has been always lookt upon by the Vulgar as predominant. *Saturn* is said to be the Son of Heaven, by the Theology of the Western, as well as the Eastern Nations. *Sanchoiniathon*, an Historian who lived before the sacking of *Troy*, and is supposed to have been contemporary with *Jerubbabal*, who is *Gideon*, tells us, That *Cælus*, having taken possession of the Empire, married his Sister to the Earth, and had four Children by her, namely *Ilus* or *Saturn*, *Betylus*, *Dagon* who presides over Wheat, and *Atlas*. According to that, *Saturn* is deemed to be the eldest Son of Heaven, which does not suit with the *Sun*. For if Heaven may be conceived as the common Father of the Stars, the Primogeniture unquestionably belongs to the *Sun*, and not to a dark Planet unknown to the People.

But the name of *Ilus*, which *Sanchoiniathon* gives to *Saturn*, is very Remarkable. 'Tis certain, the Word comes from the Hebrew *El*, that signifies God, the Great God, the mighty God. Now 'tis evident, that these Attributes have been always adapted to the *Sun*. The said *Sanchoiniathon* tells us in another place, that four Wings were attributed to *Saturn*. The God *Thaautus*, says he, having already made the Image of Heaven, made likewise the Images of *Saturn*, *Dagon*, and the other Gods. Nay it was his fancy to give to *Saturn* these Marks of his Royal Dignity, viz. two Eyes in the hind part, and two other Eyes in the forepart of his Head, two of those Eyes being but half shut. He gave him also two Wings on each shoulder, two of 'em stretched, and the two others hanging down close. I shall not insist upon the notion of *Sanchoiniathon*, who pretends this Emblem represents the Quality of a good King, Prudence and Watchfulness. But I take it to be the Emblem of the *Sun*, having Eyes before and behind; that is, spreading its Beams on all sides. Two of those Eyes but half shut, and having a benign Aspect, are the East and West, where the *Sun* darts but languishing Beams. And the two other Eyes are the Beams he darts in the Forenoon and Afternoon, being vigorous Beams, the Refulgency of

Vide Bo-
chart. Pha-
leg. Part. 2.
cap. ult. A.
pud. Euseb.
Præp. Ev.
1. 1. c. 10.

which we cannot bear. The four Wings of Saturn, two of which stretched, and the other two close, or free from action, represent the indefatigable swiftness of the Sun, always upon the flight, and having two resting Wings, while the other two are in motion. So that it ever flies upon fresh Wings.

I shall observe by the by, that these four Wings of the Saturn of the Phenicians, two of which flew, and the other two lay close, and consequently covered him, seem to me borrowed from the Wings of the Cherubims, who flew with two of 'em, and covered themselves with the other two. But nothing seems clearer to me, than that Saturn was the Sun, because the Image of Saturn was certainly the Emblem of time.

The Meaning of the Sickle he held in his hand was that Time reaps all things. Therefore he is called *Falciger*.

Ante pererrato falciger orbe Deus.

Martianus Capella says, that they put into one of his Hands a Dragon, vomiting of Flames, and biting his own Tail. This is an Emblem of the Year, consisting of days full of Light and Heat, and whereof the End and Beginning meet together. That Saturn is said to devour his Children, is well known to every one. This also is an Emblem of time, *tempus edax rerum*, Time consumes whatever we have from him, and therefore Children were Sacrificed unto him.

It was said of Old, as *Plutarch* observes, that Saturn is the Father of Truth, because time discovers all things. The Saturn of the Phenicians, according to *Sanchoniathon*, may be likewise very well understood of Time. He had two Eyes before, and two behind. That is the Time past, which looks backward; and that to come, which looks forward. He had Wings, that signify'd the swiftness of Time. In short, it was the general opinion of the Greeks, that Time was meant by Saturn, and therefore they pretended *Κεβρος* to come from *Χεβρος*, as *Lactantius* has it from *Cicero*, *Quid quodd ipsi Saturno non divinum modo sensum, sed humanum quoque adimunt, cum affirmant eum esse Saturnum, qui cursum & conversionem spatiorum & temporum continet, eumque Græcè id ipsum nomen habere, Κεβρος enim dicitur, quod est idem quod Χεβρος.* The word Saturn, signifying hid, does aptly express the Nature of Time, being altogether hid in Things past and

Saturn was
the God
that makes
Time.

Ovid
Fastorum
lib. 1.

In libris
nuptiarum
Philolog. &
Mercurii.
Liv. des
Questions
Rom. quest.
12.

Orpheus
hymno
Saturni
ὁς σαπα-
ρῶς μὲν
ἀπαρτε-
ραι ἀνέ-
μπαλιν
αὐτὸς

Qui consu-
mis omnia,
& rursus ea
producit
ipse.

Sophocles
in Electra.

Κεβρος
γὰρ εὐ-
μαρὴς
Γεός,
tempus
enim facilis

est Deus.
Lactantius
lib. 1. divin.
Institut.
c. 12.

to come, and the present being nothing. The Hebrews therefore call it *chay holam*, from the Verb *chay balam*, to hide. Cicero de Lib. 2. Natura Deorum.

Supposing then Saturn to be the Emblem of Time, 'tis doubtless much more consistent with Reason, to seek under that Name the Sun, than the Planet of Saturn, which never was look'd upon as the Measure of Time. Voss. de Idolol. lib. 2. §.

Vossius his Conjecture carries a great Probability with it, viz. that those Seven Chappels, which (according to the Hebrews) were about the Statue of Moloch, represented the Seven Planets, in the midst of which the Sun is Moloch, or the King. To which may be added, that Saturn was look'd upon as the Father of Husbandry. Macrob. Saturnal. lib. 1. 7. *Silvii* *multorum ejus iudicio est. Huic Deo insitiones sirculorum, pomorumque educationes, & omnium ejuscemodi fertilium tribuimus disciplinas.* To which he adds, *Cyrenenses etiam, cum rem divinam ei faciunt, ficis recentibus coronantur, placetisque mutuo missitant, mellis & fructuum repertorem Saturnum existimantes.* *Orpheus*, in his Hymn of Saturn, calls him *γενετης*, the Prince of Generation; and *Virgil* *Aeneid. 7. Vitisator,*

*Vitisator servans curvam sub imagine falcem
Saturnisque senex, Janique biformis imago,
Vestibulo astabant.*

'Tis plain, that must come from their Opinion, that Saturn was the Sun, the Principle of Generation, that which produces the Fruits of the Earth, and brings up the Corn of the Field. The thing is so plain, that it wants no further Proofs. And so we have said enough of the natural Gods, hid under Moloch and Saturn. What remains is to shew what Animal Gods, I mean what Men were worship'd under their Names.

C H A P. VI.

Of the Animal Gods, or Men that have been Worship'd under the Names of Saturn and Moloch. That Adam and Noah were hid under those Names.

THE right Method for the Discovery of things of this Nature is, to examin the Circumstances of the Fable, and compare 'em with those in the Sacred History; to see for instance what Parents those Gods are said to come

from what Issue they had, how they Married, and what Deeds are attributed to them. Terrible is the confusion in the fabulous History of *Saturn*, the Ancients agreeing almost in none of the Circumstances.

In *Timæo*.
Et *Cicero*
in libro de
Univerfi-
tate.

According to *Plato*, the Ocean and *Thetis* were the Parents of *Saturn*; others will have him born of *Cælus* and *Terra*. As to the Number of his Children, and their Surnames, we find likewise great variety of Opinions in the Fable. However I shall follow the most common Opinions. But I think we ought not to look for one only Man in the God *Moloch*, or *Saturn*. And I am in a manner sure, there is no Pagan Deity, into whose History the Heathenish Poets and Priests have not brought the Adventures of many Persons, all confounded together. The *Greeks* have added to the Inventions of the *Phœnicians* and *Egyptians*, from whom they got their Theology, and the *Romans* have added their own Fictions to those of the *Greeks*; whence comes the prodigious confusion of the Fabulous History of the Gods. Nor do I doubt but that the Heathens have confounded several Persons in that of *Saturn*, or *Moloch*. But, amongst the rest, the Adventures of *Adam*, *Noah*, and *Abraham* are plainly seen in it.

Adam is
plainly seen
under the
Saturn or
Moloch of
the Anci-
ents.

Adam is plainly seen. 1. In the Birth of *Saturn*, said by the Poets to be Son of Heaven and Earth; which alludes to the Creation of *Adam*, the Son of Heaven or God, and of the Earth, because his Body was taken from the Earth; therefore he is called *Adam*, אָדָם, lex אָדָם, Terra.

2. It must be granted also, that those happy Days of the Reign of *Saturn*, so Elegantly described by the Poets, have a great Affinity with the happy State of *Adam's* Innocence. To both which may be apply'd the following Verses of *Ovid*, *Metam.* 1. v. 107.

Ver erat æternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat,
Nec renovatus ager gravidis canebat aristas.
Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella.

Supra
dictus
γενέτης,
ab Onoma-
crita sub
nomine Or-
phei.
Saturn's
Hymn.

3. *Saturn* is look'd upon by the Poets, both as the first King, and the most Ancient of Men.

Πρώτος μὲν ἀνὰν ἐμχλοῖαν Κεῖρος ὠνδρῶν.

Saturn

Saturn first Reigned over Men, says Orpheus. *Ante Saturnum Deus penes vos nemo est*, says Tertullian. *Ab illo census vel potioris, vel notioris divinitatis. Itaque quod de origine constiterit, id & de posteritate conveniet.* Saturnum itaque neque Diodorus Græcus, aut Thallus, neque Cassius Severus, aut Cornelius Nepos, neque nullus Commentator ejusmodi antiquitatum, aliud quam hominem promulgaverunt. Now 'tis certain, that Adam was both the first Man and King, for he was born the Lord of all Men, he being their common Father.

4. Saturn was expelled from his Throne, whereupn the Golden Age ceased.

*Postquam Saturnus tenebrosa in Tartara misso
Sub Jove Mundus erat; subiitque argentea proles.
Auro deterior.*

Ovid. Metam. l. 1.

Adam was driven out of the Terrestrial Paradise, and could no longer master his Affection; then the Golden Age, the happy state of Innocence, ceased.

5. 'Tis possible, the Name of Saturn come from Adam's hiding himself from God, when he called unto him after his Fall; for Saturn, as I have already observed, signifies hid.

6. In the Age of Saturn, Bondage and constraint were unknown.

*Aurea prima sata est ætas, quæ vindice nullo
Sponte sua sine lege fidem rectumque colebat.
Pena merisque aberant.*

Ovid. lib. 1.

Regni ejus tempora felicissima feruntur: cum propter rerum copiam, tum etiam quod nunquam quisquam servitio, vel libertate discriminabatur, quæ res intelligi potest quod Saturnalibus tota servis licentia permittitur, says Macrobius.

Macrobius Saturnalium.

In those Saturnals the Masters are with their Slaves, and the Masters did often wait upon their Slaves, according to the Poet Accius, quoted by Macrobius in the same Place.

*Cumque diem celebrant per agros urbisque ferè omnes
Exercent epulis leti, famulosque procurant
Quisque suos: Nostrique itidem & mos traditus illinc
Iste, ut cum dominis famuli tunc epulentur.*

Justin, the Abridger of Trogus Pompeius, says the same thing in Prose, in the 43. Book of his Abridgment, which doubtless Quadrates very well with the first Ages of the World under Adam; when all Men were equal, because they were

all

all Brethren. *Justin*, in the same Place, tells us, all Things were common, *Tantæ justitiæ fuisse fertur, ut neque servierit sub illo quisquam, neque quicquam privata rei haberet.* All which agrees likewise with the State of Innocence.

7. 'Tis said before, that *Saturn* was a Husbandman, called *Vivifator*, and that he was constituted the God of Trees. Which suits admirably well with *Adam*, who was put into the Terrestrial Paradise, for the Improvement of Trees. *Et rusticitatis hic cultor fuit, inde falcem ferens senex pingitur*, says *St. Cyprian*.

De Idolorum vanitate.

CHAP. VII.

That there are more Characters of Noah than of Adam, in Saturn or Moloch. Noah is likewise hid under the God Saturn.

TH^O we find in *Saturn* many things proper to *Adam*, yet we find many more which may be very well adapted to *Noah*, who was less remote from the fabulous Ages. Besides, that there happened no Deluge after him to swallow up his Children, or to extinguish the Memory of his Deeds. To which add, that whatever we read in the Fables was corruptly taken out of the Books of *Moses*, or at least came from the same Tradition as *Moses* had it, who was directed by the Holy Ghost. So that the nearer those Fables are to the Source of Tradition, the more footsteps of Truth we find in them.

1. All those things we find in *Saturn*, which may be applyed to *Adam* as the first Man and Prince of Mankind, may likewise be appropriated to *Noah*, as the Restorer of Mankind. For which Reason perhaps he is called the Son of Heaven, the first of Kings, the Father of the Gods, *πατρις*: He may be called, as *Adam*, the Son of Heaven. For, tho' he was Born, and not Created, yet the Deluge, having Drowned the World, had in a manner stifled the Memory of all things before it. *Noah's* Ancestors were unknown to his Posterity, which look'd upon him as the first Man, and the Work of God's Hand. To this purpose we may add the Remark of *Tertullian* and *Lactantius*. *Queramus ergo quid veritatis sub hac figura lateat. Minutius Felix, in eo libro qui Octavius inscribitur, sic argumentatus est: Saturnum cum fugatus esset à filio, in Italiamque venisset, Cæli filium*

Lactant.
l. 1. divin.
Institut.
c. 71.
Tertull.
cap. 10.
Apolog.

filium dictum, quod soleamus eos, quorum virtutem miremur, aut qui repentinò advenierint, de cælo decidisse dicere: terræ autem, quod ignotis parentibus natos, terræ filios vocamus. De repentinis hominibus dicitur, e cælo cecidit, &c. Terræ filios vulgus dicit quorum genus incertum. Great Men were called Sons of Heaven, whose Original was unknown; and those who raised themselves from a mean Birth by Fortune's Favour were called Sons of the Earth. Which may be apply'd to Noah, who after this manner was the Son of Heaven.

2. 'Tis said by Poets, that *Saturn* was Son of the Earth; and *Noah* is called by *Moses* *אֱדֹמִי בֶן-אֶרֶץ*, *Vir Terræ*, the Man of the Earth. The first might come from the second. The Mythologists might have heard, that *Noah* was a Man of the Earth, which (according to *Moses* his meaning) signifies, that he was a Husbandman; but they were pleased to take it, as if *Moses* meant that he was Son of the Earth, as indeed the Word *בֶּן* does sometimes signify a Son, *אֶרֶץ בֶּן אֱלֹהִים*, I have gotten a Man from the Lord, that is, I have gotten a Son. *Bochartus* seems rather inclined to believe, that the Fable took the word *בֶּן* for Husband, the Man of the Earth, that is to say, the Husband of the Earth; for 'tis certain that *Saturn* is made to be the Husband of *Rhea*, which in truth is the Earth. But on the other hand he is also made a Son of Heaven and Earth. Therefore in my opinion it is best to take it in the first sense, and to yield that *Noah* in Mythology is Son of the Earth. For, tho' *Rhea* be the Earth in Mythology, yet in the Fable it is distinguished from the Earth, which makes it *Saturn's* Mother, and not his Wife.

3. 'Tis easie to conceive why *Noah* is called the Prince of Generation, *γενεάρχης*, he being the second *Adam*, from whom all Mankind is descended.

4. Perhaps his Name of *Saturn* that signifies hidden, comes from his being hid a whole Year in the Ark. If we know not this Word to be Hebrew originally, and not Latin, we might adopt the Etymology of the Latins, *Saturnus est appellatus quod saturaretur annis*. And that would quadrate very well with the Holy Scripture, *Noah* being the last of the *maximè*, of the long lived Men before the Deluge, having lived 950 Years, whereas his Son *Shem* lived but 600. If we would derive *Saturn* from *Sator*, a Sower, as does *Martianus Capella* amongst others, 'tis plain *Noah* is the true *Sator*, not in respect to Men, whose Father he is, and in respect of Plants which he improved. The

Names

*Bochart in
Phaleg. pars
1. cap. 1.*

*Cicero l. 2.
de Natura
Deorum,
circa medi-
um.*

Names of *Moloch* and *Chiun*, given to *Saturn* by the *Eastern* People, suit also very well with *Noah*. The first signifies King, and *Noah* was both the King and Father of Mankind. *Chiun* comes from the Verb *Koun*, כון, which in the *Hebrew* Tongue signifies *firmare*, *reparare*, to strengthen, or restore. Thus *Chiun* signifies precisely the Restorer, which is the proper Character of *Noah*.

Plutar.
Quæst.
Rom. 22.

5. *Saturn* is represented as a Husbandman, with a Sickle in his Hand; and is said to preside over the Virtue of Fruits, and over Husbandry, which is signify'd by his Sickle. This also agrees very well with *Noah*, who was a Husbandman, *Vir Terræ*, who first dressed the Vine, and found the Virtue of the Grape.

6. What is said of the Golden Age, and the happy Reign of *Saturn*, during which Bondage was unknown, may likewise agree very well with all that can be imagined of *Noah* after the Deluge. First his Name נח, *Noah*, imports it, which signifies Peace, Rest, and Tranquillity. So that his Name being taken for Appellative in the sense of Grammarians, his Reign signifies a peaceable and happy Reign. 'Tis apparent moreover, that while the Family of *Noah* was but small, Godliness was very much improved, and Peace flourished. 'Tis not likely, that Men newly escaped from the Deluge should be wicked, who had seen so dismal an effect of God's Vengeance against Wickedness. Nor could there be then any Slaves, when they were all Fathers and Children.

Hesiod. in
Θεογον.
παιδας
ἐὺς κατέ-
πνευε P'ένν
δ' ἔχαι
πένθος
ἄλαστον.
Vorabat
filios, &
Rhea luge-
bat.

7. The Fable says, that *Saturn* devours his Children. Which seems to have taken its Original from hence, that *Noah*, by the Deluge he foretold, and caused in a manner to come upon the Earth, destroy'd all Mankind. *Saturn* devoured all his Children, except these three, *Cham*, *Shem*, and *Japhet*, who lay hid in the Ark. And these are amongst the Heathens, *Jupiter*, *Pluto*, and *Neptune*, whom their Mother *Rhea* saved from their Father's Fury.

8. *Saturn* cut off the Genitals of his Father *Cælus*, and threw 'em into the Sea, whence sprung *Venus*: Which seems to come from the same Head, viz. the story of the Deluge. *Noah* cut off the Generative Parts of Heaven, by causing a Deluge to come, which drowned all the living Creatures that Heaven had produced. But *Venus*, the generative Virtue, *emersit ex illis undis*, got out of those Waves, preserved it self in the Deluge, and repaired the Damages it had caused.

9. We have seen that the *Phenicians*, according to *Sancho- niathon*, attribute 4 Eyes to *Saturn*, viz. two before, and two behind the Head, which made him to be called *bifrons*. Which shews, that this *Saturn* of the *Phenicians* was the *Janus* of the *Latins*; and both of 'em *Noah*. It has been already observed, that the Name of *Janus* comes from the Hebrew *Fain*; with a *Latin Termination*. Now *Fain* signifies Wine, and 'tis well known why that Name was given to *Noah*. However it be, 'tis plain this *Saturn* with two Faces is *Noah*, who has seen the two Worlds, one before, and the other after the Deluge.

10. If we examine the Description *Martianus Capella* makes of the Statue of *Saturn*, we shall plainly see that *Noah* was hidden under that Deity. *Verum Sator (Satoris enim nomine Saturnus quoque est appellatus) gressibus tardis ac remorator incedit, glaucoque amictu tectus caput prete- debat flammivomum quemdam draconem caudis sue ultima devorantem, quem credebant anni nomine numerum perdoce- re, ipsius autem canities pruinosis nivibus candicabat.* So that it was the Figure of a hoary Old Man, whose Head was covered with a Cowl of a Sea green Colour, holding a Sickle in his Hand, and a Dragon, the Body whereof made a Circle, who came to bite his Tail. He was a hoary Old Man, *Noah* being the oldest Man after the De- luge. Covered with a Cowl of a Sea green Colour; which represents *Noah* escaped from the Waters of the Deluge, his Head being washed all over in a manner with the Wa- ters of the Ocean. The Dragon which made a Circle, and whose Head met with the Tail, was a Figure of the two Worlds, before and after the Deluge. The Tail, that is, the End of the first World, met with the Head, that is, the Beginning of the other World; which Union hap- pened in *Noah*.

11. The Voyage of *Saturn* into *Italy* is a thing generally known. Where he was received by *Janus*, and lay hid to secure himself from *Jupiter's* pursuit, who had expelled him from Heaven, and Dethroned him. Hence *Italy* took the Name of *Latium*, a *Latendo*. He taught *Janus*, then reigning in *Italy*, the Art of improving Men, and that of Husbandry; for he Civilized the People, and taught them Agriculture. In Return for so great a kindness, *Janus* gave him a share in his Kingdom, and caused Money to be Coin- ed, with the two-faced *Janus* on one side, and a Ship on the Reverse, in Memory of that Ship which had brought over

Apud Li-
lium Gyrat-
dum Syn-
tagm. 4. de
Saturno:

Both Sa-
turn and
Janus are
Noah's
The Voyage
of Saturn
into Italy.

Saturnal.
l. i. c. 7.
Fast. l. i.
v. 235.

over Saturn into Italy. Which History may be read in Prose in Macrobius, and in Verse in Ovid.

*Causa ratæ superest, Tuscum rate venit in annem
Ante pererrato falcifer orbe Deus.*

Hac ego Saturnum memini tellure receptum,

Cælitibus regnis à Jove pulsus erat.

Inde diu genti mansit Saturnia nomen.

Dicta quoque est Latium terra, latente Deo.

At bona posteritas puppim formavit in ære,

Hospitis adventum testificatq; Dei.

Cypr. de
Idolorum
Vanitate
Apologet.
c. 10.

And 'tis further observed by Macrobius, that when the Coin ceased to be thus marked, the Children tossing a piece of Coin into the Air, used to say, *capita aut navim*. *Æs ita fuisse signatum hodieque intelligitur in aleæ lusu, cum pueri denarios in sublime jactantes, capita aut navim, lusu teste veritatis, exclamant.*

Which is just as our Children cry to this day, *Cross or Pile*. And Macrobius his Remark may give occasion to the curious to inquire, how come our Children to call *Pile* to this day, the side in which is printed the Scutcheon with the Arms, and cross the side on which the Head is printed. The Ancients will have it too, that Saturn taught Janus to engrave Letters, and make Coin. *Hic litteras imprimere, hic signare, nummos in Italia primus instituit, unde ararium Saturni vocatur.* Tertullian says the same thing, *Ab ipso primum tabula, & imagine signatus nummus, & inde arario præsidet.* And 'tis matter of fact, that the Romans had secured the publick Treasure in the Temple of Saturn. However Plutarch gives us a better Reason than that, when he says, *That they secured there, not only their Treasure, but also their Archives, Titles, and Records.* The Books called *Elephantini*, in which were written the 35 Tribes of the City, were also kept in the Temple. Plutarch confutes the Opinion of those who give this Reason for it, that Justice reigned in the time of Saturn, when there was no Avarice or Theft, because all things were common. But he thinks rather the reason for it was, that Saturn, as being the God of Husbandry, is the God of Plenty and Wealth. Therefore 'tis said by others, that *Opes* was Saturn's Wife, whence the word *Opes* Riches.

Roman
Coin, how
mark'd,
and why?

Quest.
Rom.
Quest. 42.

In all that has been said there appears some shadow of Noah's Adventures. The Ship mark'd on one side of the Roman Coin, with a double Face on the other, represented on one side Noah beholding the two Worlds, and on the other the Ark, that great Ship, in which he was preserved from

from the Flood. The Reason why the Temple of *Saturn* was made choice of to keep in it the Archives, and particularly the Register of Tribes, is because *Noah* is *communis Sator Generis humani*, the common Father of all, who keeps the Register of his Childrens Birth; *Saturn* had the publick Treasure in his Custody, as the God of Plenty, and Husbandry; an Emblem of *Noah*, who was a Husbandman.

I must confess, I have not been able to discover as yet by what Machine *Noah* was brought into *Italy*; for the place where it is said the Ark rested, and *Noah* Landed, does not appear to me to have any thing of *Italy* in it. *Moses* calls it *Ararat*, *Iosephus* pretends it to be *Armenia*, and that the Mountain where it rested is called *Mons. Kapsalaiay*. He quotes one *Nicholas Damascenus*, who calls that Mountain *Baris*. He says, that Place in *Armenia*, bore a long time the Name of *ἀνοκαθίστορ*, the Descent, or Landing, because *Noah* Landed there. I therefore suspect very much, that this Fable of *Saturn's* Voyage into *Italy* was contrived by the *Romans*, who made a Pride of every thing, and omitted nothing to heighten the glory of their Country. Not contented to be come from *Troy*, descended from *Æneas*, and from the Blood of the Gods, they were glad to persuade the World, that their Country had the Honour to have for their King, the Father of Gods and Men, and the most ancient Deity of the World. There is an Old Tradition, to be found in *Epiphanius*, and the Chronicle of *Eusebius*, which says, that *Noah*, near *Rhinocorura*, in the confines of *Egypt* and *Arabia*, had divided the World amongst his three Children by Lot, giving *Libya* to *Cham*, *Asia* to *Shem*, and *Europe* to *Japhet*. To which some add, that *Noah* took Shipping, and conducted his Children to the Sea Coast of those Countries he had given them. If one could be sure of the Antiquity of this Fable, it might be said, that the History of the Voyage of *Saturn* (or *Noah*) into *Italy* had its original from thence. But I very much suspect this Fable of the Division of the Earth by *Noah* is of a fresher date, and had its beginning in the first or second Age of the Church; for *Africanus*, an Author well known to such as have read *Eusebius*, is the most ancient of those who have mentioned it, and tis from him in all probability that *Eusebius* borrowed it.

But, to proceed in our Parallel of *Saturn* and *Noah*, tis well known that the Fable attributes three Children to *Saturn*, viz. *Jupiter*, *Neptune*, and *Pluto*, Who divided the World

Lib. 5.
Antiq. c. 5.

In the Voyage of Saturn into Italy, there is something relating to Noah's Adventures.

Epiphan. hæres. 66. & in Anchorato. Eusebii Chronicon. lib. 5.

Noah's 3 Children, Shem, Cham, & Japhet, made 3 Deities among the Heathens, viz. Jupiter, Neptune, and Pluto.

Bochart in
Phaleg.

World amongst them, *Jupiter* getting to his share the Empire of Heaven, *Neptune* that of the Sea, and *Pluto* that of Hell. The Learned *Bochartus* makes it out plainly, that thole three Sons of *Saturn*, are the three Sons of *Noah*, viz. *Shem*, *Cham*, and *Japhet*. That *Cham* is the *Jupiter* of the Heathens, *Japhet* their *Neptune*, and *Shem* their *Pluto*. The Division of the World amongst the three Children of *Saturn*, seems to be taken out from the Division of it amongst the three Sons of *Noah*.

CHAP. VIII.

Whence comes the Fable, that Jupiter cut off the Genitals of Saturn.

In Gene-
sim. 9.

Noah got
no Chil-
dren after
the Flood.

13. **O**F these three Sons of *Saturn*, 'tis said that *Jupiter* cut off his Father's Genitals. But the Fable is a little confused on this Subject, the same thing being said of *Saturn* in his revolt against his Father *Caelus*. However *Fulgentius* in *Mythologicis*, and *Cornutus* in his Book *de Natura Deorum*, aver that it was *Jupiter* who committed that Violence upon *Saturn*, as I have already observed. 'Tis certain however, that this Fable is taken from *Cham*'s immodest Action to his Father; which confirms the Conjecture, that *Saturn* is *Noah*. *Cham* saw his Father's Nakedness, and he did not conceal it, but told it his Brothers. That is the Text, which has been commented upon in a very strange manner, *Quidam dicunt quod castravit eum, alii quod coivit cum ipso*, says *Solomon Farchi*, and many other Rabbins. from whence the sham *Berosus* of *Annius* of *Viterbo* took his Fable, that *Cham* handled his Father's secret Parts, and by the virtue of Charms made him Impotent. *Bochartus* makes a most ingenious Conjecture upon it, viz. that in the Hebrew Text there is *וַיַּגִּיד* which signifies and he told, or revealed it. Keeping the same Letters, and substituting other Points, one may read *Vajaggod*, that is, and *refecavit*, he cut them off. Which might be granted, but for the following Words, *and told two Brethren without*. For it would bear no sense to say, and he cut him to his two Brothers without. So that I doubt not in the least, but this Fable has its original from *Cham*'s being the youngest Son of *Noah*, after whose Birth he got no more Children. *Imposuit finem virtuti generativæ patris, ideo exsecuisse censetur.*

setur. The Truth is, we do not read of *Noah*, as of the other Patriarchs, that after *Cham's* Birth he had begotten Sons or Daughters, either before or after the Flood. And *Noah* being 500 Years, begot *Shem, Ham, and Japhet*, Gen. 5. 32. *Cham* (or *Ham*) is named the second, but 'tis agreed by all, that he was the youngest, and consequently being come the last into the World, he must be the last Production of his Father's generative Virtue. 'Tis true, that at the latter end of our first Part, Page..... there will be found a Supposition disagreeing from this last Conjecture, viz. that *Noah* and his Wife might have had Children after the Deluge. But 'tis only a false Position, brought in to shew the Weakness of *Isaac Vossius* his Argument, who follows the Computation of the Septuagint to disanul the Authority of the Hebrew Text.

14. *Saturn* was expelled by his Children, and particularly by *Jupiter*. His Empire was taken away from it, and his three Children divided it amongst them. 'Tis plain, this is also taken out of our *Noah's* History, and from the Division of Tongues. While *Noah's* Family after the Flood was not numerous, no doubt but he continued to be the Master and King. By his Authority he made Peace and Piety flourish, restored in some measure a state of Innocence, and an Age of Tranquillity; which has given occasion to the Golden Age, attributed to *Saturn*. But when his Children grew big, they rebelled against him, and divided the Empire amongst them. That is, when his Sons Children were multiply'd, which hapned in a little time, they would no longer own their Grandfather's Empire, but dispersed themselves into several Parts. Particularly since the Division of Tongues, each Family took up their Quarters here, and *Noah* was utterly forgotten, who lived privately in some Corner or other of the World.

15. *Saturn* is cast into Prison by *Jupiter*, and sent into those dark mansions called *Tartarus*.

E'uaïs δὲ βυλαïs τάρταρον, &c.

By my Counsel old Saturn is bid

In Hell with all his Allies, &c.

Noah expelled by his Children, as Saturn was.

What signifies Saturn's Exile in Hell.

Æschilus in Trag. 1 Prometheus.

For my part, I am very much mistaken, if this Fable has not its Original from that amazing silence, in which is buried the Memory of *Noah*, after he came out of the Ark. He was yet living when *Abraham* came into the World. For he lived 300 Years after the Deluge, and *Abraham* was born 292 Years after the said Deluge. And yet

An amazing silence of the Scripture as to Noah.

there is no more mention made of him than if he had been under Ground, or shut up in a deep Cave, from any Commerce with Mankind.

16, Among the Proofs that *Noah* is the *Saturn* of the Heathens, *Bochartus* has this worth the Reader's Curiosity, viz. that *Saturn*, according to the Poets, had made a Law, that none should see *Impune*, the Nakedness of the Gods. *Adion* therefore was changed into a Stag, and torn by his Dogs, because he had seen *Diana* stark Naked. And *Minerva* giving a Reason why she had made *Tiresias* blind, made this excuse to his Mother: 'Tis not I, says she, who deprived him of his Sight, but 'tis the Law of *Saturn*, that has appointed all Men to be punished that shall attempt to look upon the Gods. Which seems in all probability to be taken from the Curse pronounced by *Noah* against the Family of *Cham*, because he had seen his Nakedness and had not covered it.

Saturn makes a Law, that no Mortal shall see the Nakedness of Gods unpunished. Callimachus in Hymn.

17. In the Books of the Evangelical Preparation of *Eusebius*, amongst a Multitude of rare and curious Pieces he has saved us from Shipwrack, we have a Fragment of the History of *Abydenus* an *Affyrian*, in which that Author relates the Story of the Deluge, after a remarkable manner to our purpose. I therefore thought fit to insert it all here. To this succeeded many others in the Empire, and amongst others one *Seisithrus* by Name. Which *Seisithrus* was warned by *Saturnus*, that there would fall a terrible Rain, that should overflow all. He ordered all the Writings to be laid up at *Heliopolis*, a Town of the *Sipparians*. *Seisithrus*, having obey'd the Commands of *Saturn*, undertook a Navigation towards *Armenia*, during which he was surprized with those Rains that had been foretold him. But three days after the Storm had begun, to abate, he let out some Birds, to see whether they could find any Land. Which Birds seeing no where but an endless Sea, and no Place to rest their feet, returned to *Seisithrus*, and the Birds he sent afterwards did the same thing. But, after three times, he had what he wished for, the Birds coming back with some Mud on their feathers. Whereupon the Gods transported him out of sight of Men, and he was no more seen. His Ship however came to *Armenia*, and yielded Wood to the Inhabitants of the Place, of which they make Preservatives and Remedies they hang about their Necks. This is plainly the History of the Deluge, and no Man can disown it, especially if what *Josephus* says of it be added to *Moses* his Account. But here 'tis

A notable Fragment of Abydenus concerning Noah, and the History of the Deluge. Euseb. de Præpar. Evang. lib. 9. c. 12.

to be observed, that the Historian has split one Person into two. He calls him *Saturn* who warned the Men who lived then of the approaching Deluge, and *Seisithrus* the Person who saved himself in a Ship, and got into *Armenia*. And yet 'tis certain, that he who foretold the Deluge, is the same who saved himself in the Ark, and got into *Armenia*. or upon *Ararat*. So that rejoining what the Author has parted, 'tis plain that *Saturn*, *Seisithrus*, and *Noah*, are one and the same Man. I beg leave to make this observation by the by, that the Circumstances of *Noah's* being taken up, is borrowed from the History of *Enoch*. And I am very well assured, that any Man who will take the pains to make a strict search into the fabulous History of *Saturn*, will find in it a great deal more of the History of *Noah*. Libro de Judæis.

But I grow weary of it; only to fulfill my Promise of proving, that the Heathens have hid many of our Patriarchs under the same Idol, I shall add a place of *Porphyrius*, by which it appears that the *Phœnicians* had included under their *Saturn*, *Abraham*, the great Patriarch of the Jews. Those, says he, who were appointed to be Sacrificed, were slain with some mystical Ceremonies. For *Saturn*, called *Israel* by the *Phœnicians*, whom they consecrated after his Death, and worshipped under the Star of that Name, reigning in those Places; and having one only Son by a Nymph of the Country, called *Anobreth*, and who because he was the only Son took the Name of *Jehoud*, a Word that signifies Only in the *Phœnician* Tongue, a cruel and dangerous War breaking out against the Country, he Sacrificed that Only Son upon an Altar built by himself. And *Sanchoniathon* a little before had also said of *Saturn*, that he had offered his Only Son a Burnt-Offering, that he had cut off his Genitals, and had obliged his Companions to do the same. Thus the fabulous Historians have disguised the holy Scripture. In this confusion however one may see, that *Saturn* was *Abraham*, according to the *Phœnicians*. For their calling him *Israel* is an Errour that has confounded the Grand-father with the Grandson, *Abraham* with *Jacob*. The Name of *Anobreth*, he gives to the Mother of that only Son, is a borrowed Name for *Sarah*. Lastly, this Sacrifice of that only Son has too great Relation with the Sacrifice of *Isaac* not to be the same; and 'tis not improbable, that the *Phœnicians* Custom of Sacrificing Children had its Original from thence. 'Tis true the word *Jehoud*, *יהוד*, signifies Only in the *Phœnician* Tongue. However I am much mistaken, if this Name be not given to *Isaac*.

Isaac by another Errour, which confounds *Isaac* with one of his Off-spring, viz. *Jehouda*, whence the Nation took the Name of *Jehoudei*, or *Jews*. As for *Saturn's* cutting off his own Genitals, and obliging his Allies *συμμάχους* to do the same, 'tis probably taken from the History of the Circumcision of *Abraham*, who obliged all the Males of his House to the practice of it.

III. T R E A T I S E.

Of B A A L, and Baalim, of Belus, Belenus
Heliogabalus, &c. Of Nimrod, Cham, &c.

C H A P. I.

*The Texts of Scripture, wherein mention is made
of Baal, and the Baalins.*

TH E R E is no false Deity more famous in the holy Writ than *Baal*, and the most proper place for it is next to *Moloch*, those two in all probability being Father and Son. Many are the places of Scripture in which mention is made of *Baal*, and it would take up too much time to quote them all. Let us however see the chief of 'em, and try whether they will afford us any Light to bring us into the Knowledge of this Deity.

The *Moabites* had high Places, called the high Places of
Numb. 22. *Baal*. And it came to pass on the morrow, that *Balak*
41. took *Balaam*, and brought him up into the high Places
Judg. 6. 25. of *Baal*, that thence he might see the utmost part of the
30. People. In the History of *Gideon*, this Idol is frequently mentioned. *Gideon* threw down his Altar, and cut down
Judg 6. 31. the Grove which was by it. Therefore the men of the City were very wroth, and sought to put him to death. But *Joah*, *Gideon's* Father, forbid them, and said, If he be a God, let him plead for himself, because one has cast down his Altar. And he called his Son's Name *Jerubbaal*, which signifies, let *Baal* plead for himself, viz. against those who threw down his Altar, and cut down his Grove. This is in all probability that *Ferombaal*, of whom the famous *Sanchoniathon* says he had borrowed part of those matters
that

that made up his History *παρὰ τοῦ ἱεροβάλου ἱστῶν τοῦ* Euseb. Præp. Evang. l. 1. 1. *θεοῦ ἰεῦω*, or as Porphyrius has it, *Ιάω*, upon which Bochartus may be consulted in his *Phaleg*, the last Chapter of his second Part. But this Baal is not mentioned in any other Place, but in the History of Ahab, Jezebel his Wife, and the Prophet Elijah. And Ahab, the Son of Omri did evil in the sight of the Lord, above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the Son of Nebat, that he took to Wife Jezebel, the Daughter of Ethbaal King of the Zidonians, and went and served Baal, and worshipped him. And he reared up an Altar for Baal, in the House of Baal, which he had built in Samaria.

In the 18th. Chapter of the same Book, 1 Kings, we have this admirable History of the Tryal of Elijah and the Prophets of Baal, to know which was the true God, the Lord or Baal. Elijah desires a full Assembly of the four hundred Prophets of Baal, and proposes unto them to offer Sacrifices without Fire himself, upon an Altar he would build to the Lord, and they upon Baal's Altar; and that the God that should answer by Fire should be owned to be the true God. The Proposal was accepted. Baal's Priest took the Bullock which was given them, they dressed it, and called on the Name of Baal from Morning even until Noon, saying, O Baal hear us. But there was no Voice, nor any that answered; and they leap'd upon the Altar that was made. And they cried aloud, and cut themselves after their manner with Knives and Lancers, till the Blood gushed out upon them. Elijah mocked them, and said, cry aloud, for he is a God, but either he is talking, or he is in a Journey, or peradventure he sleepeth, and must be awaked.

The same Prophet, complaining in the following Chapter, that of the Ten Tribes he only was left that had not committed Idolatry, God makes him this Answer: I have left me seven Thousand in Israel; all the Knees that have not bowed unto Baal, and every Mouth which have not kissed him. In the History of Jehu we have a Relation of the manner how that Prince destroyed the Temple of Baal and his Images, slew all his Priests, brake down his House, and made it a Draught-house.

Wicked Athaliah had also established at Jerusalem the Worship of this God. But Joash, under the conduct, and

by the Direction of *Jehoadab* the high Priest, de-
 2 Kings 11. stroy'd that Idol. And all the People of the Land went
 18. into the House of Baal, and brake it down, his Altars
 and his Images brake they in pieces thoroughly, and slew
 Mattan the Priest of Baal before the Altars. 'Tis said of
 2 Kings 17. the Ten Tribes, that they left all the Commandments of the
 16. Lord their God, and made them molten Images, even two
 Calves, and made a Grove, and worshipped all the Host of
 2 Kings Heaven, and served Baal. And of Manasseh, that he build
 21. 3. up again the high Places of Baal, worshipped all the Host
 of Heaven, and served them. In the History of the Re-
 2 Kings 23. formation of the Church by *Josiah*, we read, That he or-
 4. 5. dered to be brought forth out of the Temple of the Lord, all
 the Vessels that were made for Baal, and for the Grove,
 and for all the Host of Heaven; and that he burnt them
 without Jerusalem in the Fields of Kidron. That he put
 down the Idolatrous Priests, whom the Kings of Judah had
 ordained to burn Incense in the high Places. He put
 there, it down also them that burnt Incense unto Baal, to the Sun,
 being an E- and to the Moon, the Planets, and all the Host of Hea-
 numeration ven.
 of the false Deities, to
 read for which those
 Baal, A- Vessels
 starte. The were conse-
 Groves are crated, and
 not proper to of their
 there, it Altars and
 being an E- Groves.
 numeration
 of the false
 ven.
 Deities, to
 which those
 Vessels
 were conse-
 crated, and
 not of their
 Altars and
 Groves.

There are many other Places, particularly in the Pro-
 phets, where mention is made of Baal; but I do not
 think they can give us any better Light than these, to come
 to the Knowledge of this Deiry. There are only two
 important Things to remark. 1. That Scripture has of-
 ten Baalim in the Plural number. As *Judges* 2. 11. And
 the Children of Israel did evil in the sight of the Lord, and
 served Baalim. And in the next Chapter, ver. 7. They for-
 got the Lord their God, and served Baalim, and the Groves.
1 Sam. 12. 10. They cried unto the Lord, and said, We
 have forsaken the Lord, and have served Baalim. There are
 a thousand other Places where Baal is thus used in the Plu-
 ral Number, which is an Argument that there were many
 Deities so called. Or else this Word in the Plural, signi-
 fies the Plurality of the Statues consecrated to that God,
 and bearing several Names, according to the Difference of
 Places; even as the Heathens of old gave several Surnames
 to *Jupiter*, as *Olympian*, *Dodonean*, &c. according to the
 Names of Places where he was worshipped. In like man-
 ner our Lady is called by Roman Catholicks, according to
 the Place, the Lady of *Montferat*, of *Loretto*, &c. There-
 fore one might say our Ladies in general. But 'twill ap-
 pear in the sequel, that it is most likely, the Name of
 Baal was given to many different Gods. We have already

dy seen how the Name of Baal was sometimes given to *Jer. 19. 2, 3.*
Moloch.

The other Remarkable Thing is, that the Septuagint have represented Baal as of a Goddess, as well as a God, construing this word with a feminine Article. As *1 Sam. 7. 4.* *μεσίδον τὰς Βααλῖμ*, they destroyed the Images of the Goddesses Baal, or they destroy'd Baalim. *Jer. 22. 28.* *Καὶ τοῦ εἶεν οἱ θεοὶ οὗ.* &c. *Ἰδοὺ τῇ Βααλ.* They have Sacrificed to the Goddess Baal. *Jer. 11. 13.* *ἐνέκατε βωμὸς θυμῶν τῇ Βααλ.* You have set up Altars to burn Incense to the Goddess Baal. *Jer. 19. 5.* *Καὶ ἐκοδόνησαν ὑψηλὰ τῇ Βααλ,* &c. They have built also the high Places of Baal, to burn their Sons with fire for Burnt-offerings unto Baal, which I commanded not. *Jer. 32. 35.* *Καὶ ἐκοδόνησαν τὰς βωμὸς τῇ Βααλ ἐν πεδερύγῃ υἱοῦ Ἐννομ,* and they built the high Places of Baal, which are in the Valley of the Son of Hinnom. *Hosea 2. 8.* *ἀνὴρ ἃ ἐποίησε χρυσὸν καὶ ἀργυρὸν τῇ Βααλ,* And she has consecrated her Gold and Silver to the Goddess Baal. And lastly St. Paul, *Rom. 11. 4.* *οὐ ἐγκύβησαν γόνα τῇ Βααλ.* they have not bowed their knee to Baal. Upon these Quotations out of holy Writ concerning this false Deity, we are now to make our Reflections and Remarks.

The Septuagint have often spoke of Baal, as of a Goddess.

CHAP. II.

Of the Name of Baal, how it spread it self every where. The proper Names consisting of it. Of Heliogabalus.

THE Name *baal*, signifies Lord, Master, and Husband; a Name which doubtless was given to their Supream God, to him whom they lookt upon as the Master of Men and Gods, and of the whole Nature. This Name has its Original from Phœnicia, Baal being a God of the Phœnicians. 'Tis plain, that *Jezebel*, Daughter of *Ethbaal* King of the *Zidonians*, coming into the House of *Ahab*, brought this Deity from the City of *Zidon*. For he was the God of *Tyre* and *Sidon*, and the chief of their Gods. But this God was known under the same Name, all over *Asia*. 'Tis the same God as the *Bel* of the *Babylonians*, frequently mentioned in the Old Testament. As *Is. 45. 1.* *Bel boweth down. Nebo stoopeth.* *Jer. 50. 2.* *Declare ye, Babylon is taken,*

Bel is confounded. Jer. 51. 44. And I will punish Bel in Babylon. For בעל and בעל Baal and Beel, differ only in Dialect. The same Name and the same God went to the Carthaginians, who were a Colony of the Phœnicians; witness the Name of Hannibal, Asdrubal, and Adherbal, all consisting of Bel or Baal, being the Name of the Deity of that Country, which was according to the Custom of the East, where the Kings and great Men of the Realm added to their own Names those of their Gods. *Jezebel's* Father, *Abah's* Wife, called himself *Ethbaal*, (or according to the Greeks) *Ithobalus*; because *Baal* was the Name of the God of the *Sidonians*, whose King he was. The King, to whom *Sanchoniathon* dedicated his Work, was called *Abibalus*, as we have it from *Porphyrus*, lib. 1. contra Christianos. Αβιβάλω Βρυσην την ισραήλιν ἀναθεῖς. Amongst the Kings of Tyre there is one also bearing the Name of *Abibalus*, as *Josephus* has, lib. 1. against *Appion*, from a Phœnician Historian called *Dius*. Which Name is the same with *Abimelech*, the King my Father; but others interpret it by *Belus* or *Baal*, is my Father, because the Kings of the Phœnicians pretended to be descended from *Jupiter Belus*. *Nebuchadnezzar* is a compound of *Nebo*, one of the Gods of Babylon, as is evident from these words of *Isaia*. *Bel is fallen, Nebo stoopeth down*. And the Name *Nebuchadnezzar*, נבוכדנצר, seems to me to signify a *Servant*, or slave of the God *Nebo*. For נצר in Syriack signifies to be made a *Servant*. The Names given to *Daniel*, and his three Companions, were compounded after the same manner. *Daniel* was called *Belteshazzar*, that is, the Treasurer of the God *Bel*; *Hananiah*, *Shadrach*, that is, a sweet *Demon*; *Misbael*, *Meshaach*, from the Goddess *Shach*, or *Sesach*, a Babylonian Deity; and *Azariah*, *Abednego*, or *Servant of Nego*, another Deity of Babylon, which seems to have been the Star called φωσφορος, or *Lucifer*, from נגה, that signifies to shine. The Chaldean Paraphrast calls this Star נגה, *Isaia*. 14. 11.

The same was also customary among the Hebrews, who added to almost all their Names one of God's Names, viz. *Jeho*, *Fah*, *El*. *Jehonathan*, *Jechaniab*, *Ezekiel*, *Zedekiah*. The Carthaginians, descended from the Phœnicians, had preserved that Custom from their Ancestors. *Hannibal* signifies heard, or favoured by *Baal*; *Asdrubal* from שדר, signifies sought for by *Baal*; and *Adherbal*, helped

Bochartus
derives *Asdrubal*
from בעל
דון Dominus
civitas.

helped by the God *Baal*. Whence it appears, that the *Carthaginians* had a God called *Baal*. An Ancient Geographer tells us, that there was near *Cyrene* in *Libya* a Town called *Balis*, from one *Balis*, who had there his Temple. This *Balis* must certainly be the *Baal* of the *Carthaginians*. Stephanus de Uribus.

In the foregoing Treatise we have seen how *Thaut*, or the *Thaautus* of the *Egyptians*, crossed the Sea, and came into *Gaul*, where he was worshipped under the Name of *Thautates*. The same thing has happened with the God *Baal*, or *Bel*; who came into *Gaul*, and was there known by the Name of *Belenus*. He was one of the four Principal Deities of the *Gauls*, which were *Thautates*, *Hesus*, *Taranes*, and *Belenus*. The first, according to common opinion, is *Mercury*, but in my Judgment *Saturn*; the second, *Mars*; the third, *Jupiter*; and the fourth, *Apollo*. This God *Belenus* went also into *Italy* with the *Gauls* there settled, and he was the God of *Aquileja*, till the fall of the Empire, as is evident by *Julius Capitolinus*, and *Herodian*. The first of which has these Words, *That Maximinus besieging Aquileja that held out against him, sent his Embassadors to persuade the People to surrender; that the People were much inclined to it, but that Menophilus and his Colleague opposed it, saying, that the God Belenus had promised by his Priests, that Maximinus should be Vanquished.* *Herodian* calls this God *Belis*, and says they had a particular Devotion for him, and took him to be *Apollo*. We read also in *Gruterus* divers Inscriptions to the God *Belenus*, which were found in *Aquileja*. *APOLLINI BELLENO, in honorem C. Petri APOLLINI BELENO C. Aquileiens. Felix.* The Name of *Belenus* seems to be pure Hebrew, or Chaldean, *בֵּל מְלִיכָא* *Beelenos*, that is to say, the Master of Men, *Selden* and *Vossius* are apt to think, not without some probability, that the *Belatucudrus* and *Abellio* of the Ancient *Britains* and *Gauls*, had also their Original from thence. For we read both in *Gruterus* and *Cambden*, these Inscriptions found in *Gaul* and *England*, *DEO SANCTO BELATUCADRO AURELIUS, &c. Item BELATUCADRO JUL. CIVILIS, &c. DEO ABELLIONI TAURINUS, &c.* This God *Baal* having continued so long in the West, with so little Alteration, 'tis no wonder that he has so long remained in the East, which was his Birth place. The same is found among the Gods of the *Palmyrenians*, well known by the famous *Zenobia*. In this part of *Syria*, *Aglibelus* and *Malachbelus* were worshipped amongst other Gods; as it appears by a great Table,

Script. 10. ble, taken away from the Temple of the Sun, when *Aurelianus* took the Town of *Palmyre*, and by a long Inscription which is found whole in *Gruterus*. *Malachbelus* signifies the King *Bel*, or *Baal*; and *Aglibelus*, *Bel's* Oracle, or Revelation, from the Verb *הגל*, to Reveal. Lastly, my opinion is, that we must look for the same Deity in the God of the *Assyrians*, whence *Antonius Varius* (that Monster so well known in the *Roman History*) took his Name, as having been one of his Priests. 'Tis written different ways, by

* Sic Herod-
dianus

ἐλασιβαλ
βαλ

Sic Capito-
linus, sic

Lampridi-
us, sic Dio

Nicaeus a
Xiphilino

abbrevia-
tus. Vide

Fuller. Mis-
cell. l. i. 14.

Salmasium
& Casaub.

in Lamprid-
ium.

Voss. de
Idol. lib.

2. c. 5. Seld.
Syntagm.

2. c. 1.
In Heliog.

Herod. lib.

5. non lon-
gè ab ini-
tio.

some * *Alagabalus*, or *Elagabalus*, and by others *Helaogabalus*. But the *Greeks* and *Latins* write it most commonly *Heliogabalus*, *Ἡλιοβαλ*, and not *ἡλιοβαλ*.

'Tis certain, 1. That this Word comes purely from the *Syriack*, and that we must not seek in it *ἥλιος*, the Sun, which is *Greek*. 2. That it is Compound. But the learned

disagree very much as to the Original and Signification of this Name. Most of 'em read it *Aliagabalus*, and some will have it to signifie, the God Creator, from *El* and *Ela*, signi-

fying God in the Oriental Languages and *בב*, which amongst the *Syrians* signifies to create, or form. This is both *Fuller* and *Vossius* their Opinion. Others, as *Selden*, derive

it from *בב* and *בב*, *Agal* and *Baal*, the first word signi-
fying Round, and the whole word *Deus rotundus*, *Ζεύς ἐμπυλίδης*, a Name that would suit well enough with

the Sun, worshipped by the *Syrians* by the Name of *Eliogabalus*. Besides that it might have a fair Relation to the I-
mage of that God, such as we have it represented by *Herod-
dian*; viz. A black Stone round underneath, and ending with

a point upward. So that it was properly a Pyramid, up-
on which were engraven divers mystical Figures, and given
out to be descended from Heaven. But I should rather

chuse the most common reading of this Word *Eliogabalus*,
Ἡλιοβαλ, and say that this Name is compounded of 3
Hebrew words, *עליון*, *גבה* and *בב*, the first signifying emi-
nent, high, supream, the second to shine, and shining, and

the third is the name of the God. The three Words com-
pounded would make *Eliogabalus*, that signifies the high
shining God, which is the true Description of the Sun. *Eli-
ogabalus* was in process of time turned into *Eliogabalus*,
and at last into *Eliogabalus*, without any material Altera-
tion.

C H A P. III.

That Baal is of an ambiguous Sex, both a God and Goddess, as well as Venus and the Moon.

WE have seen the several Names given to this Deity by several Nations, and now let us speak of its Sex. 'Tis true the Septuagint, as I have demonstrated it before, make often *Baal* a Goddess. I have not discovered in the *Hebrew* Text any Reason for this Notion of the *Judaized Greeks*, for (if I mistake not) *Baal* in the *Hebrew* Text is always Masculine. But doubtless they had learnt by the *Phenicians* Tradition, that there was a Goddess, as well as a God of that Name. And this Goddess we find, by the Name of *Baaltris*, in that memorable Fragment of *Sanchoniathon*, preserved by *Eusebius*, and of *Philo Biblius* his Interpreter, concerning the Theology of the *Phenicians*. Afterwards *Saturn*, says *Sanchoniathon*, gave unto the Goddess *Baaltris*, otherwise called *Diona*, the Town of *Biblus*. We shall see anon, that this *Baal* was the Sun, and *Baaltris* certainly the Moon. What *Moses* says in the History of the Creation of the World, *Gen. 1. 16.* is very remarkable, viz. *That God made two great Lights, the Sun and the Moon, to Rule the day and the Night.* From whence these two Stars doubtless came to be called *Baalim*, or *Rulers*. And the Moon having been always look'd upon by most Heathens as a feminine Deity, because of its Moistness, Coldness, and Weakness of its Rays, 'tis no matter of amazement, if the *Judaized Greeks* have made two *Baals*, one Male, and the other Female, as they did *Venus*. *Macrobius* says, that *Caelius* a Poet had called this last *Pollentemque Deum Venerem, non Deam*: and that in the Isle of *Cyprus* she was painted with a Beard. *Et putant eandem marem ac feminam esse. Aristophanes eam ἀρσώδρον appellat.* And *Levinus* is there quoted; saying, *Venerem igitur alium adorant, sive femina sive mas est, ita ut alma noctiluca est.*

It may be said likewise of *Baal*, that being of an uncertain Sex, sometimes he passed for a God, and sometimes for a Goddess. For *Arnobius* observes, that when they called upon him, they used to say, *sive tu Deus sive tu Dea. Nam consuevis in precibus dicere, sive tu Deus, sive tu Dea,*

*Euseb. de
Præp. E.
vang. l. 1.
c. 10.*

*Saturn. 3. 8
Ibidem vi-
de plura.*

*Arnob. con-
tra Gentes
Lib. 3. non
procul ab
initio.*

*Vide & A:
Gellium
lib. 2. 23.*

*Vide for-
mulas Bris-
que Ionii.*

que dubitationis exceptia dare vos diis sexum disjunctione ex ipsa declarat.

Nay those that were the most learned in their Mysteries, made the Gods Hermaphrodites, or being of both Sexes, to express the generative and prolifick Virtue of the Deity. whom they called ἀρρενοθήλυον, and in the Hymns attributed to Orpheus, they speak thus to Minerva, ἀρσεν μὲν καὶ θήλυς ἔσῃ, thou art both Male and Female. Plutarch in *Traict de Iside & Osiride*, has took his Notion from thence, ὁ δὲ νοῦς ὁ θεὸς ἀρρενοθήλυς ὢν ζῶν καὶ φῶς ἀπαύστησεν λόγον ἔτερον νοῦν διμικρὸν, Now God who is a Male and Female Intelligence, being both Life and Light, has brought forth another word, which is the creatrix intelligence of the World.

'Tis well known, that the Eastern Nations worshiped the Moon, both as God and Goddess; and that *Lunus Deus* was said as well as *Luna Dea*. They look upon the Moon, says Plutarch, as the Mother of the World, and give it the Virtue both of a Male and Female, φῦσιν ἀρσεν-νοθήλυον.

Lastly, 'Tis imagined by some, that those Places, where the Septuagint put *Baal* in the feminine Gender, have nothing of Mystery in them, but that some word or other must be understood, as εἰκών, Image, τῇ Βάαλ for τῇ εἰκόνι τοῦ Βάαλ, to the Image of *Baal*. The Author of the Book called *Tobit*, seems to favour that Conjecture, who speaking of the Apostacy of the Ten Tribes, that withdraw themselves from the Dominion of the House of David, says, that they Sacrificed τῇ Βάαλ τῇ σαυδαί, to the Cow *Baal*. He puts *Baal* in the Feminine Gender, because he consters it with *σαυδαίς*, which is Feminine. And they call the Calves of *Dan* and *Benjamin*, Cows in derision, *גמלים*, *legannai*, as the Rabbins say.

Vide Fuller. Miscell. lib. 2. c. 7.

CHAP.

C H A P. IV.

How Baal was served. Of the Dances of the Ancients in their Sacrifices. Of their Kissing their Hand to the Honour of Idols.

LET us see how Baal was served. I pass by the Sacrifices, Temples, Altars, Invocations, and Genuflexions; they being a common service to all Deities. But there are three or four particular things, in which the service to Baal is remarkable. 1. That Children were Sacrificed to him. *They have built the high Places of Baal, says Jer. 19. 5. to burn their Sons with fire for Burnt-Offerings.* 2. That Baal's Priests leaped about, and upon Baal's Altar. 3. That the Priests of Baal cut themselves with Knives and Lancets, till the Blood gushed out of 'em. 4. That they kissed Baal, and every Mouth that has not kissed him.

1 King. 18.

Ibidem:

Chap. 19.

As to the Sacrifice of Children, we have already been upon it in the foregoing Chapter, and made it appear that this Baal of *Jeremy* here is the *Moloch* of the *Ammonites*. The second thing they did was, that they leaped over the Altar. The Hebrew word is *יפסחו*, which signifies both *to go over*, *The Dances* and *to halt*. The Prophet *Elijah* used it in the last sense in *of th Anci-* the same Chapter, *How long, says he, will you halt on both ents in Di-* sides? The Hebrew words are *עַר שְׁתֵּי אַתָּם פִּסְחוּ*, *usque vice-* *vine Ser-* *dum claudicabitis, הַסַּעֲפִים עַל שְׁתֵּי, super duos ramos, upon What* two Branches. I take it therefore to be the Dances of the means *FK-* Priests, about the Altar, for Dancing is a kind of Halting, *jah by this?* the Body bending sometimes one way, and sometimes ano- *How long* ther, while it makes its way forward. And that it was an *will you* usual thing to Dance in Sacrifices, is what requires no *halt on* Proof. In all Feasts it was so essential a thing, that the *both sides?* word *חג*, which signifies a Feast, has its Original from thence; for it comes from *חגג*, *to Dance*. At the Feast of the Golden Calf, 'tis said, *Ex. 32. 6. That the People sat down to eat and drink, and rose up to play, that is, to Dance.* And *Moses* coming down from the Mountain says, *ver. 18. That he heard the Noise of them that sing.* God himself suffered that Custom in the Feasts which were Consecrated to him. *David Danced before the Ark, 2 Sam. 6. and esteemed it an Honour.* And the Psalmist describing a Holy Feast, says, *Psal. 68. 24, 25. They have seen thy Goings, O God, even the Goings of my God, my King, in the Sanctuary. The Singers*

Festus in
voce Salii.

Antiquit.
Rom. 2.

Ovid lib. 1.
de Ponto.

Contra
Gentes. l. 7.
Vide plura
in Annotat.
Arnobii in
Stuckio de
sacrificiis
Gentilium
p. 113. in
Natali Co-
mite. p. 35.

See Lev. 19.
27. & 2. 7.

Singers went before, the Players on the Instruments followed after, amongst them were the Damsels playing with Timbrels. The Romans had Priests of Mars, called *Salii à saltando* & *faliendo*. *Salios à faliendo* & *saltando dictos esse*, quantum dubitari non debeat, tamen Palemon ait Arcada quemdam fuisse nomine *Salium*, quem *Aneas à Mantinea in Italiam deduxerat*, qui juvenes *Italicos* ὑπόπλιον saltationem docuerit. At *Critolaum*, Saonem ex *Samothrace* cum *Anea* Deos *Penates*, qui *Lavinium* transtulerit, *faliare* genus saltandi instituisse, à quo appellatos *Salios*. *Dionysius Halicarnassæus* describit em *Saltatores*, & *laudatores Deorum*, belli *presidium*. Hence the Flute, Trumpet, and other Musical Instruments made use of to lead and animate the Dance, became likewise common in Sacrifices.

*Cantabat sacris, cantabat tibia ludis
Ante Deum Matrem cornu tibicen adunco.
Cum canit, exigue quis stipis ara neget?*

Arnobius takes occasion from thence to speak thus to the Heathens. *Etiámne dii eris tinnitibus, & quassationibus cymbalorum afficiuntur? Etiámne tympanis, etiámne symphoniis? quid efficiunt crepitus scabillorum?* The Poet *Calphurnius*, who lived in the time of *Dioclesian*, fetches the Original of this Custom from *Numa*.

*Pacis opus docuit, jussitque, silentibus armis,
Inter sacra tubas, non inter bella, sonare.*

The *Sistrum* of *Isis* is known to all the World, and the Noise of Cymbals at her Service.

The third Ceremony in the Worship of *Baal* is, that the Priests cut themselves with Knives and Lancets, and covered themselves with their own Blood. *Jeremy* takes notice of this furious Superstition, but speaks of it as of a Ceremony practised in Mourning for the Dead. *Fer. 19. 6. Men shall not lament for them, nor cut themselves, nor make themselves bald for them.* 'Tis what the Law prohibits. *Deut. 14. 1. You shall not cut your selves for the Dead.* But it is undeniable on the other hand, that those Incisions were made to the Honour of the Gods, and to make as it were a bloody Sacrifice of himself. 'Tis well known that such things were done in the Sacrifices made to *Bellona*, and to the Mother of the Gods.

Tum

*Tum quos sedetis Bellona lacertis
Sæva movet, cecinere Deos; crinémque rotantes
Sanguinei populis ulularunt tristia Galli.*

Lucan. l. 1.
ultra me-
dium.

And Martial, and Statius;

*Sic Phryga terrificis genitrix Idea cruentum
Elicit ex Adytis consumtaque brachia ferro.
Alba minus sævis lacerantur brachia cultris,
Cum fuit ad Phrygios Enthea turba modos.*

Statius
Theb. 10.

Seneca in Medea, Act. 4. Scen. 2.

Tibi nudaro

Pætoce Menas sacro feriam

Brachia cultro,

Manet noster sanguis ad aras.

The fourth Ceremony is Kissing, And every Mouth that has not kissed is. Certainly Kissing was look'd upon by the Ancients as an Act of Adoration. David therefore says of the Son of God; *Kiss the Son*, that is, worship him. Those who worshipped the Calves of Jeroboam, Kissed them, *Sacrificantes ex hominibus vitulum osculantes*. S. Jerome has rendred it *vitulum adorantes*, and *Aquila αγταφιλουντες*. We have seen in the Worship of Moloch, that, according to the Jewish Doctors, those who offered their Children, Kissed the Idol. But it is a question, whether the Idolaters Kissed Baal's Idol it self, or only their hand in his Honour. This last seems to me more likely, 1. Because the Statue of the God was set up in *Sacrario*, in *Adytis*, in the most holy Places of the Temples, to which all people had not free access. 2. Those Statues were set up above the Altars, which were not accessible to all. 3. They were set up high, and as S. Austin says, *locantur sedibus honorabili sublimitate, ut à precantibus atque immolantibus attendantur*, therefore none could reach to Kiss them. 4. It does not appear by the Monuments of Antiquity, that they used to kiss the Gods; when they worshipped them. But it seems the Idolaters Kissed their Hands, to do Homage to their Deities. Minutius Felix in his Octavius, *Cecilius simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens osculum labiis pressit*. And I cannot but observe here, that Monsieur d'Abzacourt has spoiled this Text by his Translation, where he says, that *Cecilius Kissed the Idol of Serapis*; whereas Minutius Felix says only, that he Kissed his own Hand. Apulejus in his first Apology says, *Si sanum aliquid*

The Custom
of Kissing
the Hand
in the Wor-
ship of I-
dols.

Tom. 2.
Epist. 49.

Pliny l. 28. *aliquid prætereat, nefas habet adorandi gratia, manum labris admoveere. In adorando dextram ad osculum referimus, totum corpus circumagibus.* Lucian in his Book *περὶ ὀρχήσεως*, comparing the Indians Worship with that of the other Heathens, says, *Ἰνδοὶ ἐπιδὲν ἑωθεν ἀναστάντες προσεύχονται τὸν ἥλιον οὐ ὥσπερ ἡμεῖς κύσαντες ἡρῶμεθα ἐντελῇ ἡμῶν εἶναι τὴν εὐχὴν.* That is to say, that the Indians early in the Morning pray to the Sun, but that others content themselves to Kiss their Hand to his Honour. Which is an ancient Idolatrous Custom, mentioned by Job 31. 26, 27. *If I beheld the Sun when it shined, or the Moon walking in brightness, and my heart has been secretly inticed, or my Mouth has Kissed my Hand.* Lastly, S. Ferom, to justify his rendring the place of Hof. 13. by *vitulum adorate*, & *non osculemini*, has these words, *ἰψῶ, nashkoku, verbum è verbo si interpreteris, deosculamini dicitur: quod ego nolens transferre putidè, sensum magis sequutus sum, ut dicerem Adorate, qui enim adorant solent deosculari manum, & capita submittere, quod se Beatus Job elementis ac Idolis fecisse negat.*

Apolog. 1.
Adver. Ruf.
finum.

Whence
comes the
word ado-
rare.

From this Custom very probably is come the Latin word *adoro*, quasi *ad os admoveo*. And the very Greek word *προσκυνεῖν*, to adore or worship, has also very likely its Original from the said Custom, the word *κύω*, signifying to Kiss; tho' this word may be form *ἀπὸ τοῦ κυνός*, from a Dog's crouching before his Master. From whence I conclude, that these words, and every Mouth that has not Kissed it, must be understood, not of the Kissing of the Idol, but only of his Hand who Worshipped the Idol.

The Baal of
the Phoeni-
cians is not
Mars, the
God of the
Western
People.

In Nini
successore
Thuro.

This, I conceive, to be all the light almost we can get from Scripture, concerning this false Deity. But, to come to a more perfect Knowledge of it, let us see what Name was given to this God, when he came from the East to the West, among the Greeks and Romans. Some Authors take him to be the Mars of the Greeks and Latins; whose Priests were called *Salii*, from *Saltare*, and those of *Bellona* did cut themselves. Which agrees with the Adoration paid to *Baal*, and might serve to confirm this Conjecture, that Mars is *Baal*, but that there are many Reasons against it. Cedrenus says, that the Assyrians erected this first Statue to Mars, and worshipped it as God, calling it *Baal*, a word that signifies Mars, the God of War. Which opinion had its Rise undoubtedly from their deriving *Baal* from *Bal* or *Bel*, which comes from the Greek *βέλος*, signifying a Dart, as if the Assyrians had been skilled in the Greek Tongue, and had borrowed

borrowed the Names of their Gods from it. This is what the Author of the Greek Chronicle, first called the Chronicle of *Alexandria*, indeavoured to insinuate; because the Author takes upon him the Name of *Peter of Alexandria*, and that he is look'd upon to have been Patriarch of it in the fourth Century. (This Author says, that *Jupiter* had a Son by *Juno*, whom he named *Belus*, because the Child was very sharp, *διὰ τὸ εἶναι ὀξύτατον τὸν παῖδα*; or (according to *Cedrenus*) *διὰ τὸ ὀξύκιντον εἶναι*, because he was very lively and nimble. This is just what is called *Graculorum nuga nugacissima*: occasioned by not knowing the Oriental Languages.

But, setting aside so improbable an Erymology, they are not however so ridiculous as they may be thought, in saying, that *Baal* was the God *Mars*; for speaking there of *Baal*, or the *Bel* of the *Babylonians*, 'tis not altogether without Ground, that they took him for *Mars*, the *Bel* of the *Babylonians* being the *Nimrod* of Scripture, who was a mighty hunter before the Lord, that is, a great Conquerour, and who first understood and practised the art of War. Therefore 'tis not improbable, that they might make of him the God of War. But 'tis certain however, that the *Greeks* and *Latins* took the *Bel* of the *Babylonians* to be their *Jupiter*, for they never spoke of the God of the *Chaldeans*, but under the name of *Jupiter Belus*. *Sanchoiathon* himself, a *Phœnician*, calls him thus, saying, that *Saturn* had three Children, in a place called *Peræa*; the Eldest called by his Father's Name *Saturn*, the second *Jupiter Belus*, and the third *Apollo*. But, as we speak here of the *Baal* of the *Adonians* and *Tyrians*, which has nothing common with *Nimrod*, we may confidently say, that *Baal* is not the God *Mars*. Nor is he the God *Saturn*, tho' *Servius* took him so to be: *Affyrios constat*, says he, *Saturnum*, in primum quem eundem & Solem dicunt, *Jumonemque coluisse: quæ* *Æneid.* *niminea etiam apud Affros postea culta sunt, unde & lingua Punica Bal Deus dicitur. Apud Affyrios autem Bel dicitur quadam sacrorum ratione & Saturnus & Sol.*

'Tis true, *Saturn* and *Moloch* are sometimes called *Baal*, *Ubi supra* particularly *Jer. 10*. But there the Word *Baal* is a general Name, as is the name of God, and all sorts of Deities are meant by it. 'Tis true also, that the *Phœnicians* called God *Baal*. But, amongst their Gods, there was one particularly who bore that Name, which is the God we speak of.

Baal is the
Jupiter of
the Eastern
People.

See Bochart
Phaleg.
Part. 2. c. 17.

Euseb. l. 1.
de Præp.
Evang.
c. 10.

Tho' these
last Words
cannot be of
Sanchonia-
thon, but
of his Tran-
slator Philo
of Biblis,
they prove
neverthe-
less what
we pretend
to.

Cic. de
Nat. Deo-
rum. lib. 2.

The Baal of the Tyrians and Sidonians, was certainly the Zeus of the Greeks, and the Jupiter of the Latins. Nor can any inform us better upon this Subject, than famous Sanchoniathon, who was born at Beruth in Phœnicia. He lived at the Time when this Baal was served with the greatest Devotion, and (as 'tis thought) in Gideon's time. In the Fragment we have from this Sanchoniathon, which was preserved by Eusebius, he tells us expressly, that this God of the Phœnicians was called Baalsamin, or Beelsamein, which signifies the Lord of Heaven, and that Beelsamein is the Zeus of the Greeks. When the Heat is excessive, says he, the Phœnicians lift up their Hands to the Sun, whom they acknowledge to be the only Ruler of Heaven, and call him therefore Baalsamein, that is, in the Phœnician Language, the Lord of Heaven, and amongst the Greeks he is called Zeus, Jupiter. Next to Sanchoniathon, who can better inform us in this Matter than S. Austin, who was a Neighbour to Carthage and the Carthaginians, a Colony of the Phœnicians? See a passage of his in Tome 4. Quest. in Judices, Quest. 16. where Jupiter is called Baalsamein. And indeed the Name of Baal, Lord and Master, which implies a Superintendency over all things, does very well agree with Jupiter, whom the Heathens look'd upon as the Father and Master both of the Gods and Men. This is the God called in the same place ελιοῦν, which is interpreted ἑλισσομαι, a word altogether Hebrew עֲלִיּוֹן Elion, which in effect signifies most high, a proper Name for the Sovereign of Gods. But there being many Jupiters in the Pagan Theology, 'tis no easie matter to find out which of 'em was worshipped by the Phœnicians, under the name of Baal. 'Tis a thing however, which is not of an absolute necessity for me to inquire into at present, who look upon Jupiter here, as hid under the Baal of the Phœnicians, and as a Name by which the Heathens meant the greatest God. Afterwards I shall examine what Man, or Men have been Deify'd under that Name.

Mean while it may seem something strange, that the God Baal, coming into the West, has not preserved in its Names some Marks of his Original. For there appears no Affinity with the Names of Zeus, or Jupiter, with that of Baal, that signifies Lord, or Master. Zeus seems to come from ζῆν, to live, this God being the great Principle of Life, the Father of God and Men. The Latins derived Jupiter from Juvō: Sed ipse Jupiter, id est juvenis Pater, quem conversis casibus appellamus à juvando Jovem, à Poëtis Pater divum-

que

que hominumque dicitur. A Majoribus autem nostris Optimus - Maximus. Sed quidem ante Optimus, id est beneficentissimus, quam Maximus, quia majus est certeque gratius, prodesse omnibus, quam opes maximas habere. I pass by the Zed; of the Greeks, of whom more anon. But the Jupiter of the Latins has a greater affinity for the Name with the Baal of the Phœnicians, than is perhaps imagined.

In the first place we ought not to mind the Nominative Jupiter, which is but a contraction of Jovis piter. This Name of Piter is a common Epithet to all the Gods, Dies piter, Mars piter. So that we must seek for the true Name of this God, in Casibus conversis, as Cicero has it, viz. Jovis, Jovi, Jovam, Jove. Ennius, in his Distich, wherein he musters all the Gods called Selecti, or Consentes, calls him Jovi.

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

Now it is plain, and all our Learned agree, that the Jovi and the Jove of the Latins comes from the Jehova and Jehovi of the Hebrews. 'Tis the name of the great God, which the Demon has borrowed almost without any Disguise.

This puts me upon a Remark, viz. That the Names the Romans gave to their Gods, kept many more Marks of their Original, than those of the Greeks. I mean, that their Original from the Phœnician and Hebrew Tongue is much more knowable, than in the Names of the Gods of Greece.

As for instance, the Greek Zed; does not appear to be taken from the Phœnician Names; but the Jovis of the Romans comes plainly from Palestine, and is derived from the Word Jehovah. Luna, another of the Roman Deities, comes from לוּנָה, lunon, signifying to pass the Night, or from לָבָן, white or shining. Mars comes from מָרְס, marat, to be violent, strong, and robust, very proper Qualifications for the God of War. Mercury comes from מַרְכָּד, macar, to sell, he being the God of Merchants. Pallas, from פָּלַס, pale, admirable, from her wonderful Birth, out of her Father's Brains. And who knows but that the Demon has borrowed both the Fable and the Name of this Goddess from the Son of God, being the Eternal Wisdom of God, the Production of his Brain, that is, of his Intellectuals. To whom the Prophet Isai'a gives the Name of פֶּלֶס, pele, or Is. 9. 5. pala. His name shall be called Wonderful. Venus, without

Ceres.

Vesta.

Cic. de
Nat. Dea-
rum. l. 2.

Melicerta.

Alteration, comes from **בנוֹר**, *succoth, venoth*, by which Name the Temple of *Venus* was called in the East. *Ceres*, from **צֶרֶס**, *cerets*, as the Earth. Now 'tis well known, that *Ceres*, *Cybele*, the Earth, are the same Deities. *Vesta*, without any Change, comes from **נֶשֶׁת**, *vestab*, & *ignis*, for amongst the Romans she passed for *Dea focorum*. *Vis autem ejus ad aras & focos pertinet. Itaque in ea Dea, quæ est rerum custos infimarum, omnis & precatio & sacrificatio extrema est.* *Melicerta*, called by the Greeks *Polemon*, comes from **מֶלֶךְ קֶרֶתָה**, *Melee Karethā*, signifying King of the Town, he being the same with the Tyrian *Hercules*, the Tutelar Angel of the City of Tyre. *Μελίγερδος ὁ γὰρ Ἡρακλῆς*, says *Sanctoniathon*. As for *Hercules*, we shall see anon, that it is a meer Hebrew and Phœnician Name. *Bellona* is pretended to come from *Bellum*, when perhaps this comes from *Bellona*, and *Bellona* from the Hebrew **בֵּלְבֹנִי**, *Beelboni*, signifying a God of Oppression. *Neptune* comes from **נִמְרוֹת**, and in the Plural **נִמְרוֹתִים**, stretched, or extended, because of the vast extent of the Sea.

Nor is it in the Names of Gods only, that we see very remarkable footsteps of the Phœnician or Hebrew Tongue, but also in the whole Latin Tongue. Its *motus* comes evidently from the Hebrew **מוֹט** *Rete*, from **רֶשֶׁת** *Rescht Sceptrum*, that seems to be meer Greek, from **Σαρβίς** *Sarbis*, or *Sabtri*. From **עָשָׂה** *pecha*, comes *peccare*; from **סִמֵּל** *semel*, that signifies Resemblance, comes *similis*. From **קֶרֶן**, and **קָרְן**, *Keren, Karno*, comes *Cornu*; from **מוֹךְ**, *Mouth, Mors*, *Olim* comes from **וּלִים**, whence is made **מִלִּים** *moolam*, which signifies strictly what the *Latins* mean by *Olim*. Thousand of such *Etymologies* might be found out by any one that would take the pains to make a *Research* of em. 'Tis pretended by *Father Simon*, that the *Latin* is come from the Greek, and this from the Chaldee; but on the contrary, one might bring hundreds of Instances, that the *Latin* comes from the Hebrew. The Reason is, that the Coasts of *Italy* had a great Commerce with the Coasts of *Libya*, most of which were peopled, either with Phœnician Colonies as *Carthage*, or with People fled from *Palestine*, when Conquered by the *Israelites* under the Conduct of *Joshua*. To which purpose we read in *Procopius* his History of the Expedition of *Belisarius* in *Africk*, against *Gelimex* King of the *Vandals*, that a Column was found near the Coast, with this Inscription upon it in the Phœnician Tongue,

We are fled from before Joshua the Destroyer,

After

After this Digression I return to my *Jovi*, derived from the Hebrew *Jehovah*; and say, that it is no wonder, if the *Baal* of the *Phenicians*, crossing the Sea to come over into *Italy*, took the name of *Baal*, and of the great God of the *Jews*. They dwelt in the same Country and Province, and often in the same City, this unhappy Worship of *Baal* having been often settled in *Jerusalem*. The *Phenicians*, and the *Israelites* often, called the Supreme God of the Universe *Baal*, and others in the same place call him *Jehova* or *Jehovi*. We must not therefore wonder to see these two Names confounded, which signify the same thing; nor ought the difference of Names to be any Hindrance in finding the *Baal* of the *Phenicians* in the *Jupiter* of the *Latins*.

CHAPTER V.

Of the Natural Gods hid under *Baal*, viz. the Sun, and the Jupiter of the Greeks. Of the Tyrian Hercules.

THE next thing that falls under our Consideration is, to know what Creatures were Deify'd under the Names of *Baal*, *Jovi*, or *Jupiter*. And we must always lay this down as a Principle, that under every Name of God are hidden both Natural and Animal Gods, *Dii Naturales*, and *Dii Animales*. To begin with the first, there is no doubt to be made, but that the Natural God hid under the Name of *Baal*, is the Sun. *Sanchoniathon*, who may be called the Divine of the *Phenicians*, tells us plainly, that the *Phenicians*, that is, *Tyre* and *Sidon*, and all the Coast, look'd upon the Sun as the only Ruler of Heaven, and accordingly they call'd it *Beel-samein*, or *Baal-samen*, that is, the Lord of Heaven.

It is clear from Scripture it self, which seldom speaks of this Idol *Baal*, but with the Addition of *Asharoth* to it, and all the Host of Heaven. As *Judges* 2. 13. They served *Baal* and *Asharoth*. *Judg.* 10. 6. They did evil in the sight of the Lord, and served *Baalim* and *Asharoth*. *1 Kings* 23. *Josiah* having commanded that all the Vessels should be brought forth out of the Temple, that were made for *Baal*, for the Grove, and for all the Host of Heaven, to be burnt, he put down also the *Tabernacles* that had burnt incense

to Baal, the Sun and the Moon, and the Planets, and to all the Host of Heaven.

3. Servius, upon *Æneid* 1. tells us the same thing. viz. That the Baal of the Assyrians is the Sun. *Lingua Punico Deus dicitur Bal; apud Assyrios autem Bel dicitur quadam sacrorum ratione & Saturnus & Sol.*

4. The different Names this very God bore in Syria, shew him to be the Sun. By the Palmyrenian Syrians he was called *Aglibelus*; that is, *Deus revelans*, by reason of its Beams, which discover all things. He was also named *Malacbelus*, a compound of *Baal* and *Melek*, that signifies King, as being the King of the Stars, and seeming to be the King of the Universe. But above all the Name of *Eliogabalus*, which he bore in Syria, near the City of *Emesus*, is a Description of the Sun, as we have Decyphered him; for it signifies a Supreme shining God.

In the West it self, crossing so many Seas, this Name signify'd the same Deity as they worshipped at Tyre and Sidon. The *Belenus* of the Gauls and *Aquilejans* was, according to them, *Apollo*. The Inscriptions signify as much, *Apollini Belleno*, as we have it from *Filius Capitolinus* and *Herodian*, in the Lives of the *Maximines*. Now *Apollo* is well known to be the Sun.

5. The *Phenicians*, making the God *Baal*, sometimes *Masculine*, and sometimes *Feminine*, is another Proof of it. For, according to *Selden's* Remark, the Design of it was to express the generative Virtue of the Gods, who being Male and Female, have in them all the Parts requisite for Generation. And 'tis well known, that the Sun was ever look'd upon as the Original Cause of all the Generations in the World.

Saturnal.
l. 1. c. 23.

6. In short, 'tis certain that the Sun was the great God of the Syrians and Assyrians. Amongst so many Proofs of it, we may reckon that of *Macrobius*. *Accipe quid Assyri de Solis potentia opinentur. Ideo enim, quem summum maximumque venerantur, Adad nomen dederunt. Huius nominis interpretatio significat unus.* 'Tis plain by Scripture, that the great God amongst them was *Baal*, whence I conclude *Baal* to be the Sun, called the only Supreme of the Gods.

Herod. l. 2.
p. 120.

7. 'Tis well known, the City of Tyre was consecrated to *Hercules*, who was the great Deity and Patron of it. Nor is there any Ground to doubt but that this Tyrian *Hercules* was *Baal*, and the Sun it self. *Herodotus* says, That he went purposely to Tyre, to know what *Hercules*; what he found his Temple

Temple ~~there~~ Magnificent and full of rich Gifts. Amongst which was a Pillar of Emeralds, which shined all Night, and cast a very great Light, very likely because the Priests put a Flamboy in the Pillar, which was hollow. The Design of it was however, to represent the Light of the Sun, always shining. To which Herodotus adds, that by the converse he had with the Priests, he was convinced, this Tyrian Hercules was infinitely Ancienter than the Hercules of the Greeks; That he was one of the great Gods, and the Greek Hercules but a Hero, or Demi God.

From whence Baal took the Name of Hercules.

The Name it self proves him to be the Sun, Hercules being a meer Phœnician Word, *האיר בול* *Heir coul*, which signifies *Illuminat omnia*, he gives Light to all things. I know not whether the Sun did ever bear the Name of Hercules, either at Tyre or Carthage. I am apt to think it did not, and that he was called either Baal, or Molooh. But 'tis not unlikely, that amongst the Encomiums of Baal, *האיר בול* *Heir cul*, was one, which signifies Inlightning all Things.

The Romans, in their Commerce with Carthage, took cognizance of their Theology, and observed they gave to their Baal the glorious Title of *Heir cul*: Which they turned first into *me Hercle*, next into *me Hercule*, and at last into Hercules. Thus the Latins called him Hercules, to whom the Tyrians, and their Off-spring the Carthaginians, gave the Name of Baal.

Tho' this Etymology be not so very perceptible in *Ἡρακλῆς*, the Greek Name of Hercules, nevertheless the ancient Greeks and Latins, without any Knowledge of the Oriental Languages, have been sensible of this Truth. Porphyrius derives *Ἡρακλῆς*, ἀπὸ τοῦ κλάσθαι πρὸς αἶρα, ex eo quod frangatur ad aërem, because the Sun beams break in the Air. Macrobius says, *Et rêvera Herculem Solem esse vel res nomine claret. Heracles enim quid aliud est nisi, heras, id est aëris, elcos, id est gloria*. For this Reason he adds several others, to prove Hercules to be the Sun. Certainly Hercules his twelve Labours seem to have been Invented upon the Twelve Signs, yearly visited by the Sun. If you will see this Riddle unfolded, and Hercules unveiled, to find the Sun in him, 'tis but your consulting among the Ancients Macrobius, and amongst the Modern Authors Vossius. What I have said on this Subject is sufficient to shew, that the great God of Tyre and Sidon is the Sun.

Euseb. præp. Evang. l. 3. c. 11. Macrob. Saturn. l. 1. c. 20.

Lib. 2. de Idolol. cap. 15.

S. Austin
after Var-
ro thinks;
that Jupi-
ter is the
World. l. 7.
de Civit.
Dei.
Cic.deNat.
Deorum.
l. 2.

8. That *Jupiter* is the *Baal* of the *Greeks* and *Romans*, and the *Sun* as I have said before, may seem not to agree with the common Opinion. For both the Ancient and Modern Mythologists take *Jupiter* to be the pure Air which surrounds the Stars, and is called *Æther*, and *Juno* to be the Air that surrounds the Earth, and reaches to the Orb of the Moon. Let us hear *Cicero* for all. *Hunc Jovem Ennius, ut supra dixi, nuncupat, ita dicens.*

Aspice hoc sublime candens, quem invocant omnes Jovem. Planiusque alio in loco idem :

Cui quod in me est execrabor hoc, quo lucet, quicquid est.

Hunc etiam augures nostri, cum dicunt Jove fulgente, tonante; dicunt enim cælo fulgente, tonante. Euripides autem, ut multa præclare, sic hoc breviter,

*Vides sublime fustum immoderatum Æthera,
Qui tenero terram circumvectu amplectitur,
Hunc summum habeto divum, hunc perhibeto Jovem.*

Ær autem, ut Stoici disputant, interjectus inter mare & cælum, Junonis nomine consecratur.

Saturn. l.
1. c. 23.

But with *Cicero's* Leave, *Euripides*, and his *Stoicians*, my Opinion is, that *Macrobius* is most in the Right, when he says, *Nec ipse Jupiter Deorum Rex Solis naturam videtur excedere.* For which he gives many notable Proofs, that may be read in the Original. But what makes more to our Purpose is, his Proof that the *Jupiter* of the *Assyrians* is the *Sun*, by the Form in which they represented him. *Simulacrum erat aureum, specie imberbi, dextra elevata cum flagro, in aurigæ modum. Lava tenet fulmen & spicas, que cuncta Jovis Solisque consociatam potentiam demonstrant. Hujus Templi Religio etiam divinatione præpollet, que ad Apollinis potestatem refertur, qui idem atque Sol est.* The Image was of Gold, which is the Metal and colour of the *Sun*: It was *Beardless*, because the *Sun* is ever young. He had a *Whip* in his Hand, for the *Sun* is said to have a Chariot and Horses, and consequently must have a Whip too. On his left Hand he held a *Thunderbolt* and *Sheaves*; the first for *Jupiter*, and the last for the *Sun*, an Argument that it is one and the same Deity. And 'tis not likely, that the Name of the greatest God should be given to the *Æther*, to the Prejudice of the *Sun*, whose Influence over the whole Universe is so sensible.

What

What Cicero urges from Ennius makes against him, for *The Greeks* that *sublime candens*, and that *quo lucet, quicquid est*, can ^{derived} be said only of the Sun. As to the *Jupiter* of the *Lybians*, ^{it from} called *Jupiter Ammon*, there is no room to doubt of his being the Sun. His very name *קמח*, *Kamma*, in the *Phœnician* and *Hebrew* Tongue, signifies the Sun, and *קמח*, ^{See} says *Aben-Esra*, *Were Houses or Chappels built Arch-wise, as Chariots, in which the Sun was worshipped?* His Image seemed to signify the same thing, having Rams (or, as some say, an Ox's) Horns, which represented both the Sun's Predominancy over the other Stars, and the Strength of its Beams. *Idea & Ammonem, quem Deum Solem occidentem Libyes existimant, arietinis cornibus fingunt, quibus maxime, id animal valet, sicut radiis Sol. Nam & apud Græcos* ^{See Herod. l. 1. p. 119. Macrobi. Saturn. l. 1. 21.} and *τὸ κέρας* *Keids* appellatur. Lastly, the place where the Temple of this *Jupiter* was built, is another Proof of it. For it stood in the midst of the Deserts of *Libya*, which may be truly called the Empire of the Sun, it darting in those places its most scorching Beams. To which may be added, *Quintus Curtius* his Observation, *That in a Forest near this Temple there was a wonderful Fountain, called the Fountain of the Sun.* By all this it appears plainly, that the *Jupiter* of the *Greeks* and *Latins*, as well as the *Baal* of the *Phœnicians*, is the Sun. But, if these Proofs be not sufficient, I refer you to the Chapter where I treat of the Worship of the Sun, &c.

CHAPTER VI.

That the Animal Gods hid under Bel and Baal, are Nimrod and Cham. Of the three Sons of Noah.

IF there had been but one *Jupiter*, it would be much easier to find out what Animal Gods lay hid under the Names of *Jupiter* and *Baal*. But I find a vast number of 'em. *Cicero* does acknowledge three, two of 'em born in *Arcadia*, one whose Father was *Aister*, who begat *Proserpina*, *Ceres*, and *Liber*: the other begat by *Calus*, the Father of *Minerva*. The third *Jupiter* was of *Crete*, Son of *Saturn*, buried in the said Island, where his Tomb is to be seen. But *Lilius Gyrardus* reckons no less than 390 *Jupiters*. For every People had a *Jupiter* of their own, and tis very

ry probable, that all Nations had Deify'd their great Men, to whom they owed their Original, or Constitution, or from whom they had received any considerable Benefit. If therefore one would unravel the whole fabulous History of the *Jupiters*, to compare it with the Adventures of great Men in History, 'twould be a prodigious Attempt, and such as one could hardly get any credit by; because (by reason of the Antiquity) History is so very much confounded with the Fable, that the one proves often as little credible as the other.

But my business is only to find here that *Jupiter* which lay hid under the *Baal* of the *Phenicians*, or at the most under the *Bel* of the *Babylonians*. That real Men were hid under those Names, there is no question to be made; Fathers, Mothers, Children, Marriages, Wars, Rapes, Adulteries, &c. and a thousand other Actions being ascribed unto 'em, which cannot be referred to *Physiology*, as some have attempted it. Amongst whom is *Porphyrus*, and before him *Chrysippus*, in the second Book *de Natura Deorum*, and one *Diogenes Babylonius*, as *Cicero* tells us.

Apud Euf.
l. 3. c. 11.
de Prep.
Evang.

Cic. 1. de
Nat. Deo-
rum.

Tertull. l. 1.
adversus
Marcio-
nem.

Eusebius is in the wrong when he opposes all the Mythological Interpretations of the Ancient Wise Men and Heathenish Philosophers. That the Pagan Religion might remain as Ridiculous as it seems to be; he pretends that the Poets Fables ought to be taken literally. Which Poets, as *Cicero* has it, *ira inflammatos, & libidine, furentes induxerunt Deos, feceruntque, ut eorum bella, pugnas, praelia, vulnera videremus: odia præterea, dissidia, discordias, ortus, interitus, querelas, lamentationes, effusas in omni intemperantia libidines, adulteria, vincula, cum humano genere concubitus, mortalesque ex immortalibus procreatos.* The Heathens, who pretended to vindicate their Theology, find in all their Fables great Mysteries of *Physiology*, for the Explication of Nature, and of the things contained therein. *Ipsa quoque vulgaris superstitio communis idololatriæ, cum in simulacris de nominibus & fabulis veterum mortuorum pudet ad interpretationem naturalium refugit, & dedecus suum ingenio obumbrat, figurans Jovem in substantiam fervidam, & Furonem in aerem, secundum sonum Græcorum vocabulorum. Item Vestam in ignem, & Magnam Matrem in terram seminalia demessam, lacertis aratam, lavacris rigatam.*

But *Eusebius* confutes those Explications, which makes up the best Part of his second and third Book *de Prep. Evang.* For my part, I take 'em all to be in the wrong.

For,

For, as it is impossible to refer all the Heathens have said of their false Deities to Natural Philosophy, so there are great many things which may be referred to it, nor is it to be wondered at. For it being certain, that under the same Names they have Deify'd and worshipp'd Men, Stars, and Elements, 'tis plain, they must have confounded in their Theology Mens Actions with the Influences of the Stars and Elements. Thus having discovered the Sun under our Phœnician and Babylonian Jupiter, we must seek for Men under them.

As to the Bel of the Babylonians, I find all the Historians agree, that he was one of the Founders both of their City and Empire. *Servius* upon these Words of *Æn. lib. 1.*

*Celataque in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiqua ab origine gentis.*

Servius, I say, confounds the Assyrian or Chaldean Belus, with the Tyrian Belus or Baal, pretending that among the Ancestors, whose Deeds and History *Dido* had caused to be Ingraven, the Assyrian Belus was the Founder of Babylon. But if *Dido* had a Bel or Belus amongst her Ancestors, he must be a Phœnician and Tyrian, having no Affinity with the Belus of the Babylonians. Therefore that Genealogy of *Dido* alledged by *Servius* is altogether false. Who brings in amongst her Ancestors Jupiter, Epaphus, Belus, Priscus, Agenor, Phœnix, Belus minor, qui & Metres, Mox, Dido, & Pygmalion.

The Babylonian Belus is the Founder of Babylon, Father of Ninus, the Husband of Semiramis. *Cyrillus of Alexandria* says, that this Belus, otherwise called Arbæus, was the first Man Deify'd, and worshipp'd as a God, after his Death. That the Assyrians and their Neighbours worshipp'd him, and offered Sacrifices unto him. This Belus is either Nimrod, or (according to *Aventin*) the Son of Nimrod. Anno regni Tuisconis centesimo duodevicesimo, Belus Jupiter, filius Dimbroti, Rex Babyloniorum secundus naturæ factusque concessit, Ninus filius Patri in Regno succedens, seu ut dicitur, per naturam videtur, seu pietate motus, ut memoriam discedi penitus coleret, seu, quod magis credam, instinctu valet genti, parentem consecravit, pro Deo ab omnibus cultu præcipio, eadem, divinos deferre honores, & ab omnibus deferri jubet.

But *Eusebius*, *S. Jerom*, *S. Augustin*, and most of the modern Authors, lay down Nimrod as the first Founder of the Assyrian

Lib. 3. adv.
Julian Cæs.
Item Eu-
sch. in
Chron. An-
nal. Bojo-
rum, lib. 1.
p. 11.

Affyrian Empire, and make him Father of Ninus, whence Nineveh got its Name, so that by their Opinion Belus is Nimrod. Which Conjecture agrees very well with what is said of Nimrod, Gen. 10. 8, &c. And Chus begat Nimrod, he began to be a mighty one in the Earth. He was a mighty Hunter before the Lord, wherefore it is said, Even as Nimrod the mighty Hunter before the Lord. And the beginning of his kingdom was Babel, Erech, Accad, and Calneh in the Land of Shinar. Out of the Land went forth Ashur, and builded Nineveh, and the City Rehobath, and Calah, and Resen between Nineveh and Calah, which is a great City. By this it appears plainly, that this Nimrod was the first Conqueror, that he built Cities, and subdued all his Neighbours. His Relations and Friends gave him the Name of Bell, which signifies Lord and Master; but those whom he had brought under his Obedience called him Nimrod, which signifies a Rebel, because he was the first that had usurped a Dominion over his Brethren, that were as free as himself. Moses calls him by that Name, because Shem's Family, from which Moses was descended, could not well brook his Tyranny. But the Affyrians, who glory'd in this Conqueror, gave him still the Name of Bel, or Bal, which he had assumed himself. The Words of Moses, Out of that Land went forth Ashur, should be turned thus, And from that Land he went into Ashur, and seizing upon Affyria he built Nineveh, &c. For Ashur is one of the Progeny of Shem, and it is not likely that in the midst of the Account given by Moses of the Establishment of the Empire of Nimrod, and in the Genealogical Table of the Sons of Ham, he should make mention of Ashur, one of the Children of Shem. Therefore the Prophet Micah calls Affyria the Land of Nimrod, Ch. 5. 6. They shall waste the Land of Affyria with the Sword, and the Land of Nimrod, &c. So that this Nimrod was the Founder of the Affyrian Empire, of whom the Heathens made their Jupiter Belus, and whom the Babylonians worshipped by the Name of Bel.

See Boch.
Phaleg.
pars 1. l. 4.
c. 12.

The Baal of
the Phoeni-
cians is
Cham,
their great
Patriarch.

As to the Baal of the Phœnicians, 'tis probably Cham, the great Patriarch of the Phœnicians and Canaanites. The very same we have proved, in the first part of this Work, to be Melchisedec, the grand Pontif of the Nation, and the Head of Religion; whose Seat was settled in the Land of Canaan, in Palestine, and Phœnicia it self, being neighbouring Countries, and shut up in so little Compals, that they may pass for one and the same Country; Phœnicia taking up the Sea-Coast of Palestine, including Mount Libanus, and the Cities of Tyre and Sidon,

I find in *Sanchoniathon*, or *Philo Biblius*, one *Sydik* or *Sydek*, which he interprets by the Word Righteousness; whom I take to be our *Melchisedec*, the King of Righteousness, as I have already observed. By this Fragment of *Sanchoniathon*, quoted entire before, it appears, that *Sydik* or *Sydek*, which is our *Melchisedec*, is the Father of the *Cabbires*, that is, the great Gods. He must be therefore the *Jupiter* of the Heathens, so often called the Father of the Gods. 'Tis therefore most probable, that the *Phœnicians* and *Canaanæans* made him who was the Father of all their Race, their Patriarch; and who had for many Ages sat at the Helm of the State, and managed Matters of Religion in *Palestine*, to whom *Abraham* himself had done Homage, and paid the Tenth of the Spoil, 'tis very probable, I say, that they made him their *Baal* or great God, the Father of other Gods. Which might have given farther Occasion to the *Canaanæans* to make *Cham*, or *Melchisedec*, a God; for 'tis well known, that it has been a very ancient Custom to consecrate the Spoils of the Enemies to the Gods, and chiefly to *Jupiter*. Witness the *Jupiter Feretrius* of the *Romans*, to whom were offered *Opima Spolia*, that is, the Spoils of the Enemies General, in Imitation of *Romulus*, who consecrated to *Jupiter* the Spoils of the General of the *Sabins*.

Jupiter, hæc bodie tibi Victima corruet Acron.

Voverat & spoliū, corruit ille Jovi.

Propert.

l. 4. Eleg.
10.

To which add the Remarks of the Learned, proving that *Noah* is the *Saturn* of the Heathens; that the Three Sons of *Noah*, *Shem*, *Ham*, (or *Cham*) and *Japhet* are the Three Sons of *Saturn*, *Jupiter*, *Neptune*, and *Pluto*; and that *Cham* is *Jupiter*, which is proved, 1. By the Name of *Ammon*, retained for *Jupiter*, and by which he was worshipped in *Egypt* and *Lybia*, as *Herodotus* assures us. The *Egyptians*, says he, call *Jupiter*, *Hammon*. *Hammon* comes from *Ham*; nor is it to be wondered at, that we derive here *Jupiter Hammon* from *Ham*, who have derived it from *חמ*, *Chammah*, that signifies the Sun. For if under one Name Stars and Men were worshipped, 'tis no wonder that a Name should have Two Origines. From the Word *Ham*, or *Cham*, that signifies *hot*, or *shining*, it has been judiciously observed, that the Greek *Zeus* may be derived from *ζῆς*, *ferveo*. But if it must be derived from *ζῆν*, *to live*, why should not the Name of *Zeus* be given to *Jupiter*, because of the Signification of that of *Ham* or *Cham*, that signifies *hot* or *burning*, for Heat is the Principle of Life?

2. *Cham's*

2. *Cham's* seeing the Nakedness of his Father, has given Birth to the Fable, that *Jupiter* cut off his Genitals; which is another Indication that *Cham* is *Jupiter*.

3. The Reason why the Sovereignty both over God and Men was given to *Cham*, to the Prejudice of his eldest Brothers, *Shem* and *Japhet*, is, because *Cham* attained to the first Monarchy, by *Babylon* and *Nineveh*, and the Children of *Shem* and *Japhet* were subjected to him. And what is more natural to Governors than to improve their Advantages, and attract to themselves all the Veneration which they think necessary to settle their Government, to which that Opinion is most conducive, that the Governors are descended from the Gods? Besides the Military Virtues being the most dazzling in the Eyes of Men, are therefore the most proper to incline us to look upon Men as Gods, who excel in those Virtues. Accordingly most of the Heroes Deified by the ancient Heathens have been great Conquerors. As for *Cham*, I don't find that he has been a great Warrior: But his Grandson *Nimrod*, and his Posterity, having set up for Conquerors and Subduers of the Universe, they made of their Patriarch a God, and made *Cham* their Father, the Sovereign both of Gods and Men.

4. If we mean to find out how the *Baal* of the *Phenicians* got into *Egypt* and *Libya*, by the Names of *Jupiter*, *Cham*, *Ham*, or *Jupiter Hammon*, it will be no difficult matter. As for *Egypt*, he was carried thither by *Misraim*, the second Son of *Cham*, who certainly was the Father of the *Egyptians*. Therefore in the Holy Tongue *Egypt* is called מצרים, *Mitzraim*. And *Plutarch* tells us, that the ancient *Egyptians* called their Country *Χημία*, because (says he) of the Blackness of the Earth. But it is now likely, that the Name of *Chemia*, given to *Egypt*, comes from *Cham*, the Father of *Misraim*. Accordingly *Egypt* is often called in Scripture, *The Land of Ham*, as *Psal.* 105. 23. 78. 51. The Word *Cham*, which signifies *burning*, *hot*, signifies also *black* and *ruddy* with *burning*. If therefore *Plutarch's* Etymology of *Χημία* be not right, it cannot be said to be altogether wrong.

As for *Libya*, 'tis easy to apprehend how *Cham* came to be worshipped there, by the Name of *Jupiter Hammon*. I would not say with *Bochartus*, that he was exiled amongst the burning Sands of *Africk*, either because he was the youngest Brother, or because of his Father's Curse. First, It is most certain that *Africk* came to the Share of *Cham's* Children, and that his Posterity was actually possess'd of it; therefore

In Tractatu
de Iside &
Osiride.

therefore it was called *Ammonis*, and *Ammonia*, *Λιβύη χώρα πολυδύμιος*, &c. says *Stephanus*, an ancient Chorographer, *Lybya*, or *Africa*, is a Country that bears several Names, witness *Polyhistor*, in is called, *Olympia*, *Oceania*, *Eschatia*, *Karyphia*, *Hesperia*, *Ortygia*, *Ammonis*. *Olympia*, or the *Olympian Land*, because it was possessed by the Children of him who was made *Jupiter Olympian*, or, in the Language of the *Phenicians*, *Bethsamen*. *Ammonis*, by reason this *Jupiter Olympian*, to whose Lot it fell, was called *Ammon*, or *Ham*. But, setting that aside, this we know, that *Egypt* was possessed by the Sons of *Cham*; and 'tis probable, as has been said already, that *Cham* was there worshipped in the City of *Diospolis*, called in Holy Scripture *אֱמֹן*, *Amon no*, or *Neammon*. If it be objected, that *Cham* or *Ham*, is spelt with a strong Aspiration, by a *Cheth*, whereas the *Amon no* of the Prophets is spelt without Aspiration, by *Aleph*, I say, 'tis no Argument to conclude from it, that *Ham* and *Amon* be quite different Things, there being nothing more common than for a Word to lose its Aspiration. *Cham* therefore being worshipped in *Egypt*, 'tis easy to apprehend how he could pass from *Egypt* into *Libya*.

Vide Bochartum ubi suprâ.
Jer. 46. 25.
Ezech. 30. 15.
Nahum. 3. 6.

But *Lastly*, I think it most probable, that he might have passed thither from *Carthage*. When the *Tyrians* quitted their Country, they carried their *Baal* with them, with this Tradition, that this *Baal* was called *Cham*, or *Ham*. When they had built *Carthage*, they had a great Commerce with the *Libyans*; so that it was an easy Thing for the God *Ham*, or *Hammon*, to settle in *Libya*; the *Libyans* considering, that under the favourable Auspices of this *Tyrian* God, the *Carthaginians* had founded their flourishing Republick. Which might easily tempt 'em to adopt a God, whom they thought so mighty.

IV. TREATISE.

Concerning the other Baalims.

Of Baal-Tsephon, Baal-Bereith, Beel-Zebub, Dagon, &c. Of Nergal, Nibechas, Tartaeh, Ashima, Aretsa, the Gods of Seir: Of Adrammelech, Anamelech, Nisroch, Rimmon.

CHAP. I.

Baal-Berith, God or Goddess of the Sichemites.

The 1. Conjecture, that he is Jupiter Fœderalis. The 2. Conjecture, that Baal-Berith, so called from Beruth a City in Phœnicia, was certainly a Goddess, and not a God.

I Call *Baalims* all the false Deities of Palestine, and the Neighbouring Nations, amongst which the Name of *Baal* signify'd God in general, and *Baalim* the Gods. Thus having spoke of *Baal*, the God so called absolutely, and without an Epithet, something ought to be said of the other *Baals*, whose Name was compounded of some Word added to that of *Baal*; as *Baal-Tsephon*, *Baal-Berith*, *Baal-Peor*, and *Baal-Zebub*. *Baal-Peor* I have already explained in a separate Chapter, where I speak of the Gods of the *Moabites*. As for *Baal-Tsephon*, it being (in the opinion of the *Jews*) a Magick Figure, and not a distinct Deity from the rest, I shall pass it by, not purposing to say any thing more of the *Syrians* Magick, than what has been said already in the Treatise of the *Theraphims*, and in the Chapter of *Ob*.

I therefore begin with *Baal-Berith*. I know but one place where this God is mentioned, viz. the 8th and 9th Chapter of the Book of Judges. And it came to pass as soon as Gideon was dead, that the Children of Israel turned again, and went a whoring after Baalim, and made Baal-Berith their God. And in the next Chapter 'tis said, the Men of Shechem took 70 pieces of Silver out of the House of Baal-Berith.

Baal-Berith.

Judg. 8. 33:

Judg. 9. 4

Berith, and gave 'em to Abimelech, one of Gideon's Children, wherewith he raised Soldiers, to kill all his Brethren. This same God I find to be called Berith simply, for in the same Chapter, verse 46, it is said, that the Men of the Tower of Shechem, entred into an Hold of the House of the God Berith, **בֵּית אֱלֹהֵי בְרִית**, which is to say that this Temple of Berith was the Cittadel, Fort, Arsenal, and Treasure of the Sichemites. Plutarch tells us, that the Romans secured also their Archives, and the publick Treasure, in the Temple of Saturn. In short, the name of this Deity is almost the only thing, which affords any Light for the Knowledge of it, and there are various opinions about it.

Quæst.
Rom. 42.

First, the word **בֵּית**, Berith, in the Phœnician and Hebrew Tongue, signifies Alliance; so that the God Berith may be thus interpreted, the God of Treaties or Alliances, and it is thus understood by most Authors. The Chaldean Paraphrast renders these Words **בְּעַל קִיּוֹם**, by *Deus juramenti, aut fœderis*. Erant olim, says Munster, apud Cananeos multi dii, qui communi nomine vocabantur Babal, quod Dominum & Magistrum sonat, sed habuit quilibet Babal nomen proprium, ut Baal-Zebub, id est Deus muscarum; Baal-Behor, id est Deus voracitatis; Baal-Berith, Dominus fœderis. Drusius has also these Words upon Judges 8. 33. Baal-Berith, sic vocabatur numen Sichemitarum, & valet ut si dicas Jupiter fœderis, id est fœderatus. The Septuagint, and the Vulgar Latin of S. Jerom, did not take the Word Berith for a proper Name, but for an Appellative. For the Greeks have in their Bible, *ἐθνήσαν αὐτοῖς τὸ Βααλ διαθήκην*. In Judic. *τὸ εἶπαι αὐτοῖς αὐτὸν εἰς θεόν*. And the Vulgar, *perussent cum Baal fœdus ut esset eis in Deum*. Thus the Greeks and Latins took Berith in the sense of Covenant, having thus rendred the words, and they made a Covenant with Baal, that he might be their God. Some of the very Jews themselves, took it in that Sense, and, amongst others, *Isaiah*, a certain Rabbi, let down by Buxtorfius in the Margent of his Bible, **בְּהֵנִי הַבְּמִית פִּי בְּעַל בְּרִית לַעֲיִן הָאֵל**, the Interpretation whereof is, that the Priests of the high places made a Covenant with the Idol. But *Ralebag* and *Rachi* are of opinion, that it is a proper Name, **בֵּר שֵׁם**, such is his Name, says *Rachi*, **בְּעַל בְּרִית קָשׁוּ לָהֶם לְאֱלֹהִים בְּעַל שֵׁם**, and they chose for their God a Babal, whose Name was Baal-Berith, says *Ralebag*. 'Tis true that, according to the Hebrew Phrase, **בְּעַל בְּרִית**, signifies a Man with whom one has contracted a Covenant. Thus one might Interpret this God by Jupiter

The 1. Con-
jecture, Ba-
al-Berith is
the Jupiter
Fœderalis
of the La-
tins, al non
Munster di-
Judg. 8. 33.

and by the

In Judic.
c. 8.

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Fœderatus, that is to say, the God with whom a Covenant is made, and chosen for his God. But it would be more rational to Interpret it by *Jupiter Fœderalis*, the God presiding over Treaties, Covenants, or Alliances. It may be therefore conjectured, that this *Jupiter*, chosen by the *Sichemites* for their God, is the *Baal*, or *Jupiter* of the whole *Phœnicia*; but that he bore in that place the Title of *Jupiter* of the Alliances, because it was he whom Men called to Witness of their Fidelity, and by whom they swore for the Confirmation of their Covenants.

One thing there is which confirms this Conjecture, viz. that the *Jupiter* of the Heathens had in effect divers Titles, according to the different Nations that Worshipped him; being Worshipped in one place by one Title, and in another by another Title. Thus they had a *Jupiter* called *ἱκέτιος* and *ἱκετόν*, *exorable* or *flexible*; and, by *Julius Pollux* his Relation, he was one of those three Gods by whom *Solon* permitted to Swear, *ἱκέτιος*, *καθαίρων* and *ἐκκαίρων*, *exorable*, *cleansing*, and *evil driving* *Jupiter*. The *Lacedæmonians* had a *Jupiter* by them called *Cosmetas*, or the Sovereign of the World. In the Isle of *Eubœa*, now known by the Name of *Negropont*, *Jupiter* had a Temple under the Name of *Ζεὺς ἐμπεμπτός*, *Jupiter the Father of Plenty*. There were a Hundred more of this Nature, as *ἐμὲνους* *Ζεὺς*, sitting upon the Tribunal, *ἑπὶ Ζεὺς*, *ἑσπέρους* *Ζεὺς*, &c.

Pollux O-
nomasti-
con. In 8.
lib. Pausa-
nias in La-
conicis.

Hesychius.

Hist. Deor.
Synr. 2
Pausanias
Eliacis.

In Lib. de
Deo Socra-
tis.

Festus.

2. That which adds strength to this Conjecture is, that *Jupiter* was known both amongst the *Greeks* and *Latins*, by this very Name of *Jupiter Fœderatus*, or *Fœderalis*. *Colebatur*, says *Lilius Gyraldus*, & in *fœderibus sancientiis* apud *Græcos* *ἐνὶ οὐρανῷ* *Ζεὺς*, a juramento videlicet appellatus. And *Pausanias* says in express terms, that in the place appointed for the *Olympick Games*, the Senate met in a space where stood *Jupiter's* Image, Surnamed *οὐρανός*, holding *Thunderbolts* in his Hands, to signify that the Violators of Oaths should be punished with his *Thunderbolts*. The *Romans* had such another *Jupiter*, by them called *Jupiter Lapis*, or *Lapideus*, *Jupiter the Stone*, or *Jupiter of Stone*. *Quid igitur iurabo per Jovem Lapidem Romano vetustissimo more?* says *Apuleius*. Which Name came from a Ceremony they observed upon the Confirmation of Treaties, they taking a Stone in their Hand, and laying, *si sciens fallam, me Diespiter salva urbe arctque bonis efficiat, ut ego hunc lapidem*. *Polybius* in his History, and *Livy* in his, take notice

notice

notice of this Ceremony, in the Peace concluded between the Romans and Carthaginians, after the first Punic War. And here follows the Form of the Oath, as Polybius lays it was expressed by him who was called *Fœdialis*, and was also Ingraven upon a Table. If I make this Alliance, and take this Oath bona fide, and without any ill design, let Prosperity attend me from the Gods: If not, let all others be safe, and me alone Perish among the Laws of my Country, in my own House, and Sepulchres, as this Stone will fall out of my Hand; upon which words, he threw the Stone out of his Hand. I am very apt to think, that the Romans *Jupiter Arbitrator* was the same God, called *Arbitrator*, quasi *Testis & Arbitrator, qui in fœderibus & iuramentis invocabatur*. He had a Temple called *ἱερὸν ἄποδοι*, in the Palatine Region, as P. Victor relates it in *Lib. de urbis Romæ regionibus*. This Conjecture might also be back'd by the very Etymology of the Word *Berith*, which may be derived from *ברית*, which, amongst other Significations, signifies to cut off. 'Tis well known, that the Hebrews, as well as the Latins, say *ferire fœdus*, *ברית* from the Ceremony of Killing, and Sacrificing a Victim, for the Confirmation of Treaties. So that one might Interpret *Baal-Berith*, *Deus percussoris, scilicet & fœderis & victimæ*. So much may be said for the Opinion of those who believe that *Baal-Berith* was the *Jupiter Fœderalis* of the Heathens.

Vide Eras-
mum Adag.
Chiliad. 2.
Centuria.
6. Adag. 33.
Polyb. l. 3.
Livy De-
cad. 3. l. 1.

Another Conjecture may be made, which carries very near as much probability with it, viz. That the *Baal* of the *Sechemites* had borrowed his Name from the City *Berythos*, *Berith*: Of which Name there was several Cities, *Baal-Berith* comes from the City of Be-
one amongst the rest of the *Gibeonites*, called in Hebrew *בֵּרוֹת*, *Beroth*, or *Beruth*, which fell to the Lot of the *Benjamites*. Another in *Arabia*, mentioned by *Stephanus*, an ancient Geographer. But 'tis certain, there was one *Phœnicia*, situate between the Sea and Mount *Libanus*, above *Sidon*, and towards *Antioch*, which is called to this day *Baruth*. *Joshua 9. 17. & 18. 25.*

Antiquamque Tyron, Beryti & mania grata.

Stephanus says, this Town was so called, *ἡ τοῦ ἐρύσσει*, because of the Dampness of its Situation, *Ber* in their Tongue signifying a Well. Which is very true, for *Beroth* or *Beruth*, signifie Wells, both in the *Phœnician* and *Hebrew* Tongue. The famous *Sancho-niathon*, the Historian and Theologian of the *Phœnicians*, was

That the
Name of
Baal-Berith comes
from the
City of Be-
rith in
Phœnicia,
Joshua 9. 17. & 18. 25.
Steph. de Urbibus.
Lemnius.
Simon ex Dionysio

Apud Eu-
seb. Præp.
Evang. l. 1.
c. 10.

was of this Town, of which he says, according to the Translation of *Philo Biblius*, that *Saturn* gave the Town of *Beryth* to *Neptune*, to the *Cabires*, to the *Husbandmen* and *Fishermen*, who consecrated there the Relick of *Pontus*, the Father of *Neptune*.

It was to *Abibalus*, King of this *Beryth*, that *Sanchoiathon* dedicated his Work, as has been said already. Αβιβάλω Βρυθίων τῷ ἱσοειαν ἀγαθεῖ. The *Sichemites* had undoubtedly borrowed their *Baal-Berith* of the *Phœnicians*, whose Neighbours they were; and it might be, that this *Baal* was the *Baal* of the Town of *Beryth*, *Jupiter Berythius*. For 'tis well known, that the Gods of the Heathens were distinguished by the Names of the Places, in which they were worshipped. Accordingly there was *Jupiter Capitolinus*, *Dodoneus*, *Idæus*, &c. which makes this Conjecture very probable, that (according to the opinion of the Learned) *Jerubbabab*, who is *Gideon*, is the *Jerombabal*, a Priest of the God *Jao*, whom *Sanchoiathon* (as he says) conversed with, and from whom he had Memoirs, out of which he composed his History and Theology. He had a great commerce with *Jerubbabab*, who often dwelt in *Sichem*, where he had a Concubine. And 'tis possible, that this *Berytian*, visiting *Jerubbabab* at *Sichem*, corrupted the People thereof, and taught them the Worship of this false Deity, *Baal-Berith*, or *Jupiter Berytian*.

Phaleg.
Part. 2.
cap. ult.

All this is very probable. But, without hesitating, I chuse rather to follow the Opinion of famous *Bochartus*; holding that this God was not the *Baal* of the *Tyrians* and *Sidonians*. That he was indeed one of the Gods of the *Phœnicians*, but a different God from the other *Baalins*. He had not took his Name from the Town of *Beryth*, but had given his Name to that Town. This false Deity was properly called *Berith* or *Beruth*, and the Name of *Baal* put before it in the compound *Baal-Berith*, does not make part of the proper Name. 'Tis as *Grammarians* say, a *Noun Appellative*; 'tis the God's Name, and is the same as if one should say, the God *Berith*, which is made plain by the Book of *Judges*. For the same who is called *Baal-Berith* in the 8th. Chapter is called *El-berith*, in the 9th. ver. 46. which signifies the God *Berith*. *Baal* and *El* are two Hebrew, or *Phœnician* Words, both signifying God, or Lord. The first, viz. *Baal* was the Word used by the Idolaters, and *El* by the *Israelites*, to signify a God. So that this God *Berith* being called in the Book of *Judges* sometimes *Baal-Berith*,

Berith, and sometimes *El-berith*, is an Argument that the Words *Baal* and *El* are Nouns appellative, which signifies nothing else but the God. Now let us see what this God *Berith* is. *Bochartus* believes it to be a Goddess, called *Beron* by the Greeks, frequently mentioned by *Nonnius* the Poet, who says that *Bacchus* would have Married her, but that being denied, she was afterwards Married to *Neptune*. He makes her to be the Daughter of *Venus* and *Adonis*, and In *Dionysiacis* lib. 4. says that it was the Goddess of the Town of *Berith*, to which she had given her Name. 42, 43.

Nor is it to be wondered at, that *Baal-Berith*, mentioned as a God in the Book of *Judges*, should so suddenly be transformed into a Goddess. 'Tis true, this Deity is there called *El*, *Elohim*, *Baal*, which are all Nouns of the Masculine Gender. But the reason of it is plain, which is, that the Hebrew Dialect has no Name that signifies a Goddess, because the *Israelites* owned no Sex in the Deity. The *Phenicians* in their Dialect had their *Bahalati*, which signifies my Lady, or my Goddess, whence the Greeks made the Goddess *Bahltis*. But the Jews owning no Goddess, called all the Gods of the Heathens *Baalim*, and *Elohim*. And, tho' among the Gods of the *Syrians*, so often mentioned by the Prophets, and Authors of the Book of the Old Testament, there were Goddesses as well as Gods, yet they never speak of Goddesses in the feminine Gender, but always in the Masculine. I mean in the Originals, wherein the English Translation deviates from it, as 1 Kings 11. ver. 5. and 33. But, after what *Sanchoniathon* tells us of *Berith*, there is no room left to doubt of its being a Goddess. For he was a *Phenician*, *Berytian*, and of the same City wherein this Deity was Worshipped. These are his Words, in a place already quoted, concerning his Genealogy of the *Phenician* Gods, καὶ τούτους ζήνεται πρὸς ἐλίου καλούμενος ὁ ἴσος, καὶ θήνη ἀρχαία Βερίθ, at the same time as those were born, one *Elion*, called the Sovereign, and a Woman called *Berith*, &c. To which this may be added for such as have some skill in the Hebrew, that the Terminations in *י*, *ת*, *יח*, *יח*, *יח* and *יח*, are always feminine, especially in Proper Names, מלכות, יהודית. So that *Berith* or *Beruth*, is certainly a Woman.

Baal-Berith is a Goddess.

As the *Phenicians* call their Lady. The Word Goddess is unknown to the Hebrew Tongue, and why.

C H A P. II.

Notable Conjectures upon the name of the Goddess Berith, that she is the Cybele of the Greeks, and has taken her Name and Original from the History of the Creation, and of the Word by whom the World was Created.

Apud Euseb.
lib. loco
sepius ci-
tato.

TO know what Deity this was, and what Animal and Natural Gods are hidden under it, let us hear the said *Sanhoniathon*, who pretends to have had Memoirs from one of the God *Jao's* Priests, that is, the God of Israel, whose Name was *Jehovah*. At the same time were born one *Eliou*, called the Sovereign, and a Female named *Beruth*. These two possessed the neighbouring Country to *Biblos*, and got a Terrestrial Son, born of the Earth it self, αὐτοχθόν, afterwards called *Coelus*, from whom that noble Element over our Heads took the Name of *Cœlum*, because of its Beauty. This *Coelus* had a Sister born of the same Parents, viz. *Eliou* and *Beruth*, which Sister was called *Terra* the Earth, a Name given since to that noble Body so called. Now their Father, called *Eliou*, or the Sovereign, was killed by Beasts, and Deify'd by his Children after his Death, to whom they offered Incense and Sacrifices. *Coelus* succeeding his Father, and taking upon him the Reins of the Empire, Married *Terra* his Sister, and had four Sons by her; viz. *Ius*, who is *Saturn*, *Berylus*, *Dagon*, (otherwise called *Sito*, or the God presiding over Wheat) and *Atlas*.

How to sift any Truth out of such a confused Heap of Fables, is a very difficult Task. We have had this Text of *Sanhoniathon* before, but made as yet no great Use of it. My thoughts of it are, 1. That this *Eliou*, interpreted by the Word ἰσος, the Sovereign, or the most High, is a Word purely Phœnician and Hebrew, *אֱלִיּוֹן Eliou*, which in effect signifies the Supreme or Sovereign, and is one of God's Names, the Creator of Heaven and Earth. This was the Name by which *Melchisedec* did expressly bless *Abraham*, Gen. 14. Blessed be *Abram* of the most high God *Eliou*. Now *Abram* swore to the King of *Sodom*, that he would take nothing of the spoil, by the same Sovereign *Eliou*, the Creator of Heaven and Earth. So that this *Eliou* of our fabulous Theologian, who has got a Son named *Coelus*, and a Daughter *Terra* the Earth, is evidently the true and great God.

2. What

2. What must then be the *Berith*, by whom he got *Cælus* and *Terra*? He does not say that she was his Wife, or that he was married unto her; which he expressly says of the other Gods and Goddesses in that monstrous Genealogy of the Gods, but says only, they begat *Cælus*. By this *Beruth*, or *Berith*, is meant the creative Virtue of *Eliou*, the Sovereign God; *𐤁𐤓𐤕*, *bara*, in the Phœnician Language, signifying to create; and *𐤁𐤓𐤕𐤁*, *beruth* and *Beritha*, signifying the Creation in the Chaldean or Syriack. This creative Virtue of God, in good Mythology, seems to me to be his Word: *And God said, Let there be Light, and it was so.* Thus in *Sanchoiathon's* Theology, according to our Conjecture, this *Berith*, or *Beruth*, is the Divine Intellect, and Wisdom of the Father, who created Heaven and Earth, and is represented to us in Scripture as a distinct Person in the adorable Trinity. Now *Eliou* is not called *Berith's* Husband, because in the true Theology, corrupted by *Sanchoiathon*, the creative Virtue of the Supreme God is not represented as the Wife of *Ihus*, but as a Virtue flowing from him.

3. This *Eliou* and *Beruth* got a Man, called *𐤁𐤓𐤕𐤁𐤓𐤕*, *indigena; à terra natus*. This is *Adam* plainly, the Man created from the very Earth he inhabited. Their Daughter, this Man's Sister, to whom he was married, and by whom he became Father of the Gods, of *Saturn*, &c. is *Eve*, the Mother of all Living, of all Men, some of whom were Deified by the Heathens. But this Son of *Eliou*, or the Sovereign, is also called *Cælus*, or Heaven; because, though *Adam* was in his Body *𐤁𐤓𐤕𐤁𐤓𐤕*, *earthly*, yet by reason of his Soul, he was celestial. His Wife is only called the Earth, because it is not said of her, as of *Adam*, that God breathed Life into her. Only the making of her Body is mentioned, as if she had been all Earth and Matter. But *Adam* and *Eve* are called *Cælus* and *Terra*, Heaven and Earth, upon this Account chiefly, as being the first of Mankind, as the Heaven and Earth are the two first and principal Parts of the Universe. And, as the Heaven and Earth are conceived as the two Principles of Generation of all living Creatures; the Heaven as the Male, and the Earth as that which is impregnated by the Virtue of Heaven, so *Adam* and *Eve* were the Source of all other Men. Lastly, It being a common thing with the Theologians of Paganism to confound the Natural with the Animal Gods, 'tis no wonder to see this confound Heaven and Earth, the Natural Gods, with *Adam* and *Eve*, being the Animal Gods. But

what should be the Meaning of what he says, that *Elion*, the Supreme and most High, died *ἐκ συνουσιῶν Σπείων, ex congressu fetarum*? For my part, I am apt to take it as a confused Account of the Adventures of the God *Elion*, with those of his Son *ἀὐστὺχθων*, who is *Adam*. That we must understand by it the Conflict of the Serpent with *Adam* and *Eve*, in which they are overcome by the Serpent, who occasioned their Death by making them rebel against God.

To return to *Beryth*, the Goddess of the *Berythians*, according to *Sanchoniathon*, she may be taken for God's creative Virtue. But I cannot imagine that the Priests and *Mystagogi* of this Goddess, went so far; and I am very much mistaken, if they did not mean by her the Earth it self, or the generative Virtue of the Earth. Which we may gather from *Nonnus*, who in his *Dionys.* makes this *Berith*, whom he calls *Berœ*, Daughter of *Adonis* and *Venus*. I shall make it appear hereafter how *Adonis* is the Sun, and *Venus* the Generative Virtue of Heaven, and of Nature in general. Which Generative Virtue of the Earth comes from these Two Principles, *viz.* From *Adonis*, or the Sun; from *Venus*, and the Generative Spirit which diffused over the whole Nature, and has its Source in Heaven. The very Name imports as much.

Sanchoniathon might believe, that *Beruth* came from *Bara*, to create. But it is more probable, that the last *Phœnicians* derived it, either from *פָּרָה, parah*, to bear Fruit, or *בָּרָה, barah*, to ear, or take Nourishment. Thus *בעלברית, Baal-berith*, or *בעלפרית, Baal-perith*, signifies the fruitful or nourishing Goddess, which is the proper Character of the Earth. And this, in my Opinion, is the Goddess *Cybele* both of the *Greeks* and *Romans*. 'Tis not unlikely, that this *Berith* is the Syrian Goddess, of which *Lucian* has left us a Book, but gives her no Name; she being called a Goddess *καὶ ἑξ ὧν, because being Cybele*, Mother of the Gods, she deserved to be called the Goddess simply, as being the Mother of all other Goddesses. Therefore her Worship went far beyond that of all other Deities. For *Lucian* says, there was nothing more magnificent than her Temple. That, besides the rich workmanship, and the vast Offerings in it, there were some Marks of a present Deity. That the Statues were seen there to sweat, to move, and pronounce Oracles; a Noise was often heard there when the Doors were shut. He tells us how amazing was the Concourse of those who went to pay their Devotion to her, and the Solemnities of this Goddess. And what should be the Reason of it, but that being the Mother of

of the Gods, she was more regarded than all the other Goddesses? What Lucian says of this Syrian Goddess does best agree with Cybele, though he takes her to be Juno. The Statue, says he, is upon a Chariot drawn by Lions, she holds a Drum in one hand, and her Head is dressed with Towers, as the Lydians paint her. 'Tis true he says afterwards, that she has something of the other Goddesses. For she holds, says he, a Sceptre in one Hand, and a Distaff in the other: her Head crowned with Beams, and dressed with Towers, girt with a Scarf, as Venus Urania. Now Cybele may be known by all these Tokens. The Scepter is very proper for the Mother of the Gods, who ought to be the Queen. The Distaff shews her to be a Woman, and that she rules over her Sex. Her Beams represent the Light of the Sun, which crowns the Earth, and makes it fruitful. The Scarf, an Ornament for all Women, may be aptly attributed to Cybele. And the Lions, the Towers upon her Head, and the Drum, do clearly discover her.

Blandique Leones

Submisere juba, adytisque gavisa Cybele.

Exilit, & pronas tendit ad oscula turre.

As for the Drums let us hear *Lucretius*:

Tympana tanta sonant palmis, & cymbala circum:

Concava raucifono mirantur cornua cantu.

Et Phrygio stimulat numero cava tibia mentes.

And *Catullus*, in Carmine de Berecynthia & Atys,

Sequimini Phrygiam ad Domum Cybeles,

Phrygia ad nomora Dec ubi Cymbalum sonat.

Vox ubi Tympana reboat.

To which let us add what *Lucian* says, that the Priests of the Syrian Goddesses were emasculated, and even wore Womens Habit, having (says he) no other Business than Womens. He says moreover, that in the solemn Feasts of this Goddess, some Men out of respect to her, seized with Fury at the Sound of the Drums, cut off their Genitals, and run naked all over the Town, holding their dismembered Parts in their Hand, and the first House wherein they threw 'em was to find them a Woman's Suit of Clothes. 'Tis plain, this was done in the Goddesses Honour, who emasculated Atys. And *Lucian* himself does own, that he heard a credible Person say, that this Temple was consecrated to Rhea, or Cybele, by Atys, who first taught Men her Mysteries. For what the Lydians, Phrygians, and Samothracians knew of

*Claud. lib.
1. de Raptu
Proserpin.*

*Lucretius.
lib. 2.*

em.

'em, came from him, a Lydian. After Rhea had made him an Eunuch, he led a Woman's Life, took a Woman's Habit, and in this Condition rambled about the World, divulging her Ceremonies and Mysteries. And when he came to Syria, perceiving the People beyond Euphrates would not receive him, he stopt there, and built a Temple to the Goddess, for which there are many Proofs.

I therefore wonder that Lucian should reject an Opinion so well grounded, to follow a most uncertain and groundless Tradition, that this Temple was dedicated to Juno. Thus it is Plain, that the Syrian Goddess is our Berith. And 'tis but a weak Objection to say, that the Town of Beryth, where the Goddess Cybele was first worshipped, is at some Distance from Hieropolis, where stood the Temple of this famous Goddess, Beryth lying towards the Sea, and Therapolis towards the River Euphrates. For it is easy to conceive how a Deity, in one and the same Province, may pass from one Town to another.

Apulejus is absolutely of this Opinion, that the Syrian Goddess is Cybele, the Mother of the Gods, *qui per plateas & oppida cymbalis & crotalis personantes, Deamque Syriam circumferentes, mendicare compellent Deum Matrem.* lib. 8. He speaks of those Impostors, who carrying Cybele's Image from Place to Place, begged in her Name, and cursed them who refused to give. And yet Apulejus confounds (as Lucian) the Syrian Goddess with Juno, where he introduces Psyche, calling upon Juno, *quam cunctis Oriens Syria veneratur, & omnis Occidens Lucinam appellat.* Met. lib. 6.

Saturnal.
lib. 1.

Macrobius is the Man who best understood the Mysteries of this Religion of Cybele. He says, that *Atys* is the Sun, and *Cybele* the Earth; and tells us, that amongst the Ceremonies used in the Worship of this Goddess, such Mourning was used as in the Mysteries of *Isis* and the Syrian *Venus*, upon the Death of *Osiris* and *Adonis*, which signify'd the Mourning of the Earth in the Absence of the Sun. *Præcipuam autem Solis in his ceremoniis veri rationem hinc etiam potest intelligi, quod ritu eorum æstas æquæ finita, simulationeque luctus peracta, celebratur lætitiæ exordium ad octavum Calendas Aprilis, quem Diem Hilarium appellant, quo primum tempore, Sol diem longiorem nocte profundit.*

Thus the *Berith* of the *Phœnicians* is the same Deity which went amongst the *Greeks* and *Romans* by the Names of *Rhea*, *Ops*, and *Cybele*. This *Cybele* is that *Phrygian* Goddess which was brought to *Rome* by *Scipio Nasica*, after the second *Pannick* War. She bore several Names, viz. *Dyndymene*, *Pessinnuntia*,

Livy. l. 29.

nuntia, Mygdonia Mater, Mater Phrygia, Mater Deorum, Berecynthia; Which last seems to me to be down right Phœnician, or Hebrew. 'Tis said that she was so called from the Town of Berecynthus; but it is more rational to think, the Town derived its Name from the Goddess, Berecynth signifying the Residence of the Goddess Bere or Berith, ברשכנת, Bereskinat. The Name of Cybele is also Phœnician, as we shall see anon, when I give a Reason why that Name was given her.

'Tis not hard to imagine, how this Goddess of the Phœnicians passed into Phrygia; for it was but running along the Coast of Asia, which extends it self from Libanus and Syria to the Coast of Asia the Less; the Tyrians and Sidonians driving a great Commerce all along that Coast. But, if one considers that the Goddess Berith was the Earth, as we have demonstrated it, there is no room to doubt but that Cybele and Berith are the same Goddess. And that Cybele was the Earth, and the Generative Nature of the Earth, requires no Proof, it being agreed upon by all Mythologists.

Therefore 1. This Goddess was called Cybele, not from a Mountain, or any Place in Phrygia, according to the Opinion of Strabo, Stephanus, and Hesychius. But from the Hebrew קבל, Kibbel, to receive, because the Earth receives the Seed to return it with Usury, as she was called by the Latins *Opes ab opibus*, because it produced Riches; or from the Hebrew סבל, Sabal, to bear, the Earth bearing many Animals and Plants.

2. For that very reason she was figured with Towers upon her Head, and therefore called *Turrigera*, because the Earth bears Towns.

*Muralique caput summam cinxere corona,
Eximius munita locis, &c.*

She was also called *Alma Parens*, quasi *Alamma*.

Alma parens Idæa Deum.

Turrigeraque ubi vesisugisque ad fræna leones.

By the Greeks she was called *Maia*, witness these Words of Proclus upon Plato, *Maia Deorum unân, Maia the Sovereign of the Gods*. In the Chaldean Tongue, *Maia* signifies Water; and 'tis well known that the Sea makes out the Globe with the Earth, and the Fruitfulness of this comes from its Moistness.

3. For the same Reason, they put into her Right Hand Sheaves of Corn, and a Handful of Millet, as is to be seen in

Ovid lib. 10.
lib. 10.

Strabo lib. 10.
Hesychius in voce
Κυβήλη.

Lucret. lib. 2.

Æneid. lib. 10.

in a piece of Antiquity still extant, and mentioned by *Gruterus* in his Collection of Inscriptions, that represented the Earth as loading it self with Corn.

4. The Priests of *Cybele* used to tear their Flesh and Skin off, and to make themselves all Bloody, to the Honour of this Goddess.

Ovid. Fa-
storum lib.

4

*Mollesque ministri
Cadunt jactatis vilia membra comis.*

We have seen before how the same Thing was done in the Sacrifices of *Baal*, the God of the *Sidonians*. And 'tis very probable the Practice was the same in the Service of the *Berythian's* Goddess, and that they meant by it to represent the Earth, the Surface of which is broken to make it bear.

Lastly, The Name of the Mother of Gods, given to *Cybele*, makes it plain, that she is the *Berith* or *Berub* of the *Phenicians*. For *Sanchoiathon* has told us before, that this *Berub* lay with *Eliou*, and got by him *Caelus* and *Terra*; whence sprung afterwards *Ius* or *Saturn*, *Betylus*, *Dagon*, *Atlas*, and all the other Gods. 'Tis true, the Poets and Mythologists make *Cybele* to be the Wife of *Saturn*, and not (as *Sanchoiathon*) his Grandmother. But 'tis nothing to confound the Mother and the Daughter with Men that have confounded the Heaven with the Earth, History with Fable, who make monstrous Pedigrees of the Gods, and where there is nothing but Confusion.

So much I had to say as to the Natural Gods hid under the Goddess *Berith*. As for the Animal Gods, 'tis difficult to find under this *Berith*, the *Cybele* of the *Phenicians*, another Woman than *Eve*, the Mother of all Men, and consequently of the Heathen Gods, who were but Men at first. 'Tis true, the Fable speaks of a thousand Adventures of this *Cybele*, of which 'tis impossible to find any steps in the History; but 'tis very likely, that they have huddled together (as 'tis usual with them) the Events of many Lives, and the adventures of many Women, to make up their *Cybele*. However it be, the ancient *Cybele* must be *Eve*.

1. 'Tis no wonder, that the same Name should be given to the first of Women, Mother of all Men; and to the Earth, Mother of all living Creatures.

C. lib. 1.
Sat. c. 21.

2. That *Alys*, so famous in the Fable of *Cybele*, whom she loved, and was jealous of, who was killed, and had his Genitals cut off, whereupon she mourned so much, seems to me to be *Abel*, who was slain by his Brother. By the Castration of *Alys* seems to be meant *Abel's* being slain before

he

he had Children, so that he left no Issue. For it is certain the Poets, in their Fictions, have often represented Barrenness, and the Want of Issue, by that Emblem. Witness the Fable of *Saturn*, emasculated by his Son; the Ground of which was, that *Noah* had no more Children after *Cham*.

3. The Fable says, this *Atys* was slain in the Fields. This may be grounded upon *Cain* his saying to his Brother, when he designed to murder him, *נלכה בשדה*, let us go into the Fields. For, tho' these Words be not to be found in the Hebrew, you may find them in the Samaritan Copy, and in the Greek of the Septuagint.

4. Moreover, though Authors do wonderfully disagree upon the Fable of *Cybele* and *Atys*, they all agree, *Atys* was a Shepherd; except *Servius*, who makes him a Priest of *Cybele*. By *Tertullian* he is called *Fastidiosus Pastor*, *Cybele* *Pastorem suspirat fastidiosum*. *Abel* was also a Shepherd, according to *Moses*. In nonum Æneidos. Apologet. c. 15.

5. The Goddess became enamoured with *Atys*, in her old Age. Is not it a shame, says *Lucian*, for the Goddess, *Rhea*, when she was old, and Mother of so many Gods, to fall in Love with young Boys, and be jealous of 'em? Who should this be but *Eve*, when being aged, and Mother of many Men, *Abel*, whom she loved, was taken away from her. Libro de Sacrificiis.

6. Jealousy is said to be the Cause of the Death of *Atys*. Vid. Arnob. lib. 5. 'Tis true, the Jealousy is attributed to the Goddess her self, because she could not prevail with him to love her. And 'tis no wonder, if Poets, used to Fictions, transferred the Jealousy to the Goddess. But after all 'tis certain, that the Jealousy of *Cain* was the Occasion of the Death of his Brother *Abel*.

7. And Lastly, The Grief of *Cybele* upon the Account of *Atys*, seems to have its Original from the Name of *Abel*; for *אבל*, *Ebel*, or *Abel*, signifies Grief in the Hebrew Tongue. 'Tis true, the Name of the Son of *Eve* is thus spelt, *הבל*, *hebel*, which signifies Vanity; but 'tis an easy Matter to confound these two Names, being pronounced after the same Manner, perhaps the *Greeks* made *Atys* from *אם*, *noxa*, alluding to *Abel*, whose Name signifies Sorrow, or Vanity, and who was slain by his Brother.

As for all those amorous Adventures this History was buried in, they are but the Effect of Humane Invention, and the Corruption of Man's Heart, delighting in obscene Fictions. Thus a Mother's Tenderness is perverted into a Woman's lustful Love, the Jealousy of a Brother into a Woman's

man's Jealousy possessed with an unclean Passion, and the Want of Issue into the Want of those Parts by which Issue is gotten.

CHAP. III.

Of Baal Zebub. That all the Conjectures of the Learned upon this God are false. That he is not the Syrians Baal, or Jupiter; but the Pluto of the Greeks, and the Prince of evil Spirits. Notable Conjectures upon it.

TH E R E is another *Baal*, mentioned in the Old Testament, and often in the Gospels. I mean *Baal-Zebul*, or (as the Greeks spell it) *Beel-Zebub*. You will find him mentioned 2 Kings 1. 2. in the History of the Death of *Ahaziah*, King of Israel, the Son of *Abab*. And *Ahaziah* fell down through a Lattice in his upper Chamber, that was in *Samarina*, and was sick. And he sent Messengers, and said unto them, Go, inquire of *Baal-Zebub*, the God of *Ekron*; whether I shall recover of this Disease. Which Messengers were met by the Prophet *Elijah*, who told them (Ver. 3.) Is it not because there is not a God in Israel, that ye go to inquire of *Baal-Zebub*, the God of *Ekron*? And the Prophet being come to *Ahaziah* himself, told him, Ver. 16. Thus saith the Lord, forasmuch as thou hast sent Messengers to inquire of *Baal-Zebub*, the God of *Ekron*, as if there were no God in Israel, therefore thou shalt not come down off that Bed on which thou art gone up, but shalt surely die. This is that *Beel-Zebub* so often mentioned by the Evangelists, under the Name of Prince of the Devils, and by whose Virtue the Jews said, our Saviour did cast out Devils: As *Mat.* 10. 25. If they have called the Master of the House, *Beel-Zebub*, how much more shall they call them of his Household? And *Mat.* 12. 24. But when the Pharisees heard it, they said, This fellow does not cast out Devils, but by *Beel-Zebub*, the Prince of the Devils.

Most of the Criticks have erred in their Opinions concerning *Beel-Zebub*.

I meet with no Subject, in which the Knowledge of our Learned falls so short, or their Conjectures are so improbable, as in this. 'Tis true, the Ancients afford us little help, for the Knowledge of this Deity: However, had a good use been made of what is found amongst them, I think our modern Authors might have gone further than they have, and

and 'tis what I shall now endeavour to do. The Words in the second Book of Kings are thus rendred by the Septuagint, ἐμὴν θύρην ἐν τῷ Βαλ μύιαν θεῷ Ἀκκαρόν. Inquire of Baal-Fly, the God of Accaron. S. Gregory the Nazianzen In Julia- seems here to have taken the word Accaron for the Name of the God, and not of the City, wherein he was Worshipped. For he says, They will not any more seek after the God, Accaron, or any thing else that may be more ridiculous. Josephus, following the Septuagint, renders also θεῷ μύια, by these Words, the God Fly. He sent, says he, of Ahaziah, πρὸς τὸν Ἀκκαρόν θεῷ μύιαν. 'Tis the Interpretation of the word Baal-Zebub, for Zebub in Hebrew signifies a Fly; and consequently Baal-Zebub signifies the God Fly, or the God of Flies. The Name of Baal-Zebul, with an l instead of a b at the end, signifying either the God of Dung, or the God of Dwelling. For in the Chaldee ܒܠܝܐ signifies Dung, and ܒܝܬ in Hebrew Dwelling or Habitation.

'Tis the opinion of our most eminent Men, that this Baal-Zebub is the great Baal of the Sidonians and Tyrians, who is the Jupiter of the Greeks and Latins. Drusus is apt to think, that he was called Baal-Zebub, God Fly, because his Statue had the Figure of a Fly, that is, he had upon Man's Body a Head which had something of a Fly, according to the Syrians Custom, whose Idols were of a humane shape, with that of some Animal. As to the name of Beel-Zebul, God of Dung, he fancies it to be given him by the Jews in derision, even as the Holy Writ often calls the Idols ִלְלִים, and ִלְלִים, Things of Nothing, or Gods of Dung. The Great Scaliger believes, that both these Names, Beel-Zebub God Fly, and Beel-Zebul God of Dung, are infamous or opprobrious Names, not the true Names of the Idol, and that the Jews called it so in Derision. That his true Name was Baal-Zebach, or Baal-Zebachian, which signifies the God of Sacrifices. Vassius approves of this Conjecture, as the best; Nam verisimilis, says he, mihi semper visa est conjectura ingenio doctrinaque eximii Scaligeri, qui Babal-Zebub per contemptum esse factum putabat; ex Babal-Zebachim, quod significat sacrificiorum sive victimarum Dominum. The Learned Grotius is of the same opinion, who believes also this Beel-Zebus to be the God whom the Phoenicians called Beel-samen, the God of Heaven. Mihi valde placet, says he, quod a viris optime de Sacra Historia meritis est annotatum. Solitos gentium Deos ab Hebraeis appellari nominibus in contumeliam mutatis. The truth is, the Prophets have sometimes changed honourable Names given to

some

Drusus took him for the great Baal of the Tyrians.

In lib. de Emendatione Temp. in Fragn. p. 26.

De Idolol.

l. 2. c. 4. and

In Matt. 16. 25.

Horæ Hebraicæ in
Marth. c.
12. v. 24.

In Talmud. ah
Tract. Sanhedrin.

A false Reason of Scaliger and Grotius, upon the Origin of the Name of Beel-Zebub, given to the God of the Philistines Pirke Avoth cap. 5. §. 6. 7.

The Temple of God should have been less pestered with Flies, than other Temples.

some Places and Things into infamous Names, because they had been defiled by Idolatry. Accordingly they changed the Name of *Bethel*, which signifies the House of God, into that of *Bethaven*, a House of Iniquity, by reason of *Jeroboam's* Idolatry, who had set up one of his Calves in *Bethel*. Which example was followed by the *Jews*, of which *Lightfoot* brings in many Instances. Nay, they made it a kind of Law among themselves, and it was one of their Maxims, That all Raillery was forbidden, except what tended to Ridicule Idolatry. When therefore an Impostor, an Idol, a place prophaned by Idolatry, bears a Name of a Pious signification, they change and alter it into an opprobrious Name. Thus that wicked People, to rob our Saviour of his glorious Name of *Jesus*, *יהושע*, which signifies Saviour, changed it into *ישו*, *Jeshu*, that signifies Nothing.

If the question be asked, why the Sacred Writers called the God of *Accaron*, the God of Flies, in contempt; the Answer is, that it is done in opposition to the God of *Israel*, in whose Temple not a Fly was seen. And indeed 'tis one of the wonders the *Jews* tell us of the Temple. The Multitude of Victims slain in it, make it a kind of Slaughter-house, whose Blood and Flesh must draw thither vast numbers of those Insects. But, if we believe the Tradition of the *Jews*, there was never any seen; whereas they swarmed in the Temple of the false Gods, where they defiled all the Victims, so that they called in contempt the God of the *Phenicians*, God and *Baal* of Flies. Which Conjectures, as well contrived as they seem to be, are nevertheless, in my Opinion, very false and groundless; having no other Ground for it but the Name of this God, and a Tradition of the *Jews*, which is not very certain, that there was no Fly in the Temple of *Jerusalem*.

But 1, were that Tradition true, why should the God of *Accaron*, or *Ekron*, be called the God of Flies, more than the *Baal* of the *Sidonians*, the *Baal* of the *Tyrians*, or the *Moloch* of the *Ammonites*? Was there a lesser number of Victims slain in their Temples, or a less abundance of Flies. On the contrary, the God of *Ekron* was one of the least famous, and the Honour done him by *Abaziah* is perhaps the only Homage he receiv'd from God's People, 'tis at least the only Homage mentioned by Scripture. Whereas we frequently see the *Israelites* relapsed into Idolatry, by their Worshipping other Gods. So that his Temple being less

frequently

frequented, there must be consequently fewer Victims, and a less number of Flies.

2. 'Tis not true, that the Sacred Writers were wont to change the honourable Names of false Deities into ignominious Names. 'Tis true, they give 'em general Names that are infamous, when they call 'em *Abominations*, *Gods of Nothing*, *Gods of Dung*. But it does not appear, that they change the proper Names of Idols, into other Names that are opprobrious; for they call 'em by their Names, *Baal*, *Moloch*, *Baal-Peor*, *Dagon*, *Ashoreth*, &c. Indeed the Name of *Bethel* is sometimes changed into that of *Bethaven*; but it is the Name of a Place, not of an Idol.

The Sacred Writers of the Old Testament did not change the Idols Names.

3. 'Tis to be observed moreover, that the Prophets in their grave Reproofs, and figurative Discourses, do indeed thus change honourable into infamous Names. So *Jeremy*, speaking of the Valley of the Son of *Hinnon*, says, it should be no more called so, but *the Valley of Slaughter*. But 'tis not so in the Historical Books, where Things and Places are always called by their Names. Tho' *Bethel* was prophaned by one of the Calves of *Feroboam*, and *Hosea* had called it in contempt *Bethaven*; yet the Books of *Kings*, and the *Chronicles*, never call it otherwise than *Bethel*. So that there is no likelihood, that the Author of the first Chapter of the second Book of *Kings*, writing a History in a plain Style, would mention a God no where else spoken of, by a false and fictitious Name.

The Sacred Writers do not disguise the Names, either of Places, or Idols.

Cap. 14. 6.

4. But this chiefly ought to be Remark'd, that the opprobrious Names given to false Deities were never used, but by those who abominated them. Here this Name is given to the God of *Ekron* by *Abaziah*, who made him his God, believed in him, and trusted in his Oracles. 'Tis he that speaks, and says unto his Servants, Go, Inquire of *Baal-pers* of 'em. *zebub* the God of *Ekron*.

Opprobrious Names were never given to false Deities by the Worshipers of 'em.

5. Lastly, 'tis not to be imagined, that this Title, *God of the Flies*, or *Expeller of Flies*, was a contemptuous, or infamous Name; the Pagans giving frequently such Epithets to their Gods, without any Design of turning them into ridicule. They had a *Hercules*, by them called *γερμαν*, *God of Locustarius*, because he had driven away the Grasshoppers. And *Apollo*, by them called *μωοντις*, the *Rat-killer*, and mentioned by *Eustathius*, the famous Commentator of *Homer* upon the *Iliad*, &c. A God called *μωιας*, *Muscarius*, *God Fly*, and *God of the Flies*, mentioned by *Pliny*, the same as is called *μωιας*. The Romans had also their

God of Flies, or Expeller of Flies, was not a contemptuous Name.

Pliny l. 29.
6. l. 10. 28.

In Protre-
ptico.
Solinus
cap. 10. ubi
de institu-
tione Po-
nitiorum &
Pinariorum.

Of Jupiter
the Expel-
ler of Flies.
Ubi supra.

Syntagm.
2. de Diis
Syriis.

He has hit
but upon
one part of
the Truth.

Hercules $\mu\omega\lambda\alpha\rho\gamma\epsilon\varsigma$, expeller of Flies, as we have it from *Clemens Alexandrinus*. Of which *Hercules Solinus* speaks thus, *Sacellum Herculis in Foro Boario est, in quo argumenta convivii lata majestatis ipsius ramanent. Nam divinitus illo neque canibus neque muscis ingressus est. Etenim cum viscerationem sacricolis daret, Myagrum Deum dicitur imprecatus, clavam vero in aditu reliquisse, cujus olfactu refugerent canes.* If it be so, the Temple of *Hercules* in the Ox Market of Rome had a greater Privilege than the Temple of *Jerusalem*, for neither Dogs nor Flies came into it.

But *Grotius* does not think of it, when he says, that the Titles of $\mu\omega\lambda\alpha\rho\gamma\epsilon\varsigma$, $\sigma\mu\nu\theta\epsilon\upsilon\varsigma$, $\mu\omega\iota\omicron\kappa\tau\omicron\nu\theta\epsilon\varsigma$, were only given to inferiour Deities, *minorum numinum sunt vocabula*. The God we are now upon is the great God of the *Phenicians*. He did not mind, that *Jupiter* himself is called $\alpha\pi\omega\mu\iota\theta\epsilon\varsigma$, *Expeller of Flies*; and that at the beginning of the *Olympick Games*, consecrated to *Jupiter*, Sacrifices were made to this *Jupiter Expeller of Flies*: And that in imitation of *Hercules*, when he Sacrificed, finding himself troubled with Flies, Sacrificed to *Jupiter* $\alpha\pi\omega\mu\iota\theta\epsilon\varsigma$, and immediately all the Flies fled beyond the River *Alpheus*. Not that I think this *Jupiter, Expeller of Flies*, to be the Supream amongst the Gods, as I shall explain my self afterwards about it. But however he was one of the great Gods; for the Name of *Jupiter* was never given to those called by *Grotius* *minora numina*. To which add, that *Apollo* was not a small God, who nevertheless was called $\sigma\mu\nu\theta\epsilon\upsilon\varsigma$, from $\sigma\mu\nu\theta\epsilon\varsigma$, a Rat, and $\mu\omega\iota\omicron\kappa\tau\omicron\nu\theta\epsilon\varsigma$ a Rat-killer. Names as mean as the *Apomyos* of the *Greeks*, and the *Baal-Zebub* of the *Phenicians*. *Selden* therefore is in the right, where he says, that *Beel-Zebub* was the true name of the Idol of the *Accaronites*, and we shall see afterwards, that it was not without Ground he was so called.

Selden had reason to dissent both from *Scaliger* and *Grotius*, as to the Name of this Idol. But he had no reason to joyn with them in their opinion, that the *Baal-Zebub* of the *Accaronites* was the *Baalsamen*, the God of Heaven, and the great *Jupiter* of the Heathens. The weakness of this opinion shews it self, when those great Men come to give a Reason, why this *Baal* of *Ekron* is called the Prince of the Devils. *Selden* ingenuously confesses, he knows not why. *Atqui quamobrem ad principem demoniorum denotandum usurpetur Beel-Zebub, aut Beel-Zebul, fateor originem me omnino latere.* I formerly believed, the Prince of the Devils

vils to be called *Beel-Zebub*, or the Prince of Flies, because the Devil is called the Prince of the Air, being represented to us reigning and flying in the Air, as do those nasty insects, which are every where troublesome to Mankind.

Grotius his notion upon it is ingenious enough, viz. That the Jews taught by the Prophets, believing all false Gods to be evil Spirits, had opprobriously called by the same Name the Prince of their Gods; to let them know, that all their great Gods were nothing but Devils or evil Spirits. This notion however is not Satisfactory. For 1. If to shame the Heathens, the Jews meant to call the Prince of the Devils by the Name of the Prince of the Heathenish Gods, they should have chosen one of the most illustrious Names the Heathens gave to their great Gods, as *Baal*, *Moloch*, or the like, and not so obscure or mean a Name, little known, and as little respected by the Heathens themselves, as the Name of *Beel-Zebub*, the God of Flies.

Besides, I don't find that *Beel-Zebub*, was the Name commonly given by the Jews to the Prince of Devils; but I find him called sometimes *Ashmodeus*, and sometimes *Shamael*. The Chaldean Paraphrast, upon the first Chapter of Ecclesiastes, calls him thus, as we have it from *Elias Germanus*, אשמודאי, *Ashmodeus*, Princeps Demoniorum. And in the same place this *Elias Germanus* says, that he is called *Shamael*, ראש כל השטנים, the Head of all the Devils. In a Cabalistic Comment, intitled *Rabboth*, they say this Angel *Shamael*, the Prince of all the Devils, spoke every moment of the Death of *Moses*, and said, when will the Hour of *Moses* his Death come; that I may come down, and seize upon his Soul? Thus *Ashmodeus*, or *Shamael*, is the Name of the Prince of the Devils, in the Hebrews Theology; and *Beel-Zebub* is that of the same Devil, in the Pagan Theology. It is not therefore worth the while to inspect, as *Lewis Capel* has done, that the Jews have changed the Name of the Prince of the Devils, since our Saviour's time. But it is plain, that the Evangelists, writing to instruct the Heathens, have given to the Prince of the Devils, the Name which was given them by their Theology.

Who then is this Prince of the Devils, that is to say, the Prince of the Gods *Manes*, or the infernal Gods? 'Tis *Pluto*, and I cannot in the least doubt of it. For 1. this Name of Prince of the Devils is very proper for him. 'Tis true, that in the Pagan Theology the Word *Demon* is often taken in good part. And the Platonic Philosophers, called *Demons* those Spirits, who (in their opinion) inhabited the Air,

Why Beel-Zebub is called the Prince of the Devils. Loco citato.

The Jews call the Prince of the Devils, *Ashmodeus* and *Shamael*. In Thisbi Voce. In cap ult. Deuteron.

Capel in Spicilegio.

Matt. 12. 24.

Proofs that Beel-Zebub was Pluto, and not Jupiter.

The word Demon signify'd often a good Genius. Aug. l. 8. de Civit. Dei c. 22. Apulejus, de Deo Socratis. and took up those Gods which lay between the Heavenly Gods and Mankind. They placed them in the Air between Heaven and Earth, and made them Mediators. *Ita esse medios Demones inter Deos & homines, tamquam intermedium & interpretes, qui hinc ferant petitiones nostras, inde referant Deorum supplicia.* This was the Philosophy of Apulejus, Plotinus, Porphyrius, Jamblicus, and other Platonick Philosophers, against whom St. Austin disputes so learnedly, in the 7, 8, 9, and 10. Books of his *City of God*.

But it signify'd most commonly an evil Spirit. 'Tis certain nevertheless, that the Name of Demon was used in those very Times, among the Heathens, to express evil Spirits under the Dominion of the infernal King. Apulejus himself, a great Platonick Philosopher, and probably a great Magician, owns that the Demons, even those whom he makes to be Mediators, are subject to the same Vices as Men are. For thus he describes 'em, *Demones sunt genere animalia, animo, passiva mente rationalia corpore aërea, tempore aeterna.* And, which is most observable, they owned

Ubi supra. In lib. de Deo Socratis. some of those Demons to hate Men particularly, *osores hominum.* Ex hoc ferme *Demonum numero*, says Apulejus. Poëta solent, *haud procul à veritate, osores & amatores quorundam hominum Deos fingere: hos prosperari & evehere, illos contra adversari, & affligere.* Igitur & misereri & indignari, & angere & letari, omnemque humani animi faciem pati, ac simili motu cordis & salo mentis, per omnes cogitationum aestus fluctuare. We learn of S. Austin, that the very vulgar amongst the Heathens took the Name of Demon in an ill sense, that it was used (as it is to this day) as an injurious Word, and that it was an obloquy to tell one, the Demon was in him. *Et hanc loquendi consuetudinem in tantum populi usquequaque suavi sunt, ut eorum etiam, qui Pagani appellantur, & Deos multos ac Demones colendos esse contendunt, nullus ferè sit tam litteratus & doctus, qui audeat in laude, vel sermo suo dicere, Demonem habes, sed qui libet hoc dicere voluerit, non se aliter accipi quàm male dicere voluisse dubitari non possit.*

Porphyrius. tho' a great Enemy to the Christian Religion, goes further, and confesses that there is a great number of mischievous Demons, and such as are wicked in the highest degree. The Demons of this kind, says he, dwell commonly, and ramble about the places nearest to the Earth, in order to satisfy their Lusts, and there is no manner of Crime but they are capable of. He adds, That these wicked Spirits do their utmost to keep us from the knowledge of the Gods, and induce us to serve 'em. That they assume the form of the great Gods,

Gods, to seduce Men; that they make it their business to inflame Mens Lust, and set up themselves as great Gods. Those words make it plain, that the Demons were wicked, even in the opinion of the Heathens. To those evil Demons some attribute their Prophets Enthusiasms and Inspirations, as is plain by a place of the same Letter of Porphyry to Anebon, which I shall quote in another place. He therefore whom they called the Prince of the Demons, or Devils, cannot be their Baal or Jupiter, who is a heavenly and good God. But it must be Pluto, a malignant and mischievous God; under whom were the Spirits called *Larvæ*, *Lemures*, the Furies, *Proserpina*, the Harpies, and other wicked Spirits, mentioned both in the Poets and Philosophers Writings. Particularly in *Apulejus*, who speaks at large of those *Lemures*, *Larvæ*, and *Genii*, in his Treatise of the God of Socrates. For 'tis to be observed, that they set up a Prince over all the wicked Spirits.

Porphyrius pretends, that this Prince was *SERAPIS*. 'Tis not without ground, says he, that we think the Demons to be subject to *Serapis*, if we consider not only the Symbols and Figures by which he is represented, but also that all things, that have the Virtue of quelling or checking the Malice of those Demons, are of Pluto's Jurisdiction. And the God *SERAPIS* is the same as Pluto, who commands the Demons, and gives those Symbols and Figures, by which they may be expelled.

'Tis doubtless upon this Principle so well known amongst the Heathens, that *Pluto* teaches the way to expel the evil Spirits, and that the Jews accused our Saviour of casting out Devils by the Prince of the Devils. *Plutarch* says, that *SERAPIS* is *Pluto*, and *Isis* *Proserpina*: The same is affirmed by *Archemachus*, of the Isle of *Negropont*; and *Heraclitus* is of opinion, that the Oracle in *Canopus* was *Pluto's*.

This Opinion of *Plutarch* and *Porphyrius*, that *SERAPIS* is *Pluto*, the Prince of the Devils, is very material to our purpose; for we shall find it to be a great support of our Conjecture concerning *Beel-Zebub*, the God of *Eckron*.

Vide & Lud. Vi-
vém. in 9:
Librum
August.
De civ. Dei
cap. 11.

Libro de
Oraculis,
apud Eu-
seb. l. 4.
Præpar.
Evang. c.
23.

By the Book
of Jambl-
icus con-
cerning the
Mysteries,
it appears
that the

Demons
were almost
all wicked.
See Sect. 2.
cap. 2, 3, 4,
5, 6, 7, &c.

CHAP. IV.

*That Serapis is Pluto, proved by his Statue.
And the Name of Serapis, which signifies the
God of Locusts, or Harpies. The Original of
the Fable and Name of Harpies.*

*See above
the Treas-
ure of the
Golden*

Calf. Ch. 6.

Vide Histo-

riam apud

Plutarch de

Iside, & O-

firide, &

Tacit. l. 4.

Histor.

Macro-

Saturn. l. 1.

cap. 20.

Libro de

Oraculis.

Euseb. l. 4.

c. 23.

THE God *SERAPIS* is known to have been one of the famous Deities of *Egypt*, but his Original is something uncertain. Some believe him to have been time out of mind known to the *Egyptians*. But others believe him to be a foreign God, brought thither from *Asia* by *Ptolemy Lagus* according to *Tacitus*, or *Ptolemy Soter* according to *Plutarch*, out of *Pontus*, the Town of *Synope*, (or as *Tacitus* has it) *Seleucia*. What place soever he came from, I take him to be *Phœnician* at origine, as are all the other Gods; and that we shall find by his Name, 'tis our *Beel-Zebub*, who was also called *Serapis*. *Porphyrus* suspects the same thing, perhaps because of his Symbols, ἐκ τῶν συμβόλων, that is to say, the Figure of his Statue, consisting of three Heads, a *Lion's* in the middle, a *Dog's* on the right, and a *Wolf's* on the left. A monstrous Figure that can only be adapted to the Prince of the Devils; and is much like those Statues the *Indians* erect in their Pagods, or Temple, in Honour of the Devil. It may be further observed, that they commonly used to represent the infernal Deities, with three Heads. *Hecate* the Queen of Hell, had three Heads; for which perhaps she was called by the *Latins* *triformis*, rather than for the three Names she bore, being called *Luna* in Heaven, *Diana* in the Woods, and *Hecates* in Hell. This is certain however, that she assumed three Heads? In a famous Oracle, to be found in *Porphyrus*, she is thus depicted,

Ταυρώπης, τευχάρηνος, ἀπινῆς, χρυσοέλεμνος.

An Oxe's Face, with three Heads, cruel, and holding Darts of Gold: 'Tis well known also, that Cerberus, the Dog that stood at the Entrance of Pluto's Palace, had three Heads.

Virg. Æn.
6.

*Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.*

'Tis

'Tis plain therefore that, according to *Porphyrius* his Con-
jecture, *Serapis* had Three Heads, to signify, that he was
Prince of the same Place whereof *Hecate* was Queen, and
Cerberus the Keeper. To which may be added what the
same Author tells us, that the Dog with Three Heads was
drawn with *Serapis*. For thus he says in the same Book *De*
Oraculis; These (meaning the evil Spirits) are the Spirits
whom *Serapis* reigns over; and they are signified by the Dog
with Three Heads, because the ill Demon is found in these
Three Elements, the Water, Earth, and Air.

But, though *SERAPIS* were *Pluto*, the Prince of the De-
vils, what is that to our Purpose as to *Beel-Zebub*? That's
the thing I am now going to explain. *Beel-Zebub* signifies
the Prince of Flies, and *SERAPIS* (as I shall go near to
prove it) the Prince of Locusts. There is no Man so little
acquainted with the Oriental Languages, but will own the
Name of *SERAPIS* to be originally *Hebrew* and *Phœnician*.
The first Syllable, *Sar*, which signifies a Prince in the *Phœ-*
nician Tongue, and whence comes our Word *Sir*, does
evidently shew it. The *Greeks* derived it from *οὐδὲν ἄμμι*,
the Coffin of *Apis*; which Etymology I have confuted in
the Treatise of the Golden Calf. But the Moderns derive it
from *סרפס*, *Sarabi*, that signifies in the *Phœnician* or *He-*
brew Tongue, the Prince my Father. For my part, I de-
rive it from *סרפס*, *Sarabi*, that signifies the Prince of
Locusts, or the Prince of Harpies. *Arbeb* and *Arbim* in
Hebrew signify Locusts.

First, I believe *Arabia* comes from thence. The Har-
pies are, according to the Poets, devouring Monsters, who
come out of Hell and consume all things.

*Tristius haud illis monstrum, nec seivior ulla
Pestis & ira Deum, stygiis sese extulit undis;
Virginei volucrum vultus, fœdissima ventris
Ingluvies, unæque manus; & pallida semper
Ora fame.*

Which is a Poetical Description of Locusts:

Locusts are the Terror of *Africk* and *Asia*, where they
make a terrible Havock, gnawing not only the Corn to the
very Root, but eating the Roots themselves. 'Tis said there
are some in *India* Three Foot long, of whose Legs they
make Saws. They are terrible Creatures, and the Mischief
they do incredible. So that 'tis no wonder that their very
Name should become abominable; and that the Poets, who
transform all things, represented them as Furies come out of

Plutarch's
Treatise of
Isis, c. 1.
does attest
the same.
When his
Statue was
brought in-
to Alexan-
dria, Timo-
thy the Cos-
mographer,
and Mane-
thon of Se-
benna, con-
jecturing
that it was
Pluto's Sta-
tue, by Cer-
berus which
stood by
him, per-
suaded the
King, that
it was Se-
rapis, by
which
Name he
came not
into Alex-
andria.
But being
brought
thither, he
got the
Name of
Serapis, by
which il-
lu-
to is called
by the E-
gyptians.
A notable
Conjecture
as to the
Original of
the Name
and Fable
of the Har-
pies.

Virgil
Aeneid. 3.
Matthiolus
upon Dios-
cor. l. 2.
c. 46.

A perfect
Conformity
of Virgil's
Harpies
with St.
John's
Lamb.

Hell. And who knows but St. John in his *Revelation*, Ch. 9. has taken those Figures, by which he represents the Plagues that follow the fifth Trumpet, from the Idea the Poets had given of the Locusts, which they had transformed into Harpies? Locusts that had the Face of a Man, that had Wings, and came up with the Smoak out of the Pit, that is, out of Hell. Nothing can resemble more those winged Harpies of *Virgil*, that had a Woman's Face, and came out of Hell, *stygiis sese efferunt undis*. Now to make it appear, that this Hit was not by mere Chance, one might demonstrate, that St. John in his Apocalyptrick Visions, has taken his Figures from the Dreams and Visions, not only of the Prophets, but also from the Figures by which the Pagans explained their Visions and Dreams; as one may see by comparing the *Oneirocriticks*, or *Apotelesmata insomnia* of *Apomasar the Arab*, with the Visions of St. John.

As to the Hebrew Word *ארבי*, *arbi*, it has so great Affinity with that of *ἀρβία*, that nothing can be more like: and those that have any Skill in Etymologies know, that *be* and *pe* are but one and the same Letter, that is, are often used the one for the other.

Thus to return to our *Beel-Zebub*, who is *Pluto*, what can come nearer the Name of *Beel-Zebub*, signifying the God of Flies, than *Sararbi*, of which is made *Sarabi*, (the *r* being taken out for softness sake,) and *Sarapis*, that signifies the God of Locusts, or Harpies? I shall make it appear hereafter why *Pluto* was called the God of Flies, and Prince of Locusts.

C H A P. V.

The true Origin of the Name of Acheron, the River of Hell, and of Charon, the Ferry-man of Hell. That Pluto has every where got with him the Name of Acheron. And that Necromancy was practised in all his Temples.

2. I Come now to a second Proof, that *Beel-Zebub* is *Pluto*, by the Names of *Acheron* and *Accaron*, which are so very like, and so little disguised, that (in my Judgment) it cannot be mis-known. *Accaron* is the Name attributed to the God *Beel-Zebub*, and *Acheron* to *Pluto*. *Abaziah*, says the

the Scripture, sent Messengers to *Beel-Zebub*, the God of *Accaron*, or *Ekron*, (as our Translation has it) or (according to the Septuagint) to the God *Accaron*. Here one cannot but see the Origin of the *Deus Acherontis* of the Heathens, of the God of *Acheron*. 'Tis well known that this was the Name of the River of Hell, not far from which stood *Pluto's* Palace. Nor can I doubt but that it had its Rise from *Beel-Zebub* or *Pluto's* being served and worshipped in *Accaron*, where he had a stately Temple. By this Name of *Accaron*, or *Acheron*, the Poets do sometimes express the God *Pluto* himself; witness *Virgil's Juno*;

Fledere si nequeo Superos, Acheronta movebo.

Æn. 7.

That is to say, I shall call *Pluto* and his Furies to my help. We learn of *Pliny*, that the *Cyrenians* knew this God under the same Name, *Cyrenaici*, says he, *Achorem Deum invocant, muscarum multitudine pestilentiam afferente: quæ protinus intereunt, quàm litatum est illi Deo.* To me it seems one cannot but find out here *Beel-Zebub*, the God of Flies (because he drove 'em away) in the God *Accaron*. 'Tis true, that it is variously read in *Pliny*, and that others read this *Elei Myagron, Deum invocant, &c.* For my part, it seems clear to me, that these Two ought to be joined together, viz. *Invocant Cyrenaici Achorem, & Elei Deum μῦιασεν, &c.* *Correction* The *Cyrenians* and *Elians* call upon *Achorem*, the God who drives away the Flies. Nor is it hard to conceive, whence the *Cyrenians* got their God, Expeller of Flies. For *Accaron* or *Achorem*, is *Beel-Zebub*, one of the Gods of the *Phœnicians*. Now the *Carthaginians* were one of their Colonies, that had carried with them all the Gods of *Tyre*. Both the *Carthaginians* and *Cyrenians* were upon the same Coast of *Africk*, towards the Streights of *Gades*. To which add, that the *Phœnicians* drove a very great Trade in all that Coast; so that it was an easy matter for the *Cyrenians*, to borrow of the *Phœnicians* their God *Accaron*, or *Achorem*, who is *Beel-Zebub*.

3. To make this Proof the clearer, I shall add another, which seems to me very remarkable. I suppose this Oracle, to which *Ahaziah* sent, to know whether he should recover, was one of the Temples consecrated to *Pluto*, and all the Infernal Gods, which they called *Νεκρομαντεῖα*, *Cicero*, was a place of *Νεκρομαντεῖα*, and of which I have spoken in the Chapter of *Ob.* There was *Necromancy* practised, and by calling upon *Pluto*, the God of the *Manes*, they raised the *Manes*, to know of them Things to come. Now 'tis to be observed,

that

that in those Places, where the Temples of Necromancy were erected and consecrated to *Pluto*, this Demon carried with him the Name of *Acheron*, or *Accaron*, the Place where he had been first served. *Herodotus*, in his *Terpsichore*, tells us, that in *Epirus*, near a Place called *Thesprotis*, there was a famous Temple of *Pluto*, one of those *Nexw* *uav* *leia*, in which the Soul of *Euridice* was raised by *Orpheus* her Husband; which gave Occasion to the Fable, that *Orpheus* raised his Wife from Hell. And that in the same Place *Periander*, a Tyrant of *Corinth*, caused the Soul of *Melissa* his Wife to be raised, in Imitation of *Orpheus*. Now this Temple stood near a River, called *Acheron*. And thus our *Accaron* is again joined with *Pluto*, and an Oracle of Necromancy. There was also in the same Place a Marsh, known by the Name of *Acherusia Palus*, whence issued this River *Acheron*, which crossed *Epirus*, and watered the City of *Pandosia*.

False Etymologies of *Acheron*.

This is certainly the true Origin of the Word *Acheron*, which some derive from the Privative *Alpha* of the Greeks, and *χαίρω*, as if one should say, *without Joy*. Some from *ἄχος* and *πέω*, *overwhelmed with Grief*; and others from the Hebrew *אחרון*, *Akaron*, *postremus*, *extremus*, as being the End of Mens Adventures. But all of these Etymologies fall of themselves before ours: In the *Charon* of the Poets, the Ferry-man of Hell, one may also very plainly see the *Accaron* of the *Phœnicians*. Thus it appears, that all the *Platonick* Theology owes its Original to the God of *Accaron*, or *Ekron*, a Town of the *Phœnicians*; and had we more Monuments of this Theology of the *Phœnicians*, we might undoubtedly bring in many more Proofs.

The *Phœnicians* have certainly known and worshipped *Pluto*, and that by his true Name of *Beel-Ze-bub*.

4. I shall bring in however another Proof, taken from the Remains of the *Phœnician* Theology, *Eusebius* has preserved in the Fragment of *Philo de Biblis* and *Sanchoniathon*, so often quoted already. By which Fragment 'tis plain, that *Pluto* and the Adoration paid unto him, were not unknown to the *Phœnicians*. The Truth is, there has been no great God in *Europe*, either amongst the *Greeks* or *Romans*, but what has been known and worshipped in *Phœnicia*, and from thence transmitted into the West. *Philo Biblius* says therefore, that *Saturn* cut off his Genitals, and made all his Companions do the like; and that, some time after, he placed among the Gods his Son *Muth*, whom he had gotten by *Rhea*; which *Muth* by the *Phœnicians* (says *Philo Biblius*) is sometimes called *Death*, sometimes *Pluto*. In the *Phœnician* and *Hebrew* Tongue, *Muth* signifies *Death*; and 'tis no

Euseb. lib. 1. Præp. Evang. c. 10.

no wonder that *Muth* should be called Death, by Men that lookt upon him as the Prince of Death and Hell. But what does he mean by saying, that sometimes he was called *Pluto*? for *Pluto* certainly is no *Phœnician* Name. *Philo*, as he is wont to do, has rendred the Name of this *Phœnician* God into *Greek*; and means that sometimes he was called *Muth*, or Death, by the Name of his Empire, and sometimes by his proper Name, answering to that of *Pluto*, among the *Greeks*. Which Name is probably *Beel-Zebub*, and *Sarabi*, the God of Flies, or Locusts. This being granted, that the *Phœnicians* knew *Pluto*, and reckoned him amongst their own Gods, by what Name shall we find him among those mentioned in Scripture? Not by the Name of *Moloch*, *Baal*, *Baalpeor*, or others, whose Signification I have found out. It must be then *Beel-Zebub*, the God of *Accaron*.

As for the Name of *Baal* put before *Zebub*, and which seems to be *Jupiter*, that does not hinder *Pluto* from being known in *Baal-Zebub*; *Baal* being a general Name, as we have often observed, which was given to all the Gods. And, though *Jupiter*, were meant by *Baal*, you must know, the *Western Nations*, as well as the *Eastern*, gave to *Pluto* the Name of *Jupiter*. By *Virgil* he is called *Jupiter Scygius*.

Sacra Jovi Scygio quarite incepta parari.

Æn. 4.

And by *Silius* the Poet, *Black Jupiter*,

Nigro fortè Jovi, cui tertia Regna laborant.

Lib. 8.

Otherwise he was also called *Infernus Jupiter*, and the Name of *Dis* (one of those given to *Pluto* by the *Latins*) is the Nominative of the *Greek* *Dis*, which signifies *Jupiter*. He is also called *Vejovis*, that is to say, *Jupiter sinister*, to whom they sacrificed, not to have any benefit from him, but that he might do 'em no Hurt. *Orpheus*, in the Hymn of the *Eumenides*, calls him *Ζεύς ὁβρις*, *Terrestrial Jupiter*; ἀγυαὶ δὲ συσέβειες καὶ ἀλγος δὲ καὶ ὁβρις, says he of the *Furies*, the pure Daughters of the great *Terrestrial Jupiter*.

Now 'tis high time to see, why the Name of God of *Why Pluto Flies*, and *Prince of Locusts*, was given to *Pluto*. 1. You must know, that both *Flies* and *Locusts* were Two of the greatest Plagues of the East and South Countries, of *Africa* and *Africa*. Clouds of *Locusts* flie together cross those Countries, and leave nothing Green after 'em, either upon the Ground or Trees. They fly from place to place with such a Swiftness, that in a Moment they devour whole Provinces: So that Storms, Hails, Hurricanes, and such other

Lib. 11.
c. 29.

other Judgments of God, are nothing in Comparison. *Pliny* therefore calls 'em, *Deorum ira pestis*. And in the same Place he says, that all Plants they touch dry away upon it, that they cross the Seas, & immensos Tractus dira messibus contegunt nube. He farther says, That there are some in India Three Foot long. In another Place of his Book, That there are some Four Cubits, that is, Six Foot long. In short, they are so big, that they were eaten, and *St. John* the Baptist lived upon them in the Wilderness.

Lib. 2.
c. 46.

Flies are not a less Plague. We know what Mischief they do to the Fruits of the Earth, even in our Climates, which are not excessively hot: Much greater without doubt in the South and Eastern Countries, where the most profitable Fruit are Figs and Raisins, to which Flies stick the most. *Pliny* tells us, That such is in *Cyrene* the Multitude of Flies, that they breed the Plague, *Muscarum multitudinem pestilentiam afferente*. He tells us also, That the *Cyrenians*, being much plagued with Locusts, had a Law amongst them, by which they were bound to wage War with them thrice a Year: 1. By breaking their Eggs, before they were hatch'd. 2. By killing their Young Ones. 3. By destroying the Great Ones. *Matthiæus* upon *Discorides* tells us, That there was also a Law in the Isle of *Lemnos*, by which each Family was taxed to bring a certain Measure of Locusts, and was to take an Acquittance for it, from a Publick Officer appointed for that Purpose. He says moreover, That the *Garrisons* in *Syria* compelled the People to make War against those Creatures. We must not therefore think it strange, that the *Phœnicians*, *Cyrenians*, and other Nations so tired with those Insects, should have a God, *averruncator*, purposely to drive 'em out.

De Natura
Deorum,
Lib. 2.

2. Now 'tis plain, by their Theology, that they must chuse *Pluto* for that Purpose; who was lookt upon as the Master and Author of all those Plagues, which were so mischievous to Men, because to him was attributed the Superintendency over the Water, the Earth, and the Air. *Plutonem Sapientes antiqui vim ac naturam esse terræ crediderunt*, says *Natalis Comes*. *Cicero* himself speaks much to the same Purpose in these Words, *Terrenâ autem vis atque Natura Diti patri dedicata est, qui dives, ut apud Græcos πλέτων, quod recidant omnia in terram, & oriantur à terris. Orpheus in Hymno, πλέτων δὲ κατέχει γαίης κληίδας αἰώνος*. *Pluto*, who keeps the Keys of all the Earth, that is, whose Empire is over the whole Earth. And as the Earth and the

Cor-

Corruption thereof, breed those Insects, so they were included within the Jurisdiction of *Pluto*.

Moreover, the Heathens were possessed, that the Clouds of these Malignant Creatures which spoiled thus their Country did not come upon 'em by Chance, but by the Influence of some evil Demon. And we have seen that, according to the Platonick Philosophy, and that of the Vulgar, *Scrapis*, in Porphyr³ or *Pluto*, is deem'd to be the Prince of Demons, *ἡ καὶ ἀναίματος ὁ Θεὸς ἔχει τὸν χεῖρα*, says he, which evil Demons are repressed by the God who rules over them. To be delivered from Flies particularly, they wanted this God's Help. For they could help themselves against Locusts, and make War against them, when none could deliver them from Flies, but he that sent them.

3. And Lastly, 'Tis to be observed, that the Infernal Gods were lookt upon as the Cause of all Evils, and that they were sacrificed unto, not to receive any Advantage from 'em, but to keep 'em from doing Hurt. Therefore all was dark and black in those Sacrifices.

1. They were offered only in the Night.

Tum Regi Stygiæ nocturnas inchoat aras.

Virg. Æn. 6.

2. The Victims were black.

Huc casta Sibylla

Nigrarum pecudum te sanguine ducet.

Idem.

3. They were slain in Ditches, that the Place might be darker, and nearer to Hell, and the Blood of the Victim was sprinkled in the Ditch.

Aut procul egesta, scrobibus tellure duabus,

Sacra facit, cultrósque in guttura velleris atrí

Conjicit, & patulas perfundit sanguine fossas.

Ovid. Metam. 7.

And, to signify that they expected no Benefit from those Infernal Gods, they sacrificed barren Beasts unto them.

Æneas matri Eumenidum magnæque sorori

Ense ferit, sterilemque tibi Proserpina vaccam.

Æneid. 6, v. 250.

As they expected no Good from those Gods, so they stood in fear of all sorts of Evils from 'em, if they did not endeavour to appease 'em; but chiefly those Armies of Flies and Locusts, which covered the Earth, seemed to them as raised up from Hell. They could not therefore, according to their Principle, address themselves to no other God than *Pluto*, and other Infernal Gods, to be freed from that Plague.

Especially

Especially because it was a Maxim of their Theology, that the Decrees pronounced, and the Plagues sent by one of their Gods, could not be repealed by another. The Fable of *Tiresias* upon this Subject is well known,

Ovid. *Mé-*
tam lib. 3.
v. 316.

At pater omnipotens (neque enim licet irrita cuiquam
Facta dei fecisse deo) pro lumine adempto,
Seire futura dedit, pœnamque levavit honore.

Thus those Infernal Gods being lookt upon as Kings of those Armies of Insects, they could address to no other Gods to be delivered from them. We ought not therefore find it strange that *Pluto* should be called the Prince of Flies and Locusts, who (according to their Opinion) sent them, and called them back. Nor is it to be lookt upon as an opprobrious Name, for it was such a Name as signified an Empire. I doubt not, but that *Jupiter* ἀντίκτιστος, or ἀντίδωτος, to whom *Hercules* had sacrificed, and who had usually Sacrifices offered unto him at the beginning of the Olympick Games, to be freed from Flies, was this very *Pluto*, for the Reasons before alledged, but chiefly because Flies are under the Empire of *Pluto*.

As for the Name of *Beel-Zebul*, with an *l* at the End, I take it to be a Corruption introduced by the *Greeks*, who found the Pronunciation of Two *Beta's* in the last Syllable of *Beel-Zebub* something harsh. And the *Latins* have brought another Change, by converting the last *b* of *Beel-Zebub* into *d*, and saying *Beel-Zebud*. Otherwise were we but assured that the *Phœnicians* themselves had given to the Prince of Hell the Name of *Beel-Zebul*, as they have that of *Beel-Zebub*, 'twould be an easy Matter to conceive why they had given to *Pluto* the Name of *Beel-Zebul*. If one would derive it from the *Chaldee* זבל, *Dung*, one might presume, according to *Selden's* Conjecture, that they called him thus, in the same Sense as *Orpheus* said of *Jupiter*.

Apud Na-
zianzen.
in Julian.
invect. 1.

Ζεῦ κύδιε, μέγιστε Θεῶν εἰλυμένε ὄπρεκα!

Most excellent *Jupiter*, the greatest of all Gods, wrapt up in *Dung*. That is, who fillest the Earth, who penetratest the Dust, and art the Principle of all Generations, according to the Philosophy of Poets.

Æneid. 6.

Spiritus intus alit, totamque infusa per artus
Mens agit at molem, Et magno se corpora miscet.
Inde hominum pecudumque genus, vitæque volantium,
Et quæ marmoreo fert monstra sub æquore Pontus.

Pluto

Pluto being the God that reigns in the Bowels of the Earth, signifying the Virtue that penetrates into it, and moves it, one might think the Heathens called him *Beel-Zebul*, to signify that he presides over the Earth and in the Dust.

But I should think it better derived from *בית*, a *Phœnician* and *Hebrew* word, which signifies a Dwelling, or Habitation. *Beel-Zebul*, God of the Habitation *אֵל עֲוֹלָם*, that is, of the Habitation from whence there is no Removing, *irremeabilis unda*, as the Poet calls it,

Evaditque celer ripam irremeabilis undæ.

Æneid. 6.

The truth is, 'tis not improbable, that the *Phœnicians*, ashamed of the Name of *Beel-Zebub*, God of Flies, which gives a very mean Idea of that Deity, changed it in time into *Beel-Zebul*, the God of the eternal Habitation. Which does not suit less with *Pluto* than the other, and represents him in a more decent manner. But after all, the safest way is to keep to the Etymology of the God of Flies, as being the only true one.

According to my method, I should now proceed to shew what Natural and Animal Gods ly hid under this *Pluto* of the *Greeks*, and the *Beel-Zebub* of the *Phœnicians*. But I doubt much, whether we can give any great light upon this Subject. As to the Natural Gods, *Cicero* gives us the best light, when he says, that *Pluto est Terrena vis atque Natura*, &c. As *Cybele*, *Ceres*, &c. signify the surface of the Earth, yielding Fruits, and bearing of Crops, so *Pluto* signifies the Virtue diffused in the Bowels of the Earth. Therefore 'tis likely the Poets Married *Proserpina*, the Daughter of *Ceres*, with *Pluto*; to signify the Union and Conjunction of the inward Virtue of the Earth, with that which comes out of its Superficies. And 'tis undoubtedly from thence, that the Heathenish Poets and Theologues have confounded *Pluto* with *Plutus*, *πλούτος*, the God of Riches; because those things which Men seek most after, and by which they think themselves Rich, are Gold and Silver, and the other Metals, that are in *Pluto's* Kingdom, and under his Dominion. Otherwise I should subscribe to *Lylius Gyraldus* his Opinion, that *Pluto* and *Plutus* are two different Gods. And the confusion that is made of those two Deities has been the occasion of attributing to *Pluto*, King of Hell, things that were improper for him. As for instance, that he had been inhabitant of *Spain*, as *Strabo* has it; which is, because *Spain* was of old to the Nations who lived East from the *Mediterranean*, what the *West-Indies*

Of the Natural Gods hid under Pluto and Beel-Zebub.

Geogr. 3.
are

Aristophanes.

are now to us at this day, viz. a Country of Mines both of Gold and Silver. Which is more proper for *Plutus*, than *Pluto*. They say moreover, that this God was blind, and that *Jupiter* pluck'd out his Eyes out of Envy, for that he always favoured good Men, whereas *Jupiter* would have Riches bestowed at random. This also suits best with *Plutus*, the God of Riches, who distributes 'em without any Regard to Merit.

Animal Gods under the Names of Pluto and Beel-Zebub. Phaleg. Part. I. l. 1. c. 1. Bochartus his Opinion, that Shem is Pluto, and why.

* Quasi, *deidus*.

Joshua ch. 24.

'Tis more likely, that the Canaanians and Phoenicians, subdued by the Posterity of Shem, made him Prince of the evil Demons. Euseb. in Canone Chronice ad Num. 62c.

As for the Animal Gods, I mean Men Deify'd by the Name of *Beel-Zebul* and *Pluto*, 'tis like there are many. The famous *Bochartus* brings in *Shem* for one, abominated by the Idolaters, because he was Patriarch of that Family, which distinguished themselves from the rest, by their Adherence to the true God, and Aversion to Idolatry. That for this Reason having given the Empire of Heaven to his Brother *Cham*, under the name of *Baal* and *Jupiter*, and that of the Sea to his Brother *Japhet* under the name of *Neptune*, they made this an Infernal God. That from the same Principle of Hatred and Envy they made of his Name *Shem*, which signifies Desolation, *ἀπαρσις*, whence came afterwards the Greek word * *deidus*, one of *Pluto's* Names, that signifies invisible. I cannot determine any thing upon that, but that if the Heathens made of *Shem* *Pluto*, King of Hell, I cannot believe they did it to be revenged of *Shem*, as an Enemy to Idolatry. For I am persuaded, *Cham* and *Japhet* were no more guilty of it, than *Shem* was; and that the Race of those two Patriarchs soon abandoned themselves to Idolatry, is no Proof that the Head of their Family was an Idolater himself. For the same Conclusion might be drawn against *Shem*, whose Posterity for the most part became Idolaters during his Life. Nay the very *Jews*, who are jealous enough of the Honour and Glory of their Ancestors, own that *Serug* of the Family of *Shem*, Grandfather to *Abraham*, invented the Use of Statues. And 'tis past all doubt, that *Terah*, *Abraham's* Father, was an Idolater.

If therefore Hatred has made Hell fall to the share of *Shem*, 'tis more likely that came to pass, when the *Israelies* had conquered the Land of *Canaan*, and driven out its Inhabitants, who were *Phœnicians*. Who, to be revenged of *Shem's* Posterity, that had seized upon their Country, made their Father God of Hell, and the Prince of evil Demons. *Eusebius* pretends, that the *Pluto* of the *Greeks* was of much fresher Date; saying, that *Orcus*, otherwise called *Aidoneus*, who

who is Pluto, was King of the Molosses; that he had a great Dog, called Cerberus; that Theseus and Pirithous, plotted together, to get it away from him; that this Dog devoured Pirithous, and was about to devour also Theseus, but that Hercules came in, and saved him; and that from thence came the Fable, that Hercules got Cerberus from Hell. He supposes this Orcus to have lived after Moses, in the time of the Judges. Cyril of Alexandria says, that he lived 195 Years after Moses. If there be any Truth in this Opinion of Eusebius, it confirms our Conjecture, that Shem's Transformation into an Infernal God happened but after the Canaanites Expulsion out of their Country by Joshua. I know not whether in Pluto's Fable concerning the Rape of Proserpina, and her return into Hell, there may not be something of the Rape of Dinah by Sichem, Son of Hemor, who upon it was sent with all his Subjects into Hell by Jacob's Sons, who put them all to the Sword.

Lib. 1. contra Julia-
num.

CHAP. VI.

Of Dagon. That it comes from Dag, a Fish, in the Phœnician Tongue; and not of Dagan, Wheat, as Philo de Bibliis believed. Divers Errours of that Philo. That Dagon was Neptune. Derceto, Goddess of the Sea, had the form of a Fish.

I Come now to Dagon, one of the Baal's, or great Gods of the Phœnicians; and there is no room to doubt, but that the Israelites did defile themselves with the Idolatrous Worship of this Idol, as they did with the Rest, who are charged with having worshipped the Baalim in general. This Dagon was the God of Ashdod, by the Greeks called Azot, or Azotus, a place well known in the Sacred History; which was still in being, and was known by that Name, in the time of the Apostles. For we find Acts 8. 40. that Philip having baptized the Eunuch of Candace, Queen of the Ethiopians, the Spirit of the Lord caught him away, and he was found at Azotus.

The first place of Scripture, wherein mention is made of this God Dagon, is the Book of Judges Chap. 16. After the Philistines had made themselves Masters of Samson by the means of Delilah, they put out his Eyes, and carried him

to Gaza. Then the Lords of the Philistines gathered themselves together to offer a great Sacrifice unto Dagon their God; for they said, our God has delivered Samson our Enemy into our hand, &c. And when their Hearts were merry, they said, call for Samson, that he may make us sport.

We have a notable History of this Dagon, 1 Sam. 5. The Philistines having obtained a great Victory over the Children of Israel in the last days of Eli the high Priest, they carried away the Ark of God from the Camp of the Israelites, and brought it to Ashdod (as a rich spoil) into the House of Dagon. 1. The Philistines took the Ark of God, brought it into the House of Dagon, and set it by Dagon. 2. The next Day early in the Morning, when they of Ashdod were risen, behold, Dagon was fallen upon his Face to the Earth, before the Ark of the Lord; but they took Dagon, and set him in his place again. 3. And when they rose early the next day, behold, Dagon was fallen upon his face to the ground, before the Ark of the Lord; and the Head of Dagon, and both the Palms of his Hands were cut off upon the Threshold, only the stump of Dagon was left to him. 4. Therefore neither the Priests of Dagon, nor any that come into Dagon's House, tread on the Threshold of Dagon in Ashdod unto this day.

The Israelites being beaten at another time by the said Philistines at the latter end of Saul's Reign (who slew himself on the day of Battel, lest he should fall alive into the Hands of his Enemies) they cut off his Head, and having sent it round about, they fastened it at last in the Temple of Dagon. 1 Chron. 10. 10. Which Temple continued in Ashdod or Azor, as long as Idolatry reigned, till the time of the Maccabees. For the Author of the first Book of that Name says, That Jonathan, one of the Maccabees, having beaten the Army of Apollonius, the General of Demetrius, they fled into Ashdod, and took Sanctuary in Beth-Dagon, the Temple of their Idol; *ἡ εἰσὼντες εἰς Βηθδαγὼν τὸ εἰδωλεῖον αὐτῶν*. But Jonathan set Ashdod on fire, and burnt the Temple of Dagon, and all that were fled thither.

1 Maccab.
10. 83.
Two Etymologies of
the Word
Dagon,
which create two
Opinions of
the God
Dagon.

To know the ancient Deities, we have hardly any better Light than their Names; therefore we must make a strict inquiry into the Name of this. Dagon may be derived from דג, dag, that signifies a Fish in the Phœnician Tongue; or from דגן, that signifies Corn or Wheat, in the same Tongue. Some will have it that Dagon took his Name from Dagan, Wheat; and therefore look upon him as the God of Husbandry,

Husbandry. 'Tis the opinion of *Philo Biblius*, the Translator of *Sanchoniathon* the *Phœnician*. *Cælus*, says *Sanchoniathon*, Married to the Earth his Sister, and had four Children by her, *Saturn*, (otherwise called *Ilus*) *Berylus*, and *Dagon*, &c. *ἑστὶ δὲ ἄλλος*, who is the God of *Wheat*. And a little after, because *Dagon* has found out the Art to sow Corn, and the use of a *Plough*, he was called *Jupiter Aratrius*, *Ζεύς ἀετρεός*. This is a great Errour of *Philo Biblius*. In that notable Fragment of *Sanchoniathon*, which we find in *Eusebius*, great care must be taken to sift out what is properly *Sanchoniathon's* from that which is his Translator's; who does not act the part of a plain Translator, but often takes upon it to Comment and Paraphrase upon his Author. Nor does he always understand the Text he pretends to Paraphrase upon. *Sanchoniathon* says only, that *Dagon* was one of the Sons of *Saturn*; and *Philo Biblius*, knowing that *Dagan* signify'd *Wheat*, fancy'd that from thence the Name of the God *Dagon* must be derived. This he adds out of his own stock, that this Name signifies *ἄλλος*, and was given him, because he had found out the way to sow *Wheat*, and the use of the *Plough*. Many such mistakes of this Translator have been found out in this small Fragment by the Learned, therefore we must not too much rely upon him, but judiciously find out the place where he erred, and distinguish them from those he has faithfully Translated, according to the Text.

Scaliger had already observed the mistake of *Philo Biblius*, in his Translation of *שַׁדַּי*, *Schaddai*, which he confounded with *Schadai*; the first signifying the mighty God, and the other the Fields. *Sanchoniathon* had placed among the most ancient Gods *שַׁדַּי*, *El schaddai*, which in the *Phœnician* Tongue signifies the great, or mighty God, having all things within himself. But his Translator, reading *שַׁדַּי*, *El schadai*, made of him *ἑστὶς ἀετρεός*, a Rustical God, or a God of the Fields.

Euseb.
Præp. E-
vang.
l. 1. c. 10.

Divers Er-
rors of
Philo Bi-
blius, in his
Translation
of Sanch-
oniathon.

Bochartus has observed a much greater Errour, viz. that *Phaleg*. *Sanchoniathon* had said, that this God *Cælus* had invented and found out *Anointed Stones*, called *Berylia*. The *Phœnicians* had a great Veneration for this Stone, which *Jacob* slept upon going into *Chaldea*, and upon which (while he slept) he had that wonderful Vision of the Ladder. Being awaked out of his sleep, he poured Oil upon the Stone, and called the Name of the place *Beth-el*, that is, the House of God. Of which Stone the *Cananeans* afterwards made an Idol; at least the *Jews* report it so. Nor is it unlikely, for

Part 2. l. 2.
cap. 2.
The Origin
of the Be-
rylia, or fly-
ing Stones
of the Syri-
ans.
Gen. 28. 18.

P. 1047.

A notable
Alteration
of the Text
of Sanchoniathon by
Philo Biblius.

'tis certain that in imitation of *Jacob*, they used afterwards to anoint the Stones which were consecrated to their Gods, and called them *Betylia* from *Bethel*, where this Stone was first anointed by *Jacob*. *Photius* tells us from *Damascus*, that near *Heliopolis*, a Syrian City near Mount *Libanus*, *Afclepiades* went up *Libanus*, and saw there many of those Stones, called *Betylia* or *Betylion*, of which great Wonders are said. One of those Wonders is, that sometimes those Stones raised themselves up into the Air; and the same *Damascius* says, by the report of *Photius*, that he had seen one of those Stones moving in the Air. *Philo Biblius*, who had heard of those wonders thought of making those Stones living Stones; and whereas *Sanchoniathon* had said, *And the God Cœlus found out those Anointed Stones called Betylia*. *Philo Biblius* said, *And the God Cœlus invented by an extraordinary Art those living Stones called Betylia*. *Bochartus* fancies the error of *Philo Biblius* proceeded from his mis-reading the Text, and reading the Word נִשְׁפָּחִים, *Neshaphim* in *Sanchoniathon*, which signifies *Anointed*, for נִשְׁפָּחִים, *Neshaphim*, that signifies the *Souls*. But, setting that aside, 'tis probable, that *Philo Biblius*, being informed those Stones were living, and flew into the Air, fathered that Notion upon *Sanchoniathon*, a most Ancient Author, the better to support the Superstition of his time.

To vindicate *Philo Biblius*, we ought not to say, that *Sanchoniathon* himself may have published this Fable; that those Stones called *Betylia* flew up into the Air. For 'tis certain, this account is of a fresh Date, not to be found among the Ancient Writers. *Bochartus* has observed another mistake of this *Philo Biblius* viz. that whereas *Sanchoniathon* had said, that *Astarte* meeting with a kind of an Eagle, called *astela*, which dropt from Heaven, she killed, and consecrated it: *Philo* has these words, that she met with a flying Star, killed it, and consecrated it. But I think it rather an Error of the Copyists, than of *Philo* himself, who doubtless had writ *astela*, a kind of an Eagle, whereas we find it now

Vide Drusi-
um quest.
Hebr. l. 2.
quest. 82.
& Bochar-
tum de Ani-
malibus
Par. 1. l. 1.
c. 6. qui
contra sen-
tiunt.

It was requisite to insist a little upon the Mistakes of *Philo de Biblis* to free us from the Yoak of his Authority upon which *Samuel Bochartus* would have us to depend; as if we had no reason to call into question what an Ancient Historian, such as *Sanchoniathon*, a *Phœnician*, tells us of the *Phœnicians* Religion. Therefore he will have *Dagon* to come from *Dagan Wheat*, and to signify the God of *Wheat*. For my part I set aside the Authority of the *Greeks*, and freely

ly submit to the opinion of the *Jews*; who think that *Dagon* comes from the word *Dag* a *Fish*, and that this Idol had the same shape which the Poets gave to the *Tritons*, that is, half Moon, and half Fish.

*Frons hominem præfert, in piscem definit alvus,
Spumæa semifero sub pectore murmurat unda.*

Virg. *Æ-*
neid 10.

Tis said, That *Dagon*, from the Navel downward had the shape of a Fish, and therefore was called *Dagon*: and from the Navel upward, a Man's shape; and the two Palms of his Hands were cut off (as it is written) upon the Threshold; and this is the interpretation of what is said, דגון נשאר עליו, *Dagon* was left alone, that is, he had nothing left but the shape of a Fish. Those are the Words of *Kimchi*, to which may be added those of *Abarbinel* upon the same Text. We are taught by our Doctors, that *Dagon* from the Navil upward and downward had the shape of a Fish, but his Feet and Hands like a Mans. And R. S. Jarchi, ברמותו עלם עשוו *Ralebagh*, being of a contrary Opinion, has these Words, ען שלהם שהיה בהם עלם על צורה בן אדם. Their Idol was an image of a human shape. The Rabbins do not agree exactly upon the matter, for *Abarbinel* and *Jarchi* seem to hint, that the whole Statue of *Dagon* was the Figure of a Fish, except his Hands and Feet, which had a humane Shape. But *Kimchi's* Opinion is much more probable, that the upper part was Man-like, and the lower Part like a Fish.

And it must be granted, that he backs his Conjecture with a most ingenious and likely interpretation of the Text. For the Text says, That *Dagon* being fallen the second time, before the Ark, his Head and his two Hands were cut off upon the Threshold, only the stump of *Dagon* was left to him. The Chaldean Paraphrast has rendred דגון אשתאר עלוהי, לחור גופיה, and the Body (or Stump) of *Dagon* only was left to him, In which he is followed by our Interpreters, and all our modern Authors on that Subject. But I like best *Kimchi's* Interpretation, that his Head and Hands, what he had of a human shape, were taken away from him, and *Dagon* remained alone, that is, had nothing left but the shape of the Fish. For no reason can be given why the Stump of *Dagon*, deprived of his Head and Hands, which are the principal parts, should retain the name of *Dagon*, in opposition to the Head and Hands, unless that Stump was the true *Dagon* or true Fish.

This Idol
had a hu-
mane shape.

Vide plura
apud Kir-
cherum
Oedip. *Æ-*
gypt. Syn-
tagm. 4.

'Tis c. 16.

'Tis said, that from under the Tail of this Fish sprung two Feet, upon which it rested; and this was the opinion of the Septuagint, by whom these words are added, ἀποβρεγα τὰ ἰχθυ τῶν ποδῶν αὐτῆ ἀπορημένα, and the two Soles of his Feet were carried away. Yet the London Edition of 1563. published upon the Copy of the Vatican, has χερσῶν, the Hands according to the Hebrew, instead of ποδῶν, the Feet.

The God Oannes. Selden's Conjecture de Diis Syriis, in Dagon. In Chronico.

Certainly Selden's Conjecture is highly probable, viz. that the God Oannes, worshipped by the Babylonians, was the same as the Dagon of the Phœnicians. For 'tis unquestionable, that the Chaldeans worshipped the same Gods, and often by the same Names. Berosus quoted by Eusebius says, that this Oannes had the Body of a Fish, and below the Head placed upon the Body, another human Head, which came out from under the Head of the Fish. He had likewise a Man's Feet, coming from under the Tail of the Ship, and had a Man's Voice. Berosus adds, That this Monster came every Morning out of the Sea, went to Babylon, and in the evening returned into the Sea. That he taught Men Arts, and Sciences. Selden quotes also Apollodorus, who says from the same Berosus, That in the time of Ædiorachus, King of the Chaldees, which (according to Berosus) was long before the Deluge, there came out of the Sea a Monster, half Man and half Fish, whose Name was Ὀδακὼν, Odacon. Certainly this Odacon was in all things very like unto our Dagon; the very Name is the same with very little Alteration.

But nothing convinces me more, that Dagon had the shape of a Fish (against the opinion of Drusius, Bochartus, Ralebag, and others) than what follows.

Dagon was Neptune, the God of the Sea.

1. That, in all appearance, this God Dagon was Neptune. For having said, and proved several times, that all the Gods of the Greeks and Latins came from the East, and chiefly from the Phœnicians, 'tis plain that we must find, amongst the Gods of the Phœnicians, those at least who were the principal Gods of the Greeks and Latins; viz. Saturn and his three Sons, Jupiter, Neptune, and Pluto. We have found Saturn in the Moloch of the Phœnicians, Jupiter in their Baal, Pluto in their Beel-Zebub. What remains is to find Neptune, and we can find him no where but in Dagon. 'Tis not likely, that the Phœnicians, who dwelt by the Sea-side, who by their Commerce reaped such Benefits from the Element, and who travelled so often by Sea, should have no God to preside over the Sea. According to Philo Biblus, the God Neptune was known unto them. For he says, That Saturn

Saturn (according to the Theology of the Phœnicians) gave the City of Beryth to Neptune, to the Cabires, Husbandmen and Fishermen, who consecrated there the Relicks of the God Pontus. They knew Neptune, but not by the Name of *Ποσειδών*, which Philo Biblius makes use of. A name only known to the Greeks, and which is not his Phœnician Name. Now 'tis rational to believe, that amongst the Phœnicians, Neptune took his Name either from the Sea or Fishes, over which he Ruled; and that he had the Shape of 'em, according to the Syrians Custom, whose Idols consisted of mixt Figures of Man and Beast.

2. I find Cicero tells us, that the Syrians worshipped Fishes, *piscem Syri venerantur*. Xenophon says the same thing, speaking of the River Calus. Which River, says he, were full of great Flame Fishes, the Syrians worshipped as Gods, and would not suffer any hurt to be done either unto them, or Pigeons.

3. De Natura Deorum. Lib. de Cyri expeditione.

Clement Alexandrinus speaks also to the same purpose, In Protre-The Syro-Phœnicians (says he) do worship Fishes with as much Zeal, as the Elians worship Jupiter. And is it likely, that they who worshipped Fishes should not have in their Temple some Idol or other, with the Figure of a Fish? And where shall we find that Idol, but in our Dagon?

'Tis true there was a Goddess amongst them, represented by the same Figure, partly Woman, and partly Fish, which convinces me, that Dagon had the same Figure. For it being no uncommon thing amongst them, and this mixt Figure of Man and Fish being familiar with them, 'tis a strong Presumption, that they gave it to him who was their Neptune. This Goddess, partly Fish, and partly Woman, was called Derceto, or Dercé, and was Mother of Semiramis; certainly the same Goddess which bore the Name of Atergatis, quasi *אֲתֵר גַּת*, addir dag, which (according to Vossius and Selden) signifies a stately Fish. By Strabo the is called Atargata, beyond the River is Bambyca, otherwise called Edesus, and the holy City where Atargata, the Syrian Goddess is worshipped. And at the end of the same Book, speaking of the Alteration Names are subject to, he gives for instance, Athargata, which is called Atharas, and by Ctesias Derceto.

The Goddess Derceto had the shape of a Fish.

Lib. 16.

Diodorus Siculus gives us the Origin of this Goddess, and her Worship, and what he says upon it deserves to be quoted here to the full. 'Tis in the History of the Birth of Semiramis. There is in Syria a City called Ascalon, near unto

Diod. Lib. 2. ab initio.

which is a deep Lake, replenished with Fishes. Not far from this Lake stands the Temple of that famous Goddess called by the Syrians Derceto, who has the Face of a Woman, and the rest of her Body like a Fish. For which this Reason is given by the most sensible Men of that Country. They say, that Venus bearing a spleen against this Goddess, caused her to fall in love with a young Man of Syria, pretty handsome, one of those who Sacrificed. That Derceto having lain with this young Man, she conceived a Daughter; but being ashamed of the Crime she had committed, she slew the young Man, exposed the Child when brought into the World in a desert place, and precipitated her self into the Lake, where she was transformed into a Fish. Therefore the Syrians eat no Fish to this Day, but worship Fishes as Gods. He relates afterwards how this young Girl, afterwards Queen Semiramis, was fed by Pigeons. For which reason Pigeons are also worshipped by the Syrians as Deities.

Ovid calls her Dione, and makes the story otherwise. He says, that she being pursued by Typhon, fled into Palestine, and found her self near the Banks of Euphrates, holding Cupid in her Arms. That bearing a Noise, she threw her self, and was received by two Fishes, which afterwards were placed in the Heavens.

Lib. 2.
Fastorum.
v. 471.

*Nec mora, profluit: pisces subiere gemelli,
Pro quo nunc, cernis, sidera numen habent.
Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora, Syri.*

Porphy-
rius l. 4.
mel. 2.
ἐμ.
ἐμ.
ἐμ.

Both agree, that the Syrians eat no Fish, being possessed that their Bellies and Feet would swell upon it. Porphyrius quotes some Verses of Menander upon it, which bear this sense; Mind the Syrians, whose Bellies and Feet swell, when they eat Fish intemperately. To which alluded Martial, as some think, when he said,

Lib. 4.
Ep. 43.

Furo per Syrios tibi tumores.

The Tyrians who dwelt in Jerusalem sold Fish to the Israelites, Neh. 13. 6. so that either they were not infected with this Superstition, or if they declined to eat Fish, they made no conscience at least to sell it, or else their Commerce with the Jews made them shake off part of their Superstition. All Syrians did not forbear Fish, but only the Sidonians, and they who with them worshipped Astarte. Artemidorus *ἰστορικῶν*, lib. 1. c. 9. *ἰχθύας*

πάντες ἔσθουσιν, πάλιν οὐρὸν πᾶν ἢ τὴν Ἀστάρτην σεβόμενον,
All Syrians eat Fish, but some who worship Astarte.

But to return to the Story of *Diodorus*, he says, 1. That this Goddess was worshipped at *Ascalon*. Now *Ascalon* was a neighbouring City to *Ashdod*, where *Dagon* was worshipped. For *Ashdod* or *Azor*, and *Ascalon*, were Two of the Five Governments of the *Philistines*; which were *Gaza*, *Ashdod*, or *Azor*, *Askalon*, *Gath* and *Ekron*. 2. He says, this Goddess had the Face of a Woman, and the Body of a Fish. These Two Things make the Conjecture of those very probable, who believe *Dagon* to be a Goddess, and that she is the *Derceto* worshipped by the *Syrians*. One Thing there is which makes it still more probable, viz. That the Greek Authors make frequent mention of this Syrian Goddess, half Woman, and half Fish. *Lucian* speaks of her as an Eye-witness. *I have seen*, says he, *Derceto's Image*, which makes a strange Sight. She is a Woman to the Middle, but from the Thighs to the Extremities of the Feet, a long Tail of a Fish stretches it self. *Pliny* likewise makes mention of her, by whom she is called *Prodigiosa*, because of her extraordinary Figure. *Ibi autem prodigiosa Atergatis*, *Grecis autem Derceto dicta colitur*. But it does not appear, that *Dagon* be mentioned by any of 'em. Which is a Presumption, that this *Derceto* of *Ascalon*, which was also worshipped at *Emesus*, is the *Dagon* we speak of.

A Conjecture that Dagon and Derceto are the same Deity. Lucian. de Dea Sytia. Lib. 5. c. 23. de Caelo-Syria.

I cannot however subscribe to that Opinion. 1. Because *Dagon* is a Male Name, and is of a Masculine Termination. 2. Not only the *Hebrews*, and the Holy Scripture, always call him God; but even the *Greeks*, who made *Baal* sometimes Feminine, make always *Dagon* Masculine. *Sanchoniathon* makes him also Masculine, and reckons him amongst the Four Sons of *Cælus*, being *Saturn*, *Betylus*, *Dagon*, and *Atlas*. 3. Nothing hinders but that there might be Two Deities, One Male, and the Other Female, worshipped in the same Country, under the same Shape of a Man and a Fish. On the Contrary, 'tis plain that the *Phœnicians* allowed (as the *Greeks* did) Two supream Deities to the Sea, One Female, and the Other Male. For 'tis to be observed, that as the Pagan Theology gave *Juno* to *Jupiter* for his Consort in the Empire of Heaven, and *Proserpina* to *Pluto* for his Consort and Lady of Hell, so it gave *Amphitrites* to *Neptune* for his Wife and Queen in the Empire of the Sea. According to that our *Dagon* of *Ashdod* must be *Neptune*, and *Derceto* of *Ascalon*, few Leagues off, must be *Amphitrites*, Daughter of *Doris*, and the Ocean. 4. 'Tis possible,

Amphitrites is Daughter of Doris. In the Phœnician Tongue it would be דורבא, Dorbatha, Daughter of Doris. I leave you to think, whether or no Derceto, or Dorceta, might come from thence; the rather, because in the Hebrew, Chaldean, and Syrian,

The Letter
D, Beth, is
perfectly
like a D,
Caph.

possible, that one and the same God, reigning over all the Sea, might be represented in one Place as a Male God, viz. at *Asdod*, and in another Place as a Female, to wit, in *Ascalon*, to signify the Fruitfulness of that Element, which breeds so many Creatures. We have observed, speaking of *Baal*, that the Gods are often called Male and Female. To these Proofs alledged in that Place, this Verse of *Orpheus* may be added.

Zeus ἀπολυός θεός, Zeus ἀμύεστος ἑμῆσο νόμον.

thus rendred by *Apulejus*,

Lib. de
Mundo.

Jupiter & Mas est, & Femina nescia mori.

De Animal.
lib. I. c. 6.

But if the *Greeks* have made no mention of *Dagon*, 'tis probably because the Worship of *Derceto* went so far beyond that of *Dagon*, that this was neglected for that. Which may proceed from hence, that in time *Atergatis* and *Derceto* came to be confounded with the *Syrian Venus*. Which *Venus* became so famous, that she came at last to obliterate the Worship, and almost the Memory of the *Baals*, *Molochs*, and other Gods of *Syria* and *Phœnicia*. That *Derceto* was confounded with the *Syrian Venus*, it appears by that Place of *Ovid* before quoted, where she is called *Dione* (one of the Names of *Venus*) and he puts *Cupid* in her Arms. *Strabo* confounds her likewise with the *Syrian Goddess* in the Words I quoted from him. And *Bochartus* confounds her with *Astarte*. *Sed meo judicio potior est Veterum Sententia, qua Dagon, & Atergatis, vel Astarte, planè diversa sunt numina.* We shall see elsewhere what Reason there is for it. I doubt not however but this Confusion, which is of great Antiquity, has been the Occasion of *Derceto's* blotting out the Memory of *Dagon*. I presume also, that the *Syrians*, when they had a Commerce with the *Greeks*, did rectify the Figures of their Idols, and brought most of 'em at least to a Humane Shape. For 'tis certain, that they had scarce any beginning, without a mixt Figure of Man and Beast, as I have often observed. And 'tis not likely, that in the Time of *Pliny* or *Lucian*, the *Syrians* had any other Deity *Biformis*, or *Triformis*, than *Derceto*. Had the Mixture of Shapes in Idols been a Thing of common Practice, this in *Derceto* would not have been lookt upon as a Prodigy. I therefore think, that the Deity of *Dagon*, having been always in *Phœnicia*, his Statue was rectify'd and brought to a Humane Shape. Which may be the Reason why the last Authors don't

don't speak of the extraordinary Figure of *Dagon*, but only of *Darcota*.

CHAP. VII.

Of the Natural and Animal Gods hid under *Dagon*. The Natural Gods are the Sea, and the Spirit diffused in that Element, which puts it into a Motion. The Animal God is Japhet, Noah's second Son.

TO proceed now in the Method we have hitherto followed, we must see what Greek and Latin Deity is hid under this *Dagon* of the Phœnicians. I have already told my Sentiment in the Matter, that it must be Neptune, the God of the Sea. His Shape of a Fish is a Demonstration of it; for I see no reason why they should give the Figure of a Fish to a Celestial God. The Name of *Dagon*, that signifies a Fish, is another Proof of it; for Fishes are the chief Subjects of Neptune, and his borrowing his name from 'em is no wonder. In short, as it is rational to presume that the Phœnicians had a Neptune, as well as a Saturn, Jupiter, and Pluto, so we can find him (as I have already observed) by no other Name than that of *Dagon*. 'Tis true, there were other Marine Gods, which might be represented in the same manner. But this *Dagon* seems to be the King of 'em all; for we find by the History of *Samson*, that he was lookt upon by the *Philistines* as the great God, who had delivered up *Samson* unto 'em. Accordingly in the History of the Ark and *Dagon*, he is absolutely called the God of the *Philistines*, *Dagon our God*. Had he been of the Inferior Gods, 'tis not like they would have done so much Homage to him.

I must observe here by the by, that the Phœnician Deities have had their Reigns at different Times. 'Tis probable, that in the Time of the Judges this *Dagon* was the God for whom they had the greatest Veneration. *Moloch* had his Turn, when they were so transported with Fury, as to make their Children pass through the Fire. In the Time of *Abah* and the Kings of Israel, there was no talk but of *Baal*, the God of the *Sydonians*. It has been so at all times. As the Demon drew Mens Devotion by false Miracles, sometimes to one Place, and sometimes to another, so the Credit

Dagon is the God Neprune.

The Pagan Deities have had their Turns, in Point of Worship. They had, as the Popish Saints have, their Exaltation and Depression.

of

Plutarch.
Tract. de
Isid. cap. 27.

of the Idols increased or lessened. If *Dago* be *Neptune*, we have also good Ground to believe *Derceto* to be the Queen of the Sea, and *Dagon's* Wife; therefore her Figure was compound, as that of *Dago*. This being granted, *Derceto* must be the *Amphitrites* of the Greek and Latin Poets. The Egyptians called the Sea *Typhon*, and did so abhor it, that the Priests would eat no Salt, and never saluted Mariners. Their Reason for it was, that the Sea swallowed up *Nilus*, who was their God.

Now let us see what Parts of the World, and what Men have been Deified by these Names. As to Natural Gods, or Parts of the World, hid under the Names of *Dagon* and *Neptune*, we need go no farther than the Discovery of others, which is received and approved by all, viz. That *Neptune* is the Sea, and the Spirit by which that Element is ruled, the Cause of so many different Motions, and so many Generations. This being known to all, it is needless to insist upon it.

De Falsa
Religione,
lib. 1. c. 11.

As for the Animal Gods, viz. Men, *Bochartus* takes *Dagon* for *Japhet*. And he thinks the Deity of the Sea was bestowed upon him, because his Partition and that of his Posterity was in the Isles, Peninsules, and Lands beyond the Sea, that is to say, in *Europe*, according to *Lactantius*, *Neptuno*

maritima omnia cum insulis obvenerunt. Which he backs with the Testimony of *Euhemerus*, a *Messinian*, who writ the History of the Gods, extracted from the Inscriptions and Monuments of their Temples, to shew they had been Men every one of them, and all dead. *Ennius*, who translated his Works, and followed him in his Opinion, says, *Jupiter imperium Neptuno dat maris, ut insulis omnibus, & quæ secundum mare loca sunt omnibus, regnaret*. *Bochartus* pretends, that *μοειδών*, the Greek Name of *Neptune*, is *Phœnician*, and signifies the same as *משוש*, stretched: The Latin *Neptunus* may come from the same Origin. *Japhet*, *Japheté*, or *Fipheté*, comes from the Root *פח*, that signifies stretch; *Niphete*, *Niphatin*, whence comes *Neptunus*, the Name of large, extensive. And the Word *νιφθω*, by which the Egyptians expressed the Extremities of the Earth, Promontories, and all Things adjoining to the Sea, may be the immediate Root of the Latin *Neptunus*. But *νιφθω* may come from the Name of *Japhet*, or from *Nipheté*, stretch, and so the Original will be the same. This *Nephthys* is also called *Nephthé* by *Plutarch de Isid. Ch. 7.* and *Nephthys* in the Eighth Chapter, where he says, that she was married to *Typhon*, and signified the Borders of the Sea; and when overflowing mingles it self with the Borders and Promontories of the

Sea,

Sea, that he calls the Adultery of *Osiris* and *Nephthys*, *νῆφθ υν*. 'Tis plain, *Neptunus* comes from thence, there being no Alteration or Difference between the *Egyptian Neph-tun*, and the *Romans Neptunus*, but in the Termination: *Faphet*, 'tis true, passed amongst the *Greeks* with less Alteration, for it is not to be doubted that the *Fapetus* of the *Greeks* is the *Faphet* of the *Hebrews*, the *Greeks* being descended from *Fapetus* by *Prometheus*, who got *Ἐμλῶ* by *Pyrrha*, one of his Wives, whence came *Ἐμλῶες* the *Greeks*, which does not hinder but that the same Person might pass amongst them by another Name, *viz.* that of *ποσειδῶν*, and that under another Idea, *viz.* that of God of the Sea, by reason of the various Events and Circumstances which the same Person has been under, which has occasioned the multiplying of Persons.

Fapetus in the Fable is one of those Giants who made War against *Jupiter*, by heaping Hill upon Hill. This Gigantick War against Heaven has its Original in the History of the Building the Tower of *Babel*; and no doubt but *Faphet*, one of *Noah's* Sons, was one of those who formed the Design of building that Tower. Besides that, according to the Theology of the same *Greeks*, the same Person is called *Neptune*, God of the Sea, because not long after, in the Partition of the Earth, the Transmarine Countries fell to *Faphet's* Lot. Which Countries being unknown to them, and they having seen the Posterity of *Faphet* Shipped and under Sail, and not knowing what was become of them, this occasioned the Fable of *Neptune*, the *Tritons*, and other Marine Deities, that they inhabited the Sea. These are the most probable Conjectures that can be made upon this. Only this may be added, that *Noah* seems also to be hid under this God *Dagon*, or *Neptune*. For, after all, this Empire of the Sea seems to most proper for him who made himself Master of the Sea, Floated several Months upon the Waters of the Flood, and escaped alone from those Waters which drowned the rest of the World. 'Tis an usual (if not a constant) thing with Fables, to confound the Father with the Son.

As to *Derceto*, whom I take for *Amphitrites*, *Neptune's* Wife, the Historians make her Mother of *Semiramis*, and says she was a *Phœnician*, of the Land of *Ascalon*. Thus she seems to be one of the Women of the Race of *Canaan*, whom *Semiramis* (who became Queen of *Babylon*) caused to be Deify'd after her Decease. Which she did to raise the Fame of her Birth, and that she might pass for a Goddess's Daughter; who was come into the World by Fornication,

according

The Original of the Fable of Tritons inhabiting the Sea.

Diod. Siculus l. 1. Biblioth.

The Custom
of great
Men among
the Hea-
thens, to
make their
Ancestors
pass for
Gods.

according to the History of *Diodorus*. 'Twas the common Practice of great Men, of an obscure or infamous Birth, to cover it with the Vail of some Fable, into which a God did always come in. Thus *Romulus*, to cover his shameful Birth for the Crime of his Mother *Rhea Sylvia*, imposed upon the World by his pretending to be the Son of *Mars*. *Alexander*, whose Mother *Olympia* was none of the most modest Women, was glad to conceal both his Mother's Infamy, and his own shame, under the Fable of *Jupiter*, who in the shape of a Serpent wriggled himself into her. History affords us a Hundred Instances of this kind. To which may be added, that it was the Weakness of great Men among the Ancients, to presume to be descended from a God, or some Hero. The Kings of *Macedon* pretended to be descended from *Hercules*; and *Olympia*, *Alexander's* Mother boasted that she was of the blood of *Achilles*. Thus, to have Gods in their Families, they Deified their Progenitors. So perhaps *Semiramis* made of her Mother the Goddess *Derceto* or *Atergatis*.

C H A P. VIII.

*Of the Eastern Gods transported into Samaria.
That Nergal and Ashima, were Names given
to the Sun.*

THE Gods I have explained are the chief Gods of *Pal-
estine*. Before we speak of the Goddesses, something must be said of the other Deities, whose Worship has defiled the Holy Land, but I know nothing of 'em but their Names. Those are the false Gods which were brought into *Samaria*, after *Salmanassar* had carried away the Ten Tribes. He sent Men thither from the East, as we have it *2 Kings* 17. 24. *And the King of Assyria brought Men from Babylon, Cutha, Ava, Hamath, and Sepharvaim, and placed them in the Cities of Samaria, instead of the Children of Israel.*

These Men brought with them their Idols, those of *Babel* their *Succoth-Benoth*, the Men of *Cutha* their *Nergal*, the *Avians* their *Nibchas* and *Tartak*, those of *Amath* their *Ashima*. And the Men of *Sepharvaim* burnt their Children to *Adrammelech* and *Anamelech*. As for *Succoth-Benoth*, of whom I have some notable thing to say, I refer the Reader to the Chapter of Goddesses. The Rest are unknown Dei-
ties,

ties, except *Adrammelech* and *Anamelech*, spoken of in the Chapter of *Moloch*, and in all probability the same God. Which Deities have been more or less disguised by the Greeks, calling the Goddesses of *Babel* Σωαθ Βεϋθ, that of *Cutha* Ε'ρηλ, that of *Hamath* Α'ουαθ, that of *Ara* Ε'βλωζερ, very remote from *Nibchaz*. But they kept the Names of *Tartak*, *Adrammelech*, and *Anamelech*. And they were pleased to make all these Gods Goddesses, except *Adrammelech* and *Anamelech*, placing before 'em the feminine Article. 'T would be a hard matter to guess why they did it, and (except *Succoth-Benoth*) 'tis very likely they were all Gods.

Nergal נרגל, was the God of the Men of *Cutha*. It was the Jews opinion, that *Succoth-Benoth* was a Hen with her Chickens, and *Nergal* a Cock. Here's a place in the Talmud, the spring from which all others have drawn their Notions. Rabbi *Juda*, upon the Relation of another Rabbi, that the Men of *Babel* made *Succoth-Benoth*. And what is that? 'tis a Hen. The Men of *Cutha* made *Nergal*. And what is that? 'tis a Cock. חרנוול. Those of *Hamath* made *Ashima*, 'tis a wild Goat. Those of *Ara*, *Nibchaz* and *Tartak*, that is to say, a Dog and an Ass. The Men of *Sepharvaim* burnt their Sons and Daughters to *Adrammelech* and *Anamelech*. These were the Mule and the Horse, the first called *Adrammelech* or Mule, as contributing to his Master's greatness, and the other *Anamelech*, as being gentle and obedient to his Master in the day of Battel. This is the spring of *Rachi*, *Kimchi*, and *Abarbinel*'s Notions upon this subject. The last of which reckons this Idolatry as the sixth. The sixth King of Idolatry, says he, is that wherein the Heathens worshipped some Beast or other, fancying there was in it some spiritual Virtue, by the impression of superiour Beings. Such were *Astaroth* and *Dagon*, Idols of the Philistines. Such was also the Idolatry of the Dragon, or great Whale, said by our Fathers to have been killed by *Daniel*. Thus the Chaldeans, who came to inhabit the Land of *Israel*, made *Succoth-Benoth*, which signifies Hens with their Chickens, &c.

But these are meer Visions of the Rabbies, or rather malicious Calumnies of the Jews, suggested by their hatred against the Samaritans. These Samaritans, whom the Jews to this Day hate mortally, were descended from those People which *Salmanassar* had removed into *Samaria*. To make the Children odious, they exaggerated the Idolatry of their Fathers, making them execrable and ridiculous, by those vile Creatures they charged them to have worshipped, For, if due inquiry be made into the Ground of those opi-

of *Nergal*.

A ridicu-

lous Accu-

sation of the

Jews a-

gainst the

Heathens

transported

into Sama-

ria.

Talmud

Tract. San-

hedrim.

In Com-

ment. in

cap. 17. 2. A

Reg.

17. 2. A

17. 2. A

17. 2. A

17. 2. A

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17. 2. A

17. 2. A

nions of the *Jews*, no Ground for 'em will be found, but false Etymologies. I instance in *Succoth-Benoth*, which they say is a Hen with her Chickens; because שכוי signifies a Cock, and and Benoth Daughters and Children. נרגל is a Cock, because of some Resemblance between נרגל, Nergal, and חרנגול, a Cock. Nibchaz, a Dog violently barking, from נבח to bark. These are such impertinences, as do hardly deserve a Confutation; which makes me the more wonder at the learned *Grotius*, who has adopted part of 'em. Nergal, says he, is a Goddess, that was worshipped in the shape of a wild Hen, and Ashima in that of a Ram. He fancied those שעירים, mentioned in *Isaiah*, to be those Rams, or Satyrs, which the *Samaritans* worshipped. For my part I pass by those spiteful Etymologies, in order to get all the Light we can from the Names of those false Gods.

Annotat. in
2 Reg. 17.
31. cap. 34.
14.

The signification of *Nergal* seems to me easie to find out, ניר, or נר, in the *Cananean* or *Chaldee* signifying a Fire, Candle, Light, or Lamp. נר רשעים, Prov. 24. 20. The Candle of the wicked. גל comes either from גלל, galal, or גלה, gala; the first signifying to move, and the second to lay open, or discover. Thus *Nergal* signifies a moving, or a shining Light. So that 'tis not hard to guess, that the Sun is meant by this Name, which the Men of *Cutha* worshipped, as did generally the *Persians* and *Chaldeans*. But I shall speak of this Idolatry in its proper place.

Ashima.
of Satyrs,
what S. Je-
rom says
of 'em.

Ashima is the Idol's Name of the People of *Hamoth*, said by the *Jews* to have the shape of a Goat. 'Tis granted, that the Heathens had their Rural Gods, to which they gave this Shape. Such were *Pan*, the Satyrs, and the Deities of the Woods, represented with deep and sharp-pointed Ears, and Goats Feet.

Horat. l. 2.
Carm. Ode
19.

*Bacchum in remotis carmina rupibus
Vidi docentem. Credite posteri,
Nymphasque dicentes; & aures
Capripedum Satyrorum acutas.*

In Euterp. *Pan* is called by *Herodotus* ἀνθρωποπόμος. Painters, says he, do Figure *Pan* as the Greeks, with the Face of a Goat, and the Legs of a Ram. Not that they think him to be so, well knowing him to be like unto the other Gods; meaning that it was only a Symbolical Figure. The *Jews* pretend, that they are those Gods called in Scripture שעירים, *Shehirim*, as Lev. 17. 7. And they shall no more offer Sacrifices unto שעירים, the Devils, with whom they have gone a whoring. And *Isaia* 34. 14. describing a great Desolation that was

to

to come upon Mens Habitations, says, that the Satyr, shall cry to his Fellow, and call to one another. Maimonides having spoken of the Egyptians, who Worshipped the Sheep, and abominated the Shepherds, says, there are others who worship the Devils, in the shape of He-Goats. Therefore they called the Devils שְׂעִירִים, or He-Goats. Which opinion, in Moses his time, had already taken a deep Root. Therefore he says, Lev. 17. 7. They shall no more offer Sacrifices unto שְׂעִירִים, that is, Goats or Devils in the shape of Goats. Whence it came to pass, that eating o Goats-flesh was forbidden amongst them: Because this Word שְׂעִירִים signifies Hairy, or full of Hair like a Goat; 'tis believed that the Holy Ghost depicts the Devils in the shape of Satyrs, wherein the Heathens served them, and which is said to have been sometimes by them, to appear to Men. If we believe S. Jerom, in the Life of Paul the Hermit, S. Anthony found one as he crossed the Desarts of Africk, to find out Paul. *Nec mora inter saxosam convallem, haud grandem homunculum videt, aduncis naribus, fronte cornibus asperata, cujus extrema pars corporis in caprarum pedes desinebat.* This Satyr offered Dates to S. Anthony, and S. Anthony asking him who he was, this Monster answered in these words, *Mortalis ego sum, & unus ex accolis Eremiti, quos vario delusa errore gentilitas, Faunos, Satyrosque, & Incubos vocans, colit. Legatione fungor Gregis mei. Precamur ut pro nobis communem Deum deprecetis, quem pro salute mundi venisse cognovimus; & in universam exiit sonus ejus.*

I beg leave, *en passant*, to observe the inseperable Character of Legendaries, and those who took upon 'em to write the lives of Saints; which is their Aptness to write Fables, tho' otherwise honest and able Men. For, in short, there is nothing in the modern Legends more unlikely, than the two Lives of Paul and Hilarion, written by S. Jerom. They are crowded with Stories, as little credible as this.

To return to our Satyrs, what S. Jerom adds is yet more surprizing. To prevent all doubtfulness as to the Truth of this Apparition, he tells us, *That in the time of Constantine, one of those Satyrs was taken alive in the Desert, and brought to Alexandria, where he died; and his Body was embalmed, to be convey'd to Antioch, where the Emperor happened to be at that time.* To which may be added the Depositions and Confessions of Witches, that in their Nocturnal Meetings, the Devil appears to 'em in the Shape of a Goat. All this may serve to prove it not impossible for the Conjecture of

The Spirit of Legendaries inclined to Fables. S. Jerom had a touch of that Spirit.

the Jews, upon the God *Ashima*, to be true. But the proving it possible is not sufficient to prove, that the thing is true. Thus I am no more convinced than I was, that the God *Ashima* was the God *Pan*, or a *Faunus*, or *Satyr* in the shape of a Goat.

In Thisbi,
in voce---
אֶשְׁמַי

Elias Germanus will have him to be *Simia*, or an Ape, and that the word *Ashamai* comes from *Ashima*. It seems to me more rational, says he, to say that this word comes from what is said, and they made *Ashima*, which is an Ape, in the Vulgar Tongue called *Simia*. Hence it comes to pass that an old Man is called אֶשְׁמַי, *Ashamai*, as if one should say, shaped like an Ape. I find no Ground for this Conjecture, but the Resemblance between the Latin word *Simia*, and the Hebrew *Ashima*. And 'tis somewhat ridiculous to derive from a Latin Word the Name of an Eastern Idol.

A notable
Conjecture
upon the
God *Ashi-*
ma, the *Iaol*
of *Hamoth*.

If I may take the freedom to put in my Conjecture, I think it not improbable, that אֶשְׁמַי comes from אֶשְׁמַי, *Eshmaia*, there being but a small Transposition but of one Letter, placing the *Yod* after the *Mem*, whereas in *Ashima*, אֶשְׁמַי, it is before the *Mem*. With this small Alteration this word signifies the Fire of Heaven, אֶשְׁמַי. If you will not allow of a Transposition, 'tis but reading אֶשְׁמַי, *esh joma*, that is to say, *Ignis diurnus*, the daily (or perpetual) Fire, or the Fire which makes the Day. All which signifies the Sun, of which the Fire is an Emblem. And 'tis well known, as I shall prove it afterwards, that the Sun and the Fire were the Gods of those Countries from whence those Nations had been removed.

CHAP. IX. Of Nibechaz.

THE *Aviens* made נִבְחַז and תַּרְחַק, *Nibechaz* and *Tar-*
tak. The first was a Dog, *vehementer latrans*, accord-
ing to *Abarbinel*, who derives it from נִבְחַז, *Nabach*, to
bark. 'Tis true, there was a God in *Egypt*, who had
in Hieroglyphick the Shape of a Dog. He was called
Anubis.

Æn. 3. v.
693.

Omnigenumque Deum monstra & latrator Anubis.

Whereupon *Servius* has these Words, *Anubis dicitur latra-*
tor, quia capite canino pingitur. To which he adds, in la-

pari

rario etiam consecrabantur ea figura. Et lares vestiebantur pellibus caninis; ut significaretur eos esse domus custodes. And Lib. 1. Bibliothecæ pag. 15. & 16.
 Diodorus Siculus says, That Osiris going to Conquer the World, was attended by two great Men, Anubis and Macedo, who borrowed their Arms, or Ensigns of the Beasts, with whom their Courage had some Affinity, that Anubis did put on a Dog's Skin, and Macedo a Wolfe's. Therefore those Beasts are worshipped by the Egyptians. As for the Dog, Juvenal has told us of it more than once.

Oppida tota canem venerantur, nemo Dianam.

Juv. Sat. 11.

Minutius Felix, in his Octavius, calls him Κυνόκεφαλος, Lib. de Isis perditum filium cum Cynocephalo suo, Et aliis sacerdotibus lugeat, plangit, inquit. Anubis seems to be an Hebrew word הנובה, Hanoubeh, Latrator. According to Plutarch, Anubis was Mercury, Hieroglyphically represented by a Dog, the Symbol of Watchfulness; and he proves it by his being worshipped chiefly at Hermopolis, a City of Egypt, consecrated to Mercury. Hunc volunt esse Mercurium, quia cane nihil est sagacius; says Servius. Loco supra citato.

But I doubt much, whether this Superstition ever passed from the South to the east. All other Nations abominated this monstrous Idolatry of the Egyptians.

Quis nescit, Volusi Bithynico, qualia demens
 Ægyptus portenta colat?

Juven. Sat. 11.

The Worship therefore which was bestowed upon a Dog in Egypt, cannot in the least make the Jews Conjecture probable. So that Nichaz is not what they say, but 'tis hard to say what it is. בהק, bebach, signifies to shine in Chaldee, נבהק, nibhak, which comes very near to נבח, nibchas, that signifies shining, seems to imply that it is the Sun. Kimchi tells us, that some read נבח, nibchan, instead of nibchaz. The meaning of this Word is explorer, persecutor, which would be properly given to the Sun, that penetrates all things. But the Etymology I insist upon is פרוץ, which signifies rapid in the Hebrew Tongue, פרוץ in Chaldee signifies to leap, run, or make haste. Whence comes נפחז, niphchas, which is absolutely the same with נבח nivechas. 'Tis well known, that the B. and P. in all Languages are easily changed, because of the great Affinity there is in their Sounds. Accordingly this Name signifies rapidus, festinans, subsiliens, which is a proper Epithet for the Sun. And whereas both the Chaldeans and Persians
 3 K 2 worship-

In 2. Reg. c. 17. 13.

worshipped above all, and almost in all their Idols, the Sun and the Fire, we ought to turn always our Conjecture on that side.

CHAP. X.

That the God Tartak is not the Ass, an Animal which has been no where Worshipped, that we know of. Of Adrammelech, and Anammelech, of the Gods of Seir, the God Arzah, the God Rimmon, a Deity Worshipped by the Syrians of Damascus. Of Nisroch God of Sennacherib.

TArtak is the other God of *Avia*, תרתק, who according to the *Hebrews*) is the Ass, a Creature (I confess) often mentioned in the Fable and Theology of the Heathens. Witness *Silenus's* Ass, and the two Asses that helped *Bacchus* to pass a River in his *Indian Expedition*; which got them a Place among the Stars in the sign of Cancer, in which *Astronomers* have observed two darkish Stars, called by the Ancients *Aselli*, or *Ass-Colts*. In the mystical and fabulous Theology of the *Egyptians*, there was also great notice taken of the Ass, which was the Symbol of *Typhon*. But far from worshipping it, 'twas to them an Abomination. They throw red Asses into Precipices, says *Plutarch*, because *Typhon* was red haired, and of the hue of a red Ass. And the Citizens of *Busiris* and *Lycopolis* scruple to hear the sound of a Trumpet, as being like the Braying of an Ass. In short, they look upon an Ass as a defiled Creature. Far from making of the Ass a God, they offered him as a Sacrifice to their Gods. The *Greeks* Sacrificed him to *Priapus*.

De Isid. c.
14.

Ovid. Fast.
lib. I. v. 440.

Ceditur & rigido custodi ruris asellus.

In protre-
ptico.
In Chroni-
co Bohe-
mico, non
longe ab
initio.

By the *Scythians* he was Sacrificed to the God *Mars*, as we have it from *Clemens Alexandrinus*. And *Cosmas* of *Prague* in his Chronicle of *Bohemia*, tells us, that the *Bohemians* Sacrificed the Ass to *Jupiter*, *Mars*, *Bellona*, and *Pluto*. But I read no where that the Ass was worshipped; so that I take it to be a meer Fiction of the *Jews*, who had not the least Ground for it. And to seek for Reasons, as some have done,

done, why the *Als* was worshipped, is an imposition upon the Reader. *רַתְּבַק*, *Rathak*, in the *Chaldee*, signifies a Chariot. If *רַתְּבַק* could be derived from it, one might say, that it signifies the Chariot of the Sun, or the Sun mounted upon a Chariot. The Idea by which the Heathenish Poets and Theologians conceived this Star, is that of a Man driving a Chariot. And accordingly 'tis said of *Phaëton*,

*Currus petit ille paternos,
Inque diem alipedum jus & moderamen equorum.*

Ovid *Metam.*
l. 2.
v. 47.

The *Caph*, instead of *Coph*, is no material Objection to such as have skill in Etymologies, for one cannot make a less alteration.

Adrammelech and *Anamelech* are the Mule and the Horse, according to the same Rabbies. Others say, as *Kimchi* relates it, that *Adrammelech* was represented by the figure of a Peacock, and *Anamelech* by that of a Pheasant. But this is as groundless a Fable, as the other. 'Tis true, the Horse, among the *Persians*, was consecrated to the Sun; and by the *Greeks*, to *Mars* and *Neptune*. The Peacock was *Juno's* Bird. But as for the Mule and Pheasant, I do not remember, that they were at all worshipped by the Heathens. *Adrammelech* signifies a Magnificent King, *Anamelech* a gracious King. *Saturn* lay hid under both these Names, and both related to the Sun as King, which seems to Reign over the Universe, by the Light it gives to the Stars, and its productive Virtue to the Earth. He is a Magnificent King, by its wonderful Beauty; and a good (or gracious) King, by the great Benefits the Earth and the Inhabitants thereof reap from him.

Adrammelech and
Anamelech.

We have but little Knowledge of the forementioned Gods. But those mentioned *2 Chron. 25. 14.* in the History of *Seir*. *Amaziah* are much more unknown to us. After *Amaziah* (says the Text) was come from the slaughter of the *Edomites*, he brought the Gods of the Children of *Seir*, and set them up to be his Gods, and bowed down himself before them, and burnt Incense unto them. We know nothing of those Gods of *Seir*. The *Edomites* were *Esau's* Posterity, who very likely had deify'd *Abraham* and *Isaac* their Ancestors, according to the Custom of the Eastern People; but by what Names, we are ignorant of. 'Tis not likely, that those Gods of the *Edomites* were the same as those of the *Phœnicians*. If so, Scripture would not tell us, that *Amaziah* brought them to *Jerusalem*, and worshipped them. But the Worship of the *Baalim* of *Palestine* could be neither new,

1 Chron.
14. 3.

The God
Arzah.

Marlorat,
in Enchiri-
dio loco-
rum com-
munium.
v. 9.
In voce I-
dolum.

nor unknown in *Judea*, where it had been often settled, in the foregoing Reigns. *Aſa* took away the Altars of the ſtrange Gods, and the high places, and brake down the Images, and cut down the Groves. And History makes it plain, that the Kings of *Juda* did often joyn with the Ten Tribes in their Idolatry; which Tribes worſhipped not only the Calves, but alſo the *Baalim*.

Some Authors pretend to have found out an Idol called *Aretſa*, in the 16th. Chapter of the firſt Book of *Kings*, ver. 9. And his Servant *Zimri*, Captain of half his Chariots, conſpired againſt him as he was in *Tirza*, drinking himſelf drunk in the Houſe of *Arzah*. The Chaldean Paraphraſt has theſe words upon it, *When he drank himſelf drunk in the Temple of Arzah, an Idol which ſtood near the Palace in Tirzah*. This came from the Antiquity of the word *בית*, often taken for Temple, as in *Beth-Dagon*, *Beth-Peor*, *Beth-Baal*. If it were a Deity, it muſt be the Earth, called by the Gentiles, *Cybele*, for *ארצה* ſignifies the Earth. But the *Jews* opinion is the moſt probable, that *Arzah* is here a Man's Name, of whom it is ſaid, *Quod erat ſuper domum in Aretza*. The Chaldees imagined theſe Words to ſignifie, that this Idol was adjoyning to the Palace of the King of *Ela* in *Tirzah*; whereas they ſignifie, that *Arzah* was the chief Man of the Houſe, or the King of *Israel's* Steward in *Tirzah*. Therefore the King drank himſelf drunk in his Houſe.

Laſtly, amongſt the Gods little known to us, and of whom conſequently I can ſay but little, we may reckon *Rimmon* a God of the *Syrians*, who was worſhipped at *Damaſcus*, and *Niſroch* God of *Nineveh*, in whoſe Temple *Sennacherib* was killed by his Children. The firſt is mentioned in the History of *Naaman* and *Eliſha*; 2 *Kings* 5. 18. *In this thing the Lord pardon thy Servant, that when my Maſter goeth into the Houſe of Rimmon to worſhip there, and he leaneth on my Hand, and I bow my ſelf in the Houſe of Rimmon, the Lord pardon thy Servant in this thing, when I bow down my ſelf in the Houſe of Rimmon*. There is no more ſaid of this God in the Sacred History, nor is he to be met with-
all elſewhere, and ſo he is to be abandoned to Conjectures. *Serarius* pretends he is *Venus*, becauſe *רמון* ſignifies a *Pom-
granate*, which Fruit is conſecrated to *Venus*. *Scaliger* will have him to be the Thundering *Jupiter*. *Selden's* opinion is beſt, who derives his Name *רמון* from *רם*, or *רמ*, that ſignifies lofty. So that this God is the ſame with the *Pha-
nicians*

nicians called *Elion*, that is to say Ἠλίον, as *Philo Biblius* explains it: which is the very Sun, by them called *Belfamen*.

CH A P. XI.

That Nisroch, the God of Sennacherib, had the Figure of an Eagle. Kircherus his Opinion, that it was a piece of the Ark.

WE are almost as much in the dark, as to *Nisroch*, the God of *Ninevah*. He was the God of that *Sennacherib*, who so insolently insulted *Hezekiah*, and ridiculed his trust in Almighty God. Let not, says he, thy God in whom thou trustest deceive thee, saying, *Jerusalem shall not be delivered into the hand of the King of Assyria*. But God fighting for *Hezekiah*, so that he destroyed in one Night 185000 Men of his Army, he was forced to a precipitate and disorderly Retreat. So *Sennacherib, King of Assyria*, says the Text, (2 Kings 19. ver. 36, 37.) departed, and went, and returned, and dwelt at *Nineveh*. And it came to pass, as he was worshipping in the House of *Nisroch* his God, that *Adrammelech* and *Sharezer* his Sons smote him with the Sword. We read a Story in *Herodotus*, very pat to confirm what Scripture tells us of this *Sennacherib*, the most insolent Blasphemer of all Gods. Where are (says he) the Gods of the Nations destroy'd by my Ancestors, the Gods of *Gozan*, *Caran*, *Retleph*, of the Children of *Hedein*, which are in *Telazar*? Have those Gods delivered them? Where are the Gods of *Hamath*, *Arpad*, *Sepharvaim*, *Hena*, and *Hiva*? To confound this Monster of Pride, and demonstrate it to him, that there was a God mightier than he, and his God, the Lord would not suffer Men to take that Vengeance upon him; which he took upon himself. He therefore sent an Angel, who swept away with the Plague (as *Josephus* has it) 185 Thousand Men in one Night in his Army, and put the rest to the rout. God humbled him after the same manner in *Egypt*, as we have it from *Herodotus* in these Words. After this a Priest of *Vulcan*, called *Sethon*, ascended the In *Euterpe* Throne of *Egypt*; who disagreeing with the Soldiers of that l. 2. p. 163. Country, slighted them as Men of no use to him. Amongst the wrongs he did unto 'em, he took away from them a certain proportion

The Soldi-
ery of E-
gypt were
a separate
People from
the rest, and
kept no
Commerce
with them;
warlike af-
fairs were
their only
Trade.

A notable
Story of
what hap-
pened to
Sennache-
rib in E-
gypt.

The Confor-
mity of sa-
cred and
profane
History is
very rare.

Euterpe.

l. 2. p 172.

Necus, or Neco, King of Egypt, the War he made against the

portion of Land each of 'em was allowed by his Predecessor. Which made them forsake this Sethon, and deny him their assistance, when Sennacherib, King of the Arabs and Assyrians invaded Egypt with a powerful Army. Then this King of Egypt, a Priest, being very much to seek, went into a Hall, and prostrating himself before the Image of his God, bemoaned the condition he was in. He fell asleep in the midst of his Moans; and as God appeared to him in his sleep, assuring him he should come to no harm, that he would meet the Arabs, and send him a succour. The Priest comforted with this Dream, took along with him such Egyptians as were inclined to follow him, and incamped at Pelusium, through which the Enemy intended to invade Egypt. He was followed only by Townsmen, Merchants, Tradesmen, and Handicraftsmen. The Enemy being come to the Place where Sethon's Army was incamped, found themselves attacked by a terrible Multitude of wild Rats, which in one Night gnawed all their Harnesses, their Bows, and the Strings of their Shields. The next Morning, finding themselves thus disarmed, they were seized with Terror, and made their retreat with the Loss of many Men. Whereupon a Statue of Stone was set up, representing this Sennacherib in the Temple of Vulcan, to be seen to this Day, holding a Rat in his Hand, with this Inscription, ΕΞ ΕΜΕ ΤΙΣ ΟΡΕΩΝ ΕΥΣΕΒΗΣ ΕΣΤΩ, Let him that looks upon me learn to fear the Gods.

Certainly Sethon, King of Egypt, had never caused this famous Inscription to be put upon Sennacherib's Statue, if this haughty Prince had not ridiculed the Gods of Egypt, as he had the Gods of other Nations. And God had not espoused the Quarrel of Sethon, and the Gods of Egypt, by abating the Pride of Sennacherib with Rats, if he had not been convinced himself in the Blasphemies of that proud Tyrant. Therefore the Hand of God, to take Vengeance of him, took away his Life at the Feet of his God Nisroch, whom he meant to raise above all the Gods of the Earth.

This History is the more considerable, and worth a small Digression, both because it gives a great Light into the Difference which happened between King Ezekiah and this Prince, and because 'tis very rare for Profane History to agree with the Sacred. And this I must say by the by, in Favour of Herodotus, whose Judgment and Sincerity has been so often brought into question, that few Historians agree better with sacred History in Matters of Antiquity.

the Syrians, and the Victory he got over them at *Magueddo*, or *Magdolo*, according to *Herodotus*, agreeable to what we read of it, *2 Kings 23*.

I now return to *Nisroch*, called by the *Septuagint* *Μηροχ*, or *Μερεχ* in one Place, and *Ναρεχ*, or *Αρεχ* in another. The *Jews* have a strange Vision, concerning this God. These are the Words of *Solomon Jarchi*, *נור* In *Is. 37. 58*. *בית נסר אלהיו: נסר מתיבתו של* the House of *Nisroch*, his God, that is to say, a Plank of *Noah's Ark*. In the *Chaldee*, or *Affyrian*, *נסר*, *Neser* signifies a Plank. They pretend the Name of *Nisroch* is compounded of *Neser* and *Noh*, or *Noah*, as if one should say, *נסר נוח*, *Nesarnoch*, *Noah's Plank*. 'Tis upon that *Kircherus* grounded his Conjecture, that this *Nisroch* was a small Figure of a Chest, representing *Noah's Ark*, and under which *Noah*, or *Janus*, was worshipped. He says, the *Affyrians* worshipped this small Ark, by the Name of *Nisroch*. For we conjecture there is but little Ground. 'Tis true, the Flood and *Noah's Ark* were known to the *Gentiles*, especially to the Eastern People, and that the Ark rested upon *Mount Ararat*, owned by all the Learned to be *Armenia*. Only the false *Sibyl*, who pretends to be *Noah's Daughter*, will have this *Mount Ararat* to be in *Phrygia*, near the Head of the River *Marffas*;

*Affurgit Phrygia mons quidam in finibus atræ,
Ardus, alta petens, Ararat quem nomine dicunt,
Quod fatale fuit illic evadere cunctis,
Optataque frui tandem charaque salute;
Fluminis unde alti Marffæ manat origo.*

A Latin
Version of
the Place in
the Sibyl.

But the *Latin Interpreter*, instead of *Mount Ararat*, says, *Gen. 8. 4*. the Ark rested on the *Armenian Mountains*, taking *Ararat* to be *Armenia*. The *Greeks*, in the History of *Sennacherib*, says, that after his Sons had killed him, they fled into *Armenia*, rendring thus the *Ararat* of the *Hebrew Text*. *Josephus* quotes two famous Historians, *Berosus* the *Chaldee*, and *Nicholas* of *Damascus* a *Syrian*, who both say, that the Ark rested in *Armenia*. *Berosus* calls the Mountains, *Mons Kordian*, the *Kordian Mountains*; But by *Nicholas* of *Damascus* the same is called *Baris*.

Who knows but that from thence the *Egyptians* called *Baris*, the Ferry-Boat which carried Souls into Hell, borrowing the Name of that Mountain, where that famous Ship rested in which Men saved themselves from the Waters of the Flood. *Eusebius* quotes also a Fragment of *Abydenus*, we have already mentioned, telling us, that the Ark rested

*Euseb. l. 9.
c. 12.
Præp.
Evang.*

in

in *Armenia*. All which Historians, viz. *Berosus*, *Nicholas* of *Damascus*, and *Abydenus* were Heathens; to whom *Josephus* adds *Jerom* the *Egyptian*, *Manasias*, and several others. Which makes it undeniable, that *Noah's Ark* and the History of the Flood were very well known in the East, and the Pagan Histories; and that it was a certain Tradition among the Heathens, that *Noah's Ark* rested in *Armenia*. To which may be added, that *Armenia* confined upon *Assyria*; as is evidenced by what *Isaiah* and the Sacred History tells us, that the Children of *Sennacherib* King of *Assyria*, having slain their Father at *Nineveh*, made their Escape into *Ararat*, or *Armenia*, as a Place of Safety, not far from *Nineveh*. So that if there were any Superstition in *Armenia* as to *Noah's Ark*, I own it might easily pass from thence to *Niniveh*, to make there the God *Nisroch*. But all this is no sufficient Proof, that *Noah* was worshipped in *Armenia* under the Figure of an Ark, and by the Name of *Nisroch*. If any Superstition were in the Eastern Countries, having *Noah's Ark* for the Object, 'tis more probable to be that which the *Jews* insinuate, viz. that they pretended to have some Plank (or Fragment) of the Ark, which they kept as a precious Relick, and for which they had a great Veneration. For this is in Effect what *Berosus* means, saying, *That even in his time it was reported, they had still in Armenia, near the Kordixan Mountains, a Plank of Noah's Ark, the Bitumen whereof the Armenians wore about them as a mighty Preservative against all Evils.* If the Figure of the Ark had been worshipped in Memory of the Flood, 'tis not unlikely that *Berosus* would have given at least some Hint of it.

Apud Josephum.
Ubi supra.

Joseph. Ant.
tiq. l. 10. c. 2.

But now I am upon *Berosus*, and the God *Nisroch*, *Josephus* quotes a Fragment of *Berosus*, containing the History of the Defeat and Death of *Sennacherib*; the more remarkable, because it agrees in all parts with the Account of it in Holy Writ; viz. That he besieged *Jerusalem*, and the very first Night he laid the Siege before it, a Plague sent from Heaven in an extraordinary manner swept away One hundred eighty five thousand of his Men. And *Berosus* proceeding to the Account of his Death, says, that he returned with full speed into his Dominions, called the Kingdom of *Ninus*, and after some short stay there was killed by his Two Eldest Sons, *καὶ ἀνέστη τῷ ἰδίῳ ναῷ Ἀεγίστην λεγόμενον*, thus rendered by *Gelenius*, *occisus est in ipso Templo Arasci, quem principuo cultu dignabatur*, He was killed in the Temple of *Arascus*, for whom he had a particular Devotion. By this Ver-

sion,

sion of *Gelenius* one would think, according to *Berosus*, that the Temple in which he was slain bore the Name of *Arascus*, which is not so. For the Words of the Greek Text signify, *And he was consecrated as an Offering, or Victim, in his own Temple called Arascus.* Thus by that Construction it seems to be (according to *Berosus*) not the Name of the Temple, but that of the Idol. But I find it more probable, that this *Arascus* is *Nisroch*, *Arascus* being corrupted from *Nisroch*, and having a great Affinity with *Asaroch*, the Name given him by the *Septuagint*. *Isai.* 38.

I am apt to think, that instead of *Ἀεγῶσιν*, we ought to read *Ἀεγῶσιν*. *Ἀνέστην τῷ ἰδῶν ναῶν Ἀεγῶσιν ἀεγόμενον*, He was sacrificed as a Victim in his own Temple, called the Temple of *Arascus*.

Certainly *Nisroch*, or rather *Nisrach*, נִסְרַח, (for the Ancients always put an *a*, not an *o*, reading *Mesorach*, *Meserach*, Ἀεγῶσιν) signifies an Eagle, or young Eagle, from נִסְרַח נִסְרַח, *Nescher rac*, a young, or tender Eagle. This would create in me a Suspicion, that *Jupiter Belus* was worshipped by the *Assyrians* under the Figure of an Eagle, and by the Name of *Nisroch*. First 'tis certain, that the *Chaldeans* and *Assyrian Kings*, and even the *Kings of Persia*, had always a particular Devotion for the Memory of *Belus*, whom they pretended to be descended from, as it appears by this plausible Correction of *Scaliger*. In the Description made by *Quintus Curtius* of *Darius* his Chariot we find these Words, *Distinguebant internitentes gemmae jugum, ex quo eminebant duo aurea simulacra cubitalia, quorum alterum in alterum belli gerebat effigiem.* But *Scaliger* warns us to read it thus, *quorum alterum Nini, alterum Beli gerebat effigiem.* There were two Figures, one representing *Ninus*, and the other *Belus*. Which makes it plain, that *Belus* and *Ninus* were the Gods and Heroes of the Kings of the East, and 'tis unlikely that *Sennacherib* should be devoted to any other Deity than *Jupiter Belus*. I therefore take *Nisroch* to be *Belus*. The Reason why he had the Eagle for a Symbol is easy to apprehend, the Eagle being a Bird of Prey, and *Nimrod* (who is *Belus*, as I have made it out before) being called in Scripture a mighty Hunter before the Lord. The Eagle being lookt upon as the King of Birds, 'tis no wonder that it was made a Symbol for a Prince who subdued Nations; especially for *Sennacherib*, who setting up for a Conqueror, and filling *Africk* and *Asia* with the Terror of his Arms, must have had a particular Devotion for this *Belus*, under the Symbol of an Eagle. which is a Bird of Prey.

If we consider, that under this very Name of *Jupiter Belus*, the Eastern Nations have worshipped both *Nimrod*, who made himself King of Men, and the Sun which is the King of the Stars, that will make still our Conjecture the more probable, viz. That *Nisroch* signifying a young Eagle, was the God of *Assur*, represented by an Eagle. For the Eagle is the Sun's Bird, as well by reason of his soaring Flight, so very high, that it seems almost to reach the Sun it self, as for the Excellency of its Eyes, which can behold the Sun steadfastly, as some will have it. To which may be added the History or Fable of the Naturalists, that the Eagle tries his Young Ones by the Sun-beams.

Lucan. lib.
9.

*Utque Jovis volucer calido cum protulit ovo
Implumes natos, Solis convertit in ortus,
Qui potuere pati radios, & lumine recto
Sustinuere diem cæli, servantur in usus,
Qui Phæbo cessere, jacent.*

The Scripture it self takes the Eagle for the Symbol of the Kings of *Chaldee*, this *Belus* his Successors. *Ezekiel*, who was one of those that were transported into *Babylon*, prophesying the Ruin of *Jerusalem* in the Sixth Chapter Ver. 3. of the Book of his Prophecies, says, *A great Eagle with great Wings, long winged, full of Feathers, which had divers Colours, came into Libanon, and took the highest Branch of the Cedar.* Which explaining afterwards in less Figurative Terms, says he, V. 12. *Say now to the rebellious House, know ye not what these Things meant? Tell them, Behold, the King of Babylon is come to Jerusalem, and has taken the King and Princes thereof, and led them with him to Babylon.* Perhaps the Prophet alludes to the Eagle's being the Emblem of the *Assyrian Empire*, and of *Belus* their God. In short, 'tis well known that the Eagle was *Jupiter's Bird*.

Hor. Od.
L. 4. Od. 4.

*Qualem ministrum fulminis alitem,
Cui Rex deorum regnum in aves vagas
Permiserit.*

Seneca
Quest. nat.
l. 2. c. 32.

'Twas the most faithful Interpreter of Destinies, whereof *Jupiter* was counted the Master. For amongst the Auguries taken from the Flight of Birds, that of the Eagle was chiefly observed, as presaging the most important Events; as *Seneca* has it, *Cum Aquila hic Honor datus est, ut magnarum rerum faceret auspicia.* I said before, that the *Jupiter* of the *Greeks* and *Latins* came unto them from the East; and there is no doubt to be made, but the Eagle, *Jupiter's Symbol*,

bol, came from the same Place. From whence it may be conjectured very probably, that the *Affyrians* had worshipped their *Jupiter* under the Form of an Eagle, and they gave it the Name of a young Eagle, the better to represent God's Eternity, who is always young.

It may be observed, that the *Egyptians* had such an Emblem of their Supream God, viz. the Spar-Hawk, another Bird of Prey, but a kind of young Eagle; which is proved by the famous Hieroglyphick upon the Portico of Minerva of Saïs in in Egypt. There was, says Plutarch, a young Child, an old Man, a Spar-Hawk, a Fish, and at the end an Hippopotamus, or River-Horse. The Meaning of which Emblem was, O you that come, and you that go away, all you Passengers, Young and Old, God hates all Violence and Injustice. For by the Spar-Hawk they represented God, by the Fish Hatred, and by the River-Horse Injustice and Violence, because 'tis said he kills his Father and ravishes his Mother.

'Tis said, there was a People in Egypt, called *Tentyrites*, who worshipped the Spar-Hawk. The *Tentyrites*, says *Elyanus*, worship the Spar-Hawk. Some there were also by whom the Eagle was worshipped. The *Thebans*, says *Diodorus Siculus*, worship the Eagle, as a Royal Bird, and worthy the Majesty of Jupiter. All which induces me to believe, that *Nisroch* was *Jupiter Belus*, worshipped under the Emblem of an Eagle. I cannot forbear here to remind the Reader, that this *Jupiter Belus* of the *Babylonians*, the Founder of their Empire, is the *Nimrod* of *Moses*. And at the same time I observe, that *Nisroch* and *Nimrod* have a great Affinity; that the *Babylonians* resolved to respect the Memory of this Founder, changed his name *Nimrod*, which signifies a Rebel, into that of *Nisroch*, signifying a young Eagle.

I know but one Male Deity more mentioned in Scripture, of whom nothing has been said as yet; and that is *Thammus*, spoken of somewhere by the Prophet *Ezekiel*: The same is lookt upon to be *Adonis*, the Darling of *Venus*, and so I look upon him as inseparable from this Goddess. I shall therefore reserve him for the Chapter of *Ashtaroth* and *Succoth-Benoth*, where I shall have Occasion to speak of the Syrian *Venus*.

Eusebius tells us expressly, that the Egyptians worshipped the Eagle, as having something of Majesty. Lib. 2. de Præp. Ev. c. 1. p. 49. Tract. de Iside, &c. 17.

Hist. Nat. l. 10. c. 24.

V. TREATISE.

V. TREATISE.

Of the Female DEITIES.

Particularly the Goddesses Ashtaroth, Ashe-
rah, Succoth-Benoth, the Syrian God-
desses, Venus Urania, Derceto, Aterga-
tis, &c.

C H A P. I.

I Have spoken before of the Mother of the Gods, known amongst the *Latins* by the Name of *Cybele*, and found her out in Scripture by the Name of *Baal-Berith*; which being commonly taken for a God amongst Authors, I therefore left her among the Masculine Deities. Though by Right this *Baal-Berith*, being the true *Beroe* of the *Greeks*, and the *Cybele*, Mother of the Gods, should be placed at the Head of this Treatise of the Female Deities. She is the Mother, and now let us speak of the Daughters, and other Goddesses, of which the first and most famous is *Ashtaroth*, Goddess of the *Sydonians*, Inseparable almost from *Baal*; for where the Worship of *Baal* is mentioned, commonly that of *Ashtaroth* goes along with it. Thus *Judg.* 2. 15. It is said, That the Children of Israel forsook the Lord, and served Baal and Ashtaroth. *Judg.* 5. 7. They did evil in the sight of the Lord, they forgot the Lord their God, and served the Baalim and Ashtaroth. Thus it is in the *Latin* of the *Vulgar*. But in the *Hebrew*, and the *Greek* of the *Septuagint*, we read, They served the Baalim and the Groves. *Judg.* 10. 6. And the Children of Israel did evil again in the sight of the Lord, and served Baalim and Ashtaroth, and the Gods of Syria, the Gods of Zidon, the Gods of Moab, the Gods of the Children of Ammon, and the Gods of the Philistines. This Deity you will find also mentioned, 1 *Sam.* 1. 3. They cried unto the Lord, and said, We have done, we have sinned, we have served Baalim and Ashtaroth. And 1 *Sam.* 31. 10. 'tis said, that after the Defeat of Saul, the Philistines put his Armour in the House of Ashtaroth, This is one of the false Gods

By the Se-
venty 'tis
rendered
אֱלֹהֵי שֵׁט

God's Solomon served by his Wives Sollicitation, 1 Kings 11. 5. Solomon went after Ashtaroth, the Goddess of the Zidonians. And the high Places he Built her continued to the Time of Josiah, of whom it is said 2 Kings 23. 13. That he defiled the high places that were before Jerusalem, at the right hand of the Mount of Corruption, which Solomon had builded for Ashtoreth, the Abomination of the Zidonians. 'Tis observable, that in the two last Scripture-Places, this Word is spelt *עשתרת*, *Ashtoreth*, and in the former *עשתרת* *Ashtareth*. But that is no Objection against their being the one and the same Deity, the two Names differing only in the Pointing. 'Tis certain, it has been also pronounced *Ashtereth*. We shall see anon, what Pronunciation is truest.

The first thing we ought to lay down concerning this Deity, is its being a Goddess, and not a God. To which agrees our Translation, as in the Place aforesaid, Solomon went after *Ashtoreth*, the Goddess of the Sidonians. I have already observed several times, that the Hebrew Dialect has no Name, to distinguish the Female from the Male Deities, the Gods and Goddesses of the Heathens being called Gods by the Prophets. But 'tis agreed amongst all the Learned, that *Ashtaroth* or *Ashtoreth* was a Goddess and that is a thing past all doubt. For it is not with this Deity as with the others of the East, whose Name was little known in the West. This was known both among the Greeks and Latins by the Name of *Astarta* or *Astarte*, by whom she is owned to be one of the Goddesses of the Phœnicians. Cicero speaks of her in the third Book, *De Natura Deorum*. Where he reckons four *Venus's*, the first being *Cælum* and *Dies*; the second, born of the Foam of the Sea; the third, a Daughter of *Jupiter* and *Dione*; who was Married to *Vulcan*, and got *Anteros* by her Adultery with *Mars*. The fourth is our *Astarte*, quarta Syria, *Tyrôque concepta, quæ Astarte vocatur, quam Adonidi nupsisse traditum est*. S. Austin, a Neighbour to the Carthaginians (who were a Colony of the Phœnicians) tells us, *Astarte* was a Goddess of the Carthaginians, come with them from the East. And they served Baal and the Astartes. *Solet dici Bahal nomen esse apud gentes illarum partium Fœvis, Astarte autem Junonis, quod lingua Punica putatur ostendere, Ec. Juno autem sine dubitatione ab illis Astarte vocatur*. Lucian, in the Book of the Syrian Goddess, says, that there is also a great Temple in Phœnicia, amongst the Sidonians, dedicated to *Astarte*, which I take to be the Moon.

*Ashtaroth
a Goddess,
and not a
God.*

*Quest. in
Judices
Quest. 16.*

*Luc. de
Dea Syria*

Phi'o

Philo Biblius, in the Fragment preserved by *Eusebius*, and taken from *Sanchoniathon*, makes frequent mention of this *Astarte*, as one of the Goddesses of the *Phœnicians*, Daughter of *Cœlus*. In the mean while *Cœlus* being exiled, sent *Astarte* his Daughter, a Virgin, with her two Sisters, *Dione* and *Rhea*, (these were his three Daughters) treacherously to kill *Saturn*. But *Saturn* prevailing with two of the Daughters, lay with *Astarte*, and had by her seven Daughters and two Sons, *Cupid* and *Love*. Lastly, the *Sepruagint* always explain the *Ashtaroth* or *Ashoreth* of the *Hebrew Text* by אֲשֶׁת־אֱלֹהִים, a Noun feminine; except in the 10th. Chapter of *Judges*, where keeping the Word as it is in the *Hebrew*, they have put אֲשֶׁת־אֱלֹהִים, with the Article אֵת, which is Plural and Feminine, as if this word signify'd many Goddesses. Did we want more Proofs, that this *Astarte* was a Goddess, we could find a great many. The Author of those two Scenes, added to *Plautus* his Comedy called *Mercator*, gives her in the fourth Act the Epithet of *Diva*,

Diva Astarte hominum Deorumque vis, vita, salus.

The Sex of this Deity being thus agreed upon, there is no occasion for farther Proofs of it. What remains is to examine her Name, and see whether we can get any light out of it. I have already observed, that the *Hebrew* pronounce it two ways, in some places אֲשֶׁת־אֱלֹהִים, *Ashtaroth*, and in others *Ashoreth*. I said also, that the *Phœnicians* called her אֲשֶׁת־אֱלֹהִים, The Reason is, because the *Greeks* and *Latins* called this Goddess אֲשֶׁת־אֱלֹהִים, *Astarte*. Which made it appear, that the Eastern People, in the *Chaldean Dialect*, called her אֲשֶׁת־אֱלֹהִים, *Astarta*. Now *Astarta* comes from *Ashoreth*; and not from *Ashtaroth*, or *Ashoreth*. For those who have any skill in these Oriental Languages know, that אֲשֶׁת־אֱלֹהִים, is the Emphatick Form (as *Grammarians* speak) of the Word אֲשֶׁת־אֱלֹהִים. I do not question in the least, but that the most ancient of these three Names, and the true Name of this Deity is *Ashtaroth*, the other Names being corruptly formed from it. 'Tis the Name most used by the Text, in which we find *Ashoreth* but twice, and *Ashoreth* not at all.

Jol. 9. 10. The Capital City of *Og*, King of *Bashan*, was called
and 13. 12. *Ashtaroth*, not *Ashoreth*. It stood beyond the *Jordan*, and
31. fell to the Lot of the Tribe of *Manasseh*. Gen. 14. mention
is made of a place called *Ashoreth*, where *Chedorlaomer*
smore

sinote the *Rephaims*. Perhaps 'tis the same Place, where *Og*, King of *Bashan*, kept his Residence afterwards. This Town however had probably took its Name from this Goddess, worshipped in the Country, it being an usual thing to give to Towns and Men the Names of Gods and Goddesses. Which confirms me in my Notion, that *Ashtaroth* was the Name of the Goddess, from whence *Ashtaroth* the City had took its Name. The *Hebrews* thought her so called, because her Images and Statues had the Figure of a Sheep; and this is the ground of the Conjecture, that the Word עֲשְׂתָרוֹת, *Ashtaroth*, in the *Hebrew* Tongue, signifies Sheep, and Flocks of Sheep. We find it in that sense *Deut.* 7. 13. and 28. ver. 4. in both which places 'tis construed with the word צֶמֶד, which signifies a Flock of Sheep, עֲשְׂתָרוֹת צֶמֶד, The Sheep of thy Flock. 'Tis *Kimchi's* opinion, עֲשֻׁיִּים כְּצֹרֹרֶת עֲשְׂתָרוֹת וְהֵם נִקְבְּרִים הַצֵּא, that they were Images in the shape of Ews, the females of the Flock.

I heartily wished, that I might confirm this Conjecture by some good Authority, because it would agree very well with the Figure given to their *Jupiter*, or *Baal*, which was the Head of a He-Goat. And thou, *Jupiter*, says *Momus*, wilt thou always suffer Horns to be given thee, and Men to worship thee in the shape of a He-Goat? As I take it to be true, that *Ashtaroth* is *Juno*, so nothing could be better imagined, than to represent the Husband as a He-Goat, and the Wife as an Ewe. But unhappily I can find nothing that favours this Conjecture, but there are on the contrary many things against it.

'Tis owned by others, that the Goddess *Astaroth* took her Name from *Ashtaroth*, that signifies a Sheep, or a Flock; because this Goddess is *Venus*, presiding over the Generation of all things, but chiefly Animals, according to *Lucretius*,

Per te omne genus animantum
Concipitur, visitque exortum lumina solis.

De Animal:
Part. 1. l. 2.
c. 43.

This is *Bochartus* his opinion. But this Reason seems to be far fetched, besides that *Astarte* is not *Venus*. Mr. *Huet*, who pretends to find every where his *Moses*, and his Wife *Sephorah*, will have it, that the Goddess *Astarte* was *Moses* his Wife; and that she was called *Ashtaroth*, because a Shepherdess, or a Shepherd's Wife. *Astarte nomen habet ab Astaroth, quod greges sonat, utpote uxor Moysi viri pecuaria rei dediti, de genere Israelitarum, qui erant viri pistorum.*

Demon. tr.
Evang.
Prop. 4. 1
c. 10. 13.

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In the Original Hebrew of the Sacred History I find a Word, which comes very near that of *Ashtaroth*; viz. *Asheroth*, אֲשֶׁרוֹת, particularly Judges 3. 7. And the Children of Israel served Baalim, אֱלֹהֵי הָעֵלִים, and the Groves, וְאֲשֶׁרוֹת. The Septuagint have rendred it thus, ἐλάτρευσαν τῇ Βάαλ, καὶ τοῖς ἄλυσιν, coluerunt Bahal & Lucor. Grotius his opinion is, that *Asheroth* and *Ashteroth* are two Names of the same Deity, that one comes from the other, or rather that it is the same Name pronounced with some Difference; and consequently, that *Ashtaroth* has not took her Name from Sheep, but from Forests and Groves, of which she is the Mother. For he will have it, that *Ashtaroth*, or *Astarte*, is the Earth, or the Goddess *Cybele*. Which Opinion carries a great probability with it, by reason of the Construction of these Words, *They served Baalim and Asheroth*. For *Ashtaroth* is commonly joyned with *Baalim*, so that they seem to be put in here the one instead of the other; besides that it is not usual to say, *To serve the Groves*, for *to serve in the Groves*. This Conjecture is strengthened besides by the History of *Ahab*, and that of *Manasseh*. Of the first it is said, 1 Kings 16. 31. *That this wicked Prince took to Wife Jezebel, the Daughter of Ethbaal, or (as Josephus Ithobalus calls him) King of the Zidonians. This Zidonian Lady brought along with her her own Gods and Religion, and corrupted Ahab and all Israel; so that Ahab (as ver. 31. and 32.) he served Baal, and worshipped him. He reared up an Altar for Baal in the House of Baal, which he had built in Samaria. To which History adds, that Ahab made Ashera, Translated by the word Grove. But it is most likely, this Ashera is our Astarte, she being the great Goddess, as Baal was the great God of the Zidonians. And it is not probable, that this Superstitious Jezebel had brought Baal with her, and left Astarte behind, a Goddess that marched always with Baal, and being of the same Sex with her self, for which consequently she must have the greatest Devotion. 'Tis Abarbinel's Sentiment, who believed Ashera to be a Goddess, and the same as Astarte. For in his Commentaries upon Jeremiah 44. where the Prophet speaks of the Queen of Heaven, he says, I have already told you my opinion, viz. that the Baal whom they worshipped is the Sun, whom they also called Moloch, that is to say King, because he was King over all the Children of Pride.*

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And Asherah, whom they served likewise, was the Moon, called the Queen of Heaven, as the Scripture calls the Sun King Moloch, so it calls the Moon Queen of Heaven. And as the Sun in respect to the Moon is called Baal, because it is in relation to the Moon as it were a Lord and Husband, who communicates his Glory and Splendour to his Wife; so the Moon is called Asherah, a Name of the Feminine Gender, as if she were the Sun's Wife, whom he loves and desires.

We are told 2 Kings 21. 3. That Manasseh reared up again Altars for Bahal, and made Asherah, as did Ahab King of Israel, which Asherah is rendred by the word Grove. But it is much more natural to render it *Asheroth*, saying, that he reared up Altars for Baal, and made Ashtarothe, as did Ahab, &c. For Baal and Ashtarothe go always together. This is plain, especially by what is added in the History of Manasseh, 2 Kings 21. 7. He set a graven image of Ashtarothe that he had made in the House, of which the Lord said to David and Solomon his Son, In this House will I put my Name for ever. Our Translation, viz. an Image of the Grove he had made, does not consist with Sense. It might pass in our Dialect, and signifie the Image drawn from the Grove. But those who understand never so little the Genius of the Hebrew Tongue, see plainly, that the Words of the Text signifie the Image which represented Ashtarothe, פסל האשרה. For if the meaning were that he removed the Image he had set up in the Grove, to set it up in the Temple of Jerusalem, there would be in the Text פסל מן האשרה, Statuam e Loco. Elijah said to Ahab, 1 Kings 18. 19. Gather to me the 450 Prophets of Baal, and the 400 Prophets of אשרה, that is to say, Astarte, whom Jezebel had brought with her Baal from Zidon. In the same manner ought to be understood the place in the Judges Chap. 6. 28. Gideon threw down the Altar of Baal, and cut down Ashtarothe, האשרה, (by us rendred the Grove) that was by it. 'Tis said somewhere, that the Women made Curtains for Ashtarothe, אֲשֶׁרֹת that is to say, for the Goddess Astarte, for Curtains are not made for Groves.

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17. 4. Therefore upon 1 Sam. 7. 4. where the Words are according to the Hebrew, *And they put away Baalim and Ashtaroth*; and according to the Greek, *They put away Baalim and the Groves of Ashtaroth*, τὰ ἄλση Α'σαρώθ: He observes that *Aquila* has thus rendred it, τῆς Α'σάρτης ἀγάλματα, the Statues of *Astarte*. Nay 'tis very likely, that the Septuagint read *Asheroth* in the Hebrew, instead of *Ashtaroth*. For ver. 3. they rendred *Ashtaroth* by ἄλση, καὶ τὰ ἄλση; and in the next following verse where *Ashtaroth* is read again, they have rendred it, as before said, τὰ ἄλση Α'σαρώθ, the Groves of *Ashtaroth*. 'Tis plain however, that the Septuagint understood, that *Asheroth* and *Ashtaroth* were Names relating to the same Deity, viz. The Goddess of the *Sidonians*.

Nor did they mistake in it, and any one will be convinced of it, that will take the pains to examine the Places where this Word *Asheroth* is read. As for instance, 2 Kings 23. 4. 5. where it is said that *Josiah* commanded, *That all the Vessels that were made for Baal, for Asheroth, and for all the Host of Heaven, should be brought forth out of the Temple of the Lord*; is not it plain, that *Baal* is the Sun, *Asheroth* the Moon, (otherwise called *Astarte*) and the Host of Heaven the Stars? verse 6. it is said, *That Josiah caused Asherah to be brought out of the House of the Lord* (which *Asherah* is rendred by the word Grove,) and to be carried unto the Brook Kedron, and burnt it at the Brook Kedron, stampd it to powder, and cast the powder thereof upon the Groves of the Children of the People. Who does not see, there could be no Grove in the Temple of Jerusalem, as the same was contrived? So that 'tis plain, this *Asherah* was an Idol.

I am therefore persuaded, that *Ashtaroh* and *Asherah* in the singular, and *Ashtaroth* in the Plural, are two Names of the same Goddess *Astarte*. But I cannot believe with the Learned *Selden*, that *Asheroth* and *Asheroth* signify'd the wooden Images of that Goddess; who fancied, the Hebrews had called the Statues of *Astarte*, in a contemptuous sense, *Ashirah* and *Asheroth*, as if one should say, Gods of Wood and Groves. *Simulacra igitur*, says he, *lignea Astarte*, seu τῇ *Astoreth* dicata *Asherim* & *Asheroth*, seu lucos dicta sentio, ut & ad nomen simul alluderetur, & tam impari divinitati materia contumelia ipso vocabulo exprobraretur.

Nor can I assent to the Conjecture of *Grotius*, who believed *Ashtaroth* and *Asheroth* to be one and the same Name, only pronounced with some difference. For my part, I take 'em to be two Names of the same Goddess, differing as much

Selden.
Syntrag. 2.
cap. 2. p.
154. de
Ashtoreth.

much as *Luna* and *Diana*. We shall see anon what those two Names signify, and why the *Zidonians* gave 'em to their Goddess, after I have said something of the Errour of the *Greeks*, as to our *Asharoth* and *Astarte*.

The *Greeks* were never happy in Etymologies, because In voce¹ knowing nothing but the *Greek*, or believing this Tongue more ancient than all others, they would find in it the Origin of all Names. This was the Errour of *Suidas*, saying *Astarte* took her Name from *ἀστρον* a Star, *ἔχει ἀπὸ τοῦ ἄστρον* *have erroneously cal-* *υπῆλκεν*. From whence probably sprung *Herodian's* Errour, led this in the Life of *Antoninus Basilianus*, otherwise called *Heliogabalus*. Who describing that Prince's Extravagancies said, he would Marry his God *Heliogabalus* with *Pallas*; that he caused the *Palladium* (or Statue of *Pallas*) to be pulled down, which the *Romans* worshipped in a secret place, and had not been removed from the time it had been brought from *Troy*, and that he caused these two Images to be brought into his Chamber to Marry them together. But that running from one Folly to another, and thinking that could not be pleasing to a Goddess, whose Genius led her to War, *He sent*, says he, for *Urania's* Image, for which the *Carthaginians*, and indeed all *Africk*, had a particular Devotion. 'Tis said, this Image was brought by the *Phœnician Dido*, when she built old *Carthage*, and that she cut the Hide of an Ox. The *Africans* call her *Urania*, and the *Phœnicians* *Astroarche*, looking upon her as the Moon. Certainly *Herodian* mistook, when he said the *Phœnicians* called their Goddess *Astroarche*. 'Tis *Astarte* he speaks of, and because this *Astarte* is really the Moon, which is the Queen of the Stars, he fancied they ought to call her *Astroarche*, ἀπὸ τῆς τῶν ἀστρον ἀρχῆς, from her Empire over the Stars, as if the *Phœnicians* spoke *Greek*. If therefore, by making *Astarte* to be the Moon, there be any Ground for this Etymology, because the Moon may deservedly be called *Ἀστροαρχὴ*, 'tis meerly by chance.

But, setting aside all those false Etymologies, I come to one which I take to be true, and has not been found out before now. Supposing the true and Ancient Name of this Goddess to be *Asharoth*, (as the Scripture calls her most commonly, and that in the most Ancient Book, such as the Book of *Judges*, and those of *Samuel*) *Asharoth*, without almost any change, comes from עֲשָׂה אֹרֶךְ *Ast or ar*, which signifies *yielding facit Lumina*, yielding Light. Certainly and most evidently *Astarte* is the Moon; and no doubt but she might very aptly take her Name from the Light, which is the brightest of all nocturnal Stars. *Diana*, one of the Names of the Moon,

Herod.
Hist. l. 5.

The true Etymology of Asharoth, that is, yielding Light, which is the Moon.

seems to me to come from the same Original, for I derive it from *Dies Day*, because the Moon (when full) yields a kind of Day-light.

Why the Moon is called *Astharoth* from her Lights in the Plural, and not Light in the Singular.

By the *Phœnicians* she was not only called the Source of Light in the Singular, but Lights in the Plural, by reason of her three different Lights: viz. that of the Night, when she is in her first square; and that of all the Night, when a full Moon. Therefore the *Septuagint* were mistaken, when they took this word for a Plural; who fancying that it signify'd many Idols of the same Goddess, Translated it τὰς Ἀστάρωθ to the *Astharoths*. And the Author of the Version, followed by *S. Austin* in his Question upon the *Judges* has rendred it thus, *Servierunt Baal & Astartibus*. The Termination is Plural, I confess, but the Plurality relates, not to the Goddesses, but the Lights; that is, to the several Phases of the Moon, which was worshipped under the Name of that Goddess.

I come now to *Asherah* and *Asheroth*, the other Name of *Astarte*. 'Tis certain, this Word signifies Woods and Groves, and 'tis easie to apprehend how the Moon came by that Name, For 'tis well known *Diana*, who is also the Moon, is the Goddess of Woods.

Virg *Æneid*. 9.v.40.

*Suspiciens altam Lunam sic voce precatur,
Tu Dea, tu præsens nostro succurre labori,
Astrorum decus & nemorum Latonia custos.*

Pausan. in Laconicis.

So that *Asheroth* answereth to the Name of *Diana*, as does *Astharoth* to that of the Moon. Nay I find, *Diana* has born in the West the Name of *Astarte*. The *Pyræichians*, says *Pausanias*, have in their Country the Temple of *Diana Astratea*; and the Reason why they called her so is, because (as they say) the Army of the *Amazons* stopt there, and went no further. He derives this Name from the private Alpha of the *Greeks*, and the Word *στρατός* an Army. But I think this *Diana* was called *Astratea* from *Astarte*, the Goddess of the *Phœnicians*, who was *Diana*.

Sueton. l. 3. c. 35.

The *Romans* had their *Diana Nemorensis*, otherwise called *Erycina*, from *Aricia* a Wood in the Neighbourhood of *Rome*. The Goddesses Priest was called *Nemorensis Rex*. *Nemorensi Regi quod multis jam annis potiretur sacerdotio, validiorem adversarium subornavit*, says *Suetonius* of *Caligula*. The Name which the *Phœnicians* gave to their Goddess was very much like that of *Asheroth*.

C H A P. II.

Of Astarte, and the three other Goddesses, which have been confounded together in Syria. Of the four Syrian Goddesses, to be distinctly explained; viz. Astarte, Derceto, Venus Urania, and the Syrian Goddess.

TO Know this Goddess *Astarte*, we must endeavour to pick her out from amongst others with whom she has been confounded. Syria had four Goddesses, whose History is indeed a little confus'd, therefore it requires some trouble to distinguish 'em. The first is our *Astarte*, the second *Derceto* or *Atergatis*; the third *Venus Urania* who was Worshipped in Mount *Libanus*, and the fourth was the Syrian Goddess, of which last *Lucian*, or some other Ancient Author, has left us a little Book intituled *De Dea Syria*. All these four Goddesses are confounded by Mr. *Huet* into one.

Huet Dem. Evang. p. 118.

First, as to *Atergatis* or *Derceto*, most Authors will have it to be the same with *Astarte*. *Vossius* says of *Astarte*, that she was represented by a Figure half Fish and half Woman, and therefore confounds her with *Atergatis* or *Derceto*.

See Bochart. de Animal. part. 1. l. 1. c. 6.

But there is no sufficient Ground for this Conjecture. *Astarte* was Worshipped among the *Sidonians*, and she was their Goddess. We find it so by the History of *Solomon*, and *Lucian* avouches it as an Eye-witness above 1000 Years after. There is also, says he, a great Temple in Phoenicia among the *Zidonians*, which is Dedicated to *Astarte*. Whereas the Temple of *Derceto* was at *Ascalon*, as we had it before from *Diodorus Siculus*, in the Chapter of *Dagon*. So that she was the Goddess of the Men of *Ascalon*, who were one of the five Governments of the *Philistines*. Moreover 'tis certain, that the Statue of *Derceto* or *Atergatis* was half Woman, and half Fish. But *Astarte*'s Statue was a Woman altogether, excepting that she had either an Ox's Head, or at least an Ox's Horns on her Head. For *Philo Biblius* says, *Astarte* put upon her own Head the Head of an Ox, as an Ensign or Mark of Empire. *Lucian* speaking of *Astarte* and the Temple she had among the *Zidonians*, does not give the least hint of her having the Figure of a Fish. On the contrary he makes a clear distinction of *Astarte* from *Derceto*, to which last alone he gives the Figure of a Fish. In short, *Derceto* is the Mother of *Semiramis*, and nothing of that is said of *Astarte*. Whence I conclude, that the Goddess *Astarte* and *Derceto* are not the same.

Vossius de Idolol. *Astarte* is not *Derceto*.

Euseb. de Præp. Evang. l. 1. c. 10.

Derceto is not Venus Urania. An Error of Herodotus,

Herodotus on the other Hand confounds *Venus Urania* with *Derceto*. For he says, that the *Scythians* being in *Palestine* in the City of *Ascalon*, most of 'em did no Hurt to it, only the Temple of *Venus Urania* was plundered by some of 'em, which is the most ancient Temple of that Goddess, whose Temple in the Isle of *Cyprus* came from that, as the *Cypriots* affirm. And those who built the Temple of *Cythera* were the *Phœnicians* come out of *Syria*.

'Twas the Goddess *Derceto*, who had her Temple at *Ascalon*; and not the *Syrian Goddess*, who was worshipped at *Biblis*, and upon Mount *Libanus*. But the *Asiatick* Deities were all confounded by the *Greeks*.

Astarte is not the Syrian Venus, nor the Syrian Goddess of Lucian.

Astarte is also confounded with the *Syrian Venus*, who had a famous Temple at the foot of *Libanus*. But as we owe a Chapter to this *Syrian Venus*, upon the account of *Ezekiel's Thammus*, I shall refer to another Place what I have to say on that Subject, that I may speak upon it to the purpose.

Others will have our *Astarte* to be that famous *Syrian Goddess*, about which *Lucian* has writ, but I believe 'em in the wrong. For *Astarte* had her Temple among the *Zidonians*, bordering upon the *Mediterranean*; whereas this *Syrian Goddess* had her Temple at *Hierapolis*, a great Way from it, near the River *Euphrates*. *Astarte* had an Ox's Horns upon her Head; but the *Syrian Goddess* (according to *Lucian*) had Towers upon her Head. This last was *Cybele*, as I made it out in the Chapter of *Baal-Berith*; whereas *Astarte* is *Juno*, as I shall demonstrate it.

Atergatis is not the Syrian Goddess. An Error of Pliny and Strabo. Plin. lib. 5. 23. Strabo lib. 25.

There is as little Ground to confound *Atergatis* with the *Syrian Goddess*, that was worshipped at *Hierapolis*. *Pliny* and *Strabo* are the Authors of, or have at least given Occasion to, this Mistake. The first says, That *Atergatis* was worshipped in the Town called *Bombyce*, otherwise *Hierapolis*, and by the *Syrians*, *Magog*. And *Strabo* says, that beyond the River stands *Bambyca*, otherwise called *Edeffa*, and the Holy City *Ἱεράπολις*, where *Atergata* the *Syrian Goddess* is worshipped.

Pliny says the same thing as *Strabo*. And, because they both declared, that *Atergatis* was worshipped at *Ἱεράπολις*, 'tis concluded from thence, that *Lucian* calls the Goddess *Syrian*, because she was worshipped at *Hierapolis*. But 'tis a Mistake of *Strabo*, who mistook *Ἱεράπολις* for *Ascalon*, where *Atergatis* was worshipped. What he adds that this *Atergata* was the *Syrian Goddess*, is likewise false.

Lastly,

Lastly, we cannot follow in those dark Antiquities a surer Guide than the Author of a small Book concerning the Syrian Goddess, which Book is amongst the Works of *Lucian*. I don't think *Lucian* is the Author of it, because the Author being a superstitious Man, relates, *bonâ fide*, all the false Miracles said to be wrought in the Temple of this Goddess as true. Whereas *Lucian* was a Prophane Man, who derided all Religions. But I take this Author to be more sincere than *Lucian*. He is an ancient and judicious Author, a Syrian born, who was initiated in the Mysteries of *Venus de Biblis*, and consequently well instructed in the Mysteries of the Syrians Religion. This Author, as being an Ocular Witness, makes a clear Distinction of these Four Goddesses, so confounded by others. Of *Astarte* he says, that she had a great Temple in the *Sidonians* Country. Of *Derceto*, that her Figure was half Fish and half Woman. Of *Venus de Biblis*, that she had a great Temple in this City, wherein the Mysteries of *Adonis* were yearly celebrated, in which he owned himself to be initiated. And of the Syrian Goddess he says, that she had her Temple at *Hierapolis*, and her Statue represented a Woman's Figure, without any Mixture of either Fish or Beast, as *Derceto's* was. Thus this Author confutes the Notion of those who believe this Temple of *Hierapolis* was consecrated to *Derceto*, otherwise called *Atergatis*, according to *Strabo's* Error, improved by *Pliny*. For *Strabo* says only, that the Syrian Goddess, worshipped at *Hierapolis*, was *Atergata*; but does not say that she was worshipped there under the Figure of a Woman and a Fish. *Pliny*, who knew on the one hand, that *Atergatis* was represented as a Woman half Fish, and on the other hand deceived by *Strabo*, and believing *Atergatis* was worshipped at *Hierapolis*, joined these Two Things together, saying, the prodigious *Atergatis*, meaning that prodigious Figure of half Woman and half Fish, was worshipped at *Hierapolis*. Which is utterly false.

Lucian is not the true Author of the Book Dea Syria.

CHAP.

C H A P. IV.

By what Name Astarte was known in the West, among the Greeks and Romans. Whether it was Cybele, Venus, or Juno.

Astarte is the Juno of the Greeks and Latins.

In Jud. 2.

NOW let us see what Goddess the Phœnician Astarte was amongst the Greeks and Romans, or what Name Astarte took in the West. Grotius will have her to be Cybele, therein followed by Mr. Huet; and he grounds his Notion upon the Word *Asherah*, that signifies a Grove, because Cybele was worshipped in Groves, according to Ovid *Metam.* 7.

*Templa Deum Matri, quæ quondam clarus Echion
Fecerat ex voto nemorosus abdita silvis.*

Which is but a Weak Foundation. Mr. Huet's Opinion stands upon Selden's and his confounding Astarte with the Syrian Goddess of Lucian, which is certainly Cybele, Mother of the Gods. But I am certain, those able Men are under a Mistake.

De Natura
Deorum, 3.
Apul. lib.
11. *Metam.*

The most current Opinion is, that Astarte is the Venus of the Greeks and Latins, and our Modern Authors are backt in it with the Testimony of the Ancients. Cicero reckons Astarte to be the Fourth Venus, *quarta Syria Tyrôque concepta, quæ Astarte vocatur, quam Adonidi nupsisse aiunt.* Philo Biblius, in Sanchoniathon's Fragment, has these Words to the same Purpose, *τὴν δὲ Ἀστάρτην Φοινίκας τὴν Ἀφροδίτην δὲ λέγουσι*, The Phœnicians say that Astarte is Venus. Procopius de Gaza subscribes to that Opinion, having interpreted the *τὰ ἄλλα Ἀσασθ* of the Septuagint by *ἀγαυαία Ἀσάσιν*, according to the Version of Aquila, adding that this Astarte is Venus. Thus, says he, they call Venus, having given her that Name from the Word *Ἀσέγγ*. Suidas joins with them in the same Opinion, and gives us the same Etymology of the Name of Astarte. Astarte, says he, called by the Greeks, Venus. For they say in their Fables, that she is the Morning-Star.

But, as positive as they be in it, I cannot agree with them; not doubting but this Error proceeds from their irrational confounding Astarte with the Syrian Venus. I know there is a great Confusion in the Pagan Theology, and that Juno, Diana, Venus, Astarte, &c. are in the bottom perhaps the same Thing, worshipped by all those different Names.

Names. *Apulejus* will have it, that *Diana*, *Venus*, *Juno*, *Apul. lib.*
Minerva, the Mother of the Gods, *Proserpina*, *Ceres*, *Bello- 11. Metam.*
na, *Hecate*, *Rhamnusia*, and *Isis* were one and the same
 Goddess. *Cujus Numen unicum multiformi specie, ritu vario,*
nomine multijugo, totus veneratur orbis. And that this Deity
 with several Figures *est rerum natura, parens, elementorum*
omnium domina, seculorum progenies initialis, Regina Ma-
nium, prima cælitum, Deorum Dearumque facies uniformis,
quæ Cæli luminosa culmina, maris, salubria flumina, inferorum
plorata silentia, nutibus suis dispensat. But though she were
 universal Nature, as she was worshipped in different Places,
 under various Images, with Variety of Devotion and Cere-
 monies, and that the Vulgar took 'em for different Deities,
 they ought not to be confounded.

I am absolutely of the Opinion of those who take *Astarte*
 to be *Juno*. 1. We have a Witness for it, who seems to
 be above all Exception, as being Neighbour to *Carthage*,
 I mean *St. Austin*. The *Carthaginians*, a Colony of the
Phœnicians, had carried along with them all the Gods of
Phœnicia. There we have found both *Moloch* and *Baal*.
 'Tis certain, they had also carried *Astarte* with them, where
 she retained her Name, and was so called even in *St. Au-*
stin's Time. He assures us, that this *Astarte* was *Juno*;
 and these are his Words, *Juno autem sine dubitatione ab illis* *Quest. 16.*
Astarte vocatur. Undoubtedly *Juno* is by them called *Astarte*. in *Judices.*
 One cannot speak with more Assurance. Nor do I think
 he would have spoken thus, had not he been well informed,
 and if it had not been the constant Opinion of the *Africans*.
 and 'tis observable, that it was an universal Opinion, that
Carthage was under *Juno's* Protection.

Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo.

Virgil.
Æn. 1.

Juno, & Deorum quisquis amior
Afris, inulta cesserat impotens

Horat.

Tellure.

Now this *Juno*, the Patroness of the *Carthaginians*, could
 be no other Goddess but the *Astarte* of the *Phœnicians*.
 2. The Extravagancy of *Heliogabalus*, who sent for this
Carthaginian Goddess to marry her with his God, as we had
 it before from *Herodian*, is a Proof of it. For the God of
Heliogabalus was the *Jupiter* of the *Phœnicians* or *Syrians*,
 as I have observed it from the best Authors. Now 'tis very
 probable, that this extravagant Prince, in the Fits of his
 Folly, kept still this Glimpse of Reason, viz. to marry upon
 Earth

Earth such as were married in Heaven, according to their Theology. Accordingly the Goddess he sent for from *Africk* must be the *Phœnician Juno*, *Baal* or *Jupiter's Wife*.

3. The perpetual Conjunction I have observed in the Holy Writ of *Baal* with *Ashtaroth*, or with *Asherah*, which is the Goddess *Astarte*, is a great Argument to me, that they were Husband and Wife, according to the Theology of the *Phœnicians*. 'Tis very seldom that the Holy Scripture speaks of *Baal* and *Baalim*, without joyning *Ashtaroth* to it. Nay, in the Book of the *Judges*, and the History of *Gideon*, it is said that *Ashera*, אֲשֶׁרָה, was upon *Baal's* Altar. For thus perhaps the Text ought to be rendred, *Behold the Altar of Baal was cast down, and Asherah* (the Image of *Ashtaroth*) *which was upon it, עליו, was cut down.* *Baal* and *Ashtaroth* were both the great Deities of the *Zidonians*. Yet I am not in this Place of the *Judges* against the Signification of *Grove* to the Word *Ashera*, as most suitable to the History, and that we say to cut down a *Grove*, and not to cut down an Idol. The infamous *Jezebel*, King *Abah's* Wife, and Daughter to the King of *Zidon*, caused them both to be brought into *Samaria*. She had 450 Prophets of *Baal*, and 400 of *Asherah*, which is *Ashtaroth*; For I see no reason to render the Text thus, *the Prophets of the Groves*. Pray, what were those Prophets of the Groves? Why should they be distinguished from *Baal's* Prophets, who certainly was served in the Groves? Now we have seen that the *Baal* of the *Zidonians* was the *Jupiter* of the *Phœnicians*; and consequently 'tis but rational to believe, that this *Ashtaroth*, or *Asheroth*, inseparable from him, is the *Juno* of the *Phœnicians*, married to their *Jupiter*.

Euseb. de
Præp. Ev.
l. i. c. 10.

4. For this very reason the Goddess *Astarte* is called *μᾶκισα, maxima*, the greatest, by *Sanhoniathon*, a *Phœnician*. *Astarte*, (says he) called the Greatest, *Jupiter*, *Demaroon*, and the King of Gods, *Adodus*, reigned in this Country with the Consent of *Saturn*. And *Astarte* put upon her own Head a Bull's Head, as a Token of her Imperial Dignity. She is called the most Great, and the Queen, as being the Queen of the Gods, and Wife to *Jupiter* their King.

5. I take her also to be the same which *Sanhoniathon* calls in the same Place *Baaltis*. For those who have some Knowledge of the Hebrew Tongue must know that *Baaltis* is a Substantive Feminine, formed of *Baal*, as if one should say *Baal's Wife*. From *בַּעֲלָהּ, Bahalat*, or *Baheler*, signifying a Lady, or Mistress, comes *Baalti*, signifying Lady, or our Lady. 'Tis true, *Sanhoniathon* makes a difference

difference between *Baaltis* and *Astarte*, by making them Sisters, and saying that *Baaltis* was also called *Dione*. But this Author ought not to be regarded, where he opposes those who writ with more Exactness. So full he is of Confusion and Contradiction, in that little History he has writ of the Gods of the *Phœnicians*.

6. 'Tis plain moreover, that this is the same which is called the Queen of Heaven by the Prophet *Jeremiah*, Ch. 7. 18. *The Children gather Wood, the Fathers kindle the Fire, and the Women knead their Dough to make Cakes to the Queen of Heaven.* And *Jer.* 44. 18. the Jews complain after this manner, *Since we left off to burn Incense to the Queen of Heaven, and to pour out Drink-Offerings unto her, we have wanted all things.* *Astarte* was called the Queen of Heaven, because she was the Wife of *Baal*; and I made it out, that *Baal* (according to the *Phœnicians*) was called *Balsamen*, that is to say, *the King of Heaven*. Thus it is plain, that she whose Name was *Bahalat-samen*, or (according to the Hebrew) *Malecath-samen*, Queen of Heaven, was *Juno*, who shared with *Jupiter* in the Empire of Heaven. She is the very same which *Abydenus* calls *Beltis*, from *Baaltis*. And *Selden* tells us of one *Beli-sama*, whose Name was found in this Inscription, *MINERVÆ BELI-SAMÆ Q. VALERII MONUM.* According to his Conjecture, she is *Astarte*, and the Queen of Heaven.

In rebus
Assyriacis.
Apud Con-
feranos in
Novem-
pulonio re-
peritur hæc
Inscriptio.

C H A P. IV.

*That Astarte was the Moon. Of the Goddess
Alilat amongst the Arabians. Of Urania.*

TO follow our Method, we must now see what Natural God, or what part of Nature was worshipped by the Name of *Astarte* among the *Phœnicians*, and of *Juno* and *Hec.* among the *Greeks* and *Latins*. The *Stoicks* pretended that *Juno* signified the Air. *Aër autem, ut Stoici disputant, Cicero de interjectus inter Mare & Cælum, Junonis nomine consecratur.* This Opinion was of great extent amongst the Pagan Divines, but 'tis certain however, that the *Juno* of the West, and the *Astarte* of the East, were the Moon originally. And I am very much mistaken, if the Name of *Juno* does not come from *Luno*, for they said *Lunus* and *Luna*; *L* and *I*, in the *Roman* Characters are so like, that they might be easily changed the one for the other. 1. *Lucian* tells us,

that

In Dea Sy- that the Zidonians had it by Tradition, that *Astarte* was the
ria. Moon. There is, says he, a great Temple in Phœnicia,
among the Zidonians, dedicated to *Astarte*, which I believe to
be the Moon, though a Priest of that Temple told me, it was
Europa, Sister of *Cadmus*, and Daughter of *Agenor*. 2. The
Name of *Ashtaroth*, of which I found the Origin in the He-
brew *אֶשְׁתָּרֶת אֱלֹהִים*, *Aseta oret, fecit lumina*, assures us of the
same Thing, that it is the Moon, with Three Phases or
different Lights. 3. The other Name given her by Scrip-
ture, viz. *Asherah*, or *Asheroth*, which answers (as we have
seen) to the Name of *Diana*, teaches us also that this
Astarte was the Moon. For *Diana* was the Moon, ac-
cording to the vulgar Saying, *Diana in Silvis, Luna in Ca-
lis*. 4. If *Baal* or *Jupiter* was the Sun, as he was undoubt-
edly, 'tis rational to believe that the Deity given for a Con-
sort to *Jupiter* was the Moon, which shares with him in the
Empire of Heaven, and reigns over the Night, as he does
over the Days. 5. By the Queen of Heaven spoken of by
Jeremiah, there is no doubt to be made but he means the
Moon. Now this Queen of Heaven was the *Astarte* of the
Phœnicians, and consequently *Astarte* is the Moon. 6. 'Tis
as plain, that the *Juno* of the West was the Moon, com-
monly called *Juno Lucina*. *Luna à lucendo nominata, eadem
enim Lucina. Itaque ut apud Græcos Dianam, eamque lucife-
ram, sic apud nostros Junonem Lucinam in pariendo invocant.*

Cic. 2. de
Nat. Deo-
rum.

Terent. in
Andria. Act.
3. Sc. 1.

Carm. in
Nupt. Man-
lii & Julæ.

Macrob.
Saturn. lib.
1. 15.

Juno Lucina fer opem ; serva me obsecro.

And Catullus,

*Tu Lucina dolentibus
Juno dicta puerperis.*

For this very Reason the Calends were consecrated to
Juno, because *Juno* is the Moon, which when new, made
of old the beginning of the Lunar Months. *Ut omnes Idus
Jovi, ita omnes Calendas Junoni tributas, & Varronis &
Pontificalis confirmat auctoritas, quod etiam Laurenses patrii
religionibus servant, qui & cognomen Deæ ex ceremoniis ad-
diderunt, Calendarem Junonem vocantes. Sed & omnibus
Calendis à mense Martio, ad Decembrem huic Deæ supplicant.
Romæ quoque Calendis omnibus, præter quod Pontifex minor
in Curia calata rem divinam facit Junoni. Etiam regina
sacrorum, id est regis uxor, porcam vel agnam in regia Junoni
immolat. Aqua etiam Janum Junonium cognominatum dixi-
mus, quod illi Deo omnis ingressus, huic Deæ cuncti Calen-
darum dies videntur ascripti. Cum enim initium mensium ma-
jores*

jores nostri ab ex ortu Luna servaverint, inde Junoni Calendas addixerunt, Lunam & Junonem eandem putantes.

If the *Greeks* thought their *Ἥρα* signified the Air, I think they were mistaken by the resemblance of the Names, *Ἥρα* coming from *ἥρᾱ*, only by a Transposition of Letters. 7. The Moon being the great Deity of the Eastern People, there is no room to doubt but that she was the Goddess whom they honoured with the Title of Queen. *Herodotus* tells us, that the *Arabians* worshipped her by the Name of *Alilat*, and *Alitta*. They own, says he, and worship as a Deity, but only *Dionysius*, by them called *Urotat*, and *Urania* by the Name of *Alilat*. The same Author, speaking in another Place of the *Persians* Religion, has these Words, They sacrifice, he, to the Sun and Moon, to the Earth, Water, Fire. and the Winds; and those were the only things they worshipped of old. But they learned of the *Assyrians* and *Arabians* to sacrifice to *Urania*. Now *Venus* is called by the *Assyrians* *Militta*, by the *Arabians* *Alitta*, and by the *Persians* *Mithra*. 'Tis plain, that this *Alilat* or *Alitta*, comes from the Hebrew הלילה or הלילה, *halilah*, or *haleilat*, signifying the Night; because the Moon, being worshipped by that Name, shines in the Night, and is the Queen of it. I am much of the Opinion of those, who said that the *Mahometan Arabians* took the Crescent, and set it on the Tops of Towers (as the *Christians* do Crosses) from the ancient Religion of the *Arabians*, who worshipped the Moon; not from the Flight of *Mahomet* from *Medina* to *Mecca*, in the New Moon.

But *Astarte* has another Name, by which she was known to the Ancients, viz. that of *Urania*; which makes it plainer still, that this Goddess is the Moon. The *Greeks* took this Name to signify Celestial, because in their Language *ἄστρον* signifies Heaven, *ἄστρον* and *ἄστρια* Heavenly. *Vossius* is of Opinion, that the *Assyrians* did not call this Goddess *Urania* in their Tongue, but that they gave her a Name that signified Celestial, and which the *Greeks* rendred by that of *Urania*. But I am absolutely of *Fuller's* Opinion, that *Urania* is a *Phœnician* Name, of the same Signification as that which the *Syrians* gave unto *Astarte*. It must not be therefore derived from the Greek *ἄστρον*, but from the Hebrew אורני אורני *ouran*, and *ourani*, that signifies shining; and so אורניא, *Urania* signifies, without any change, bright or shining. Thus *Astarte* is precisely the *Juno Lucina*, a *lucendo*. But, upon this Word *Urania*, I must take notice of an Error of *Pausanias*, and other *Greeks*, by which the Learned amongst us have been seduced, thinking this Name of

In Clio five lib. 1. p. 6.

In Thalia five lib. 3. p. 185.

Voss. l. 2. c. 21.

That Urania does not come from ἄστρον, but is a Syrian Word, See Fuller, and Selden.

In Atticis
p. 14. of the
Greek.

Lib. 1. c. 4.

p. 17.
Apuleius
his Words,
lib. 1. c. 4.
Metam.

Ferino re-
moto pabu-
lo, miti com-
monstrato
cibo, nunc
Elusiniam
glebam per-
culis: seu
tu celestis
Venus quæ
primis re-
rum exor-
diis sexuum
diversita-
tem genera-
to amore so-
ciasti, &c.
Apuleius
Metam.
lib. 11.

of *Urania* was one of *Venus* her Titles, and therefore *Urania* was the Syrian Goddess, who had since passed into Greece. These are his Words, *Further stands the Temple of Venus Urania, or the Celestial Venus, first worshipped by the Assyrians, afterwards by the Inhabitants of Paphos, Cyprus, Ascalon, and Palestine. The Cytherians learnt this Worship of the Phœnicians, and Ægeus at last brought it into Athens, fully persuaded that his having no Issue, and the Troubles that came upon his Sisters, proceeded from the Wrath of Venus. To which he adds this a little after, that upon this Venus Urania there was an Inscription, shewing that she was the eldest of the fatal Sisters. Sozomenes says the same thing, viz. That the Syrian Venus was called Urania; and Apulejus fell into the same Error, who confounds the Moon, Venus, Urania and Ceres. Regina cœli; sive tu Ceres aluma frugum parens originalis, quæ reperta letata filia vetustæ glandes, &c.* But I am sure it was a Mistake of the Greeks and Latins, to believe *Urania* was a Title of the Syrian Venus, and I am confident it was *Juno's* Name. This is plain by the fore-quoted Place of *Herodian*, where he expressly says, that she who was called *Astarte* or *Astarche* is *Urania*, taking her to be the Moon. *Herodotus* does not in the least favour this confounding of the Goddess *Urania* with the Syrian Venus, but on the contrary makes a clear Distinction of 'em. 'Tis true he says, *Urania* was called *Alitta* by the Arabians; but does not say that *Mylitta*, who was certainly the Syrian Venus, bore the Title of *Urania*. And as it is unreasonable to confound *Astarte* and the Syrian Venus, so it is to confound their Epithets. The title of *Urania*, which signifies shining, is most suitable to *Astarte*, the Moon; but not to the Syrian Venus, by whom was meant Nature in general, as I shall make it appear.

Having thus seen what part of Nature was worshipped under the Name of *Astarte*, what remains is to find out what Woman was hid under that Name. According to Mr. *Huet*, 'tis *Sephora*, the Wife of *Moses*. Though I will not oppose his Conjecture, yet I must own I do not approve of it, because I find no Ground for it. *Baal* being *Jupiter*, and both of 'em being *Cham*, I should rather think *Astarte* and *Juno* to be one of *Cham's* Wives, the Mother of the *Cananeans* and *Phœnicians*. But I cannot back this Conjecture of mine with any Proof, because the Holy Scripture being silent as to the Actions and Adventures of the Wives of *Shem*, *Ham*, and *Japhet*, we cannot compare them with those of the Goddess of the Fable to get some Light out of 'em: *Lucian*, in his Syrian

Syrian Goddess, tells us of an old Tradition among the Priests of the Temple of *Astarte*, that this Goddess was *Europa*, Daughter of *Agenor*, and Sister of *Cadmus*. That might possibly be, but *Astarte*, or *Asteroth*, is probably older than *Cadmus*. The Jesuit *Petavius* places *Cadmus* in the Beginning of the Judges. But it is probable, *Asteroth* was known to the *Phœnicians*, before the People of *Israel* came out of *Egypt*. Ration. temp. l. 1. c. 9. part 11

CHAP. VI.

Of the Syrian Venus and Tammus.

I Come now to another Syrian Goddess, I mean their *Venus*. The Scripture takes no notice of her that I know of; but speaks of *Adonis* under the Name of *Tammus*, &c. This *Adonis* is inseparable from *Venus*. They had both but one Temple, the Mysteries and the Devotion were the same. The Prophet *Ezekiel*, Chap. 8. 14. speaks thus concerning *Tammus*; Then he brought me to the Door of the Gate of the Lord's House, which was towards the North, and behold there sat Women weeping for *Tammus*. I shall not pretend to get any Light upon this *Tammus* out of the Rabbies Monuments; who having no Tincture of the Heathens Learning, by which means only we can have some Knowledge of their Deities, can give us no Light into 'em. What they say of 'em is altogether fabulous. As for instance, *Kimchi* says, it was an Image, that Lead was poured into the hollow part of its Eyes, and the Image wept, when Fire was put to it. In locum Ezek. *Maimonides* says, that *Tammus* was a false Prophet, who endeavouring to persuade a certain Prince to worship the Seven Planets and the Twelve Signs, this Prince had ordered him to be put to a cruel Death. The very Night of his Execution, all the Idols met together from all parts of the Earth in the Temple of *Babylon*; about the great Golden Image, being the Image of the Sun hanging between Heaven and Earth. This Idol threw it self down upon the Stones of the Temple, and all the other Idols stood about it, while *Tammus* gave an account of his Adventures. Which made all the Idols weep and bemoan him all Night long. And the next Morning they all flew away, and returned every one to its proper Temple. From whence, says he, came the Custom of weeping for *Tammus*. This is a Fable without any Ground. But laying down as a Principle, that More New.

this Idolatry was borrowed from some of the Neighbouring Nations to *Judea*, let us see whether we can find any thing like it in the Neighbourhood of *Judea*.

St. Jerom's
Opinion con-
cerning
Tammus
related and
approved.

There is nothing more probable upon this Subject than what St. *Jerom* says in his Commentaries upon *Ezekiel*, where he explains the Place about *Tammus*. St. *Jerom*'s Text is too long to be incerted here, therefore I shall only give the Substance of it, viz. that, according to the Fable, *Adonis* was the Darling of *Venus*, a very handsom Youth, who was killed in *June* by a wild Boar, and was raised again from the Dead, and that the Month of *June* had taken its Name from it. That in this Month Women were wont to celebrate a Solemn Feast unto him, in which they first wept for him, as Dead. This done, they sung unto him, and praised him as returned unto Life again. He adds, that the wise Men amongst the Heathens applyed this Fable of *Adonis* dying and returning to Life, to the Seed's sowing in the Earth, where they corrupt first, and then spring up again. So that it was *Adonis*, *Venus* her Darling, for whom the Women of *Jerusalem* wept. Nor is there any Ground to doubt of it, if we do but mind what Historians say concerning this Syrian Goddess.

In Dea Sy-
ria, non
procul ab
Initio.

A notable
Place of the
pretended
Lucian up-
on this
Venus.

1. 'Tis she who is called *Venus de Biblis* by the Author, under the Name of *Lucian*; and what he says of her is too remarkable, not to have it inserted here, though something prolix. I saw, says he, at *Biblis* the great Temple of *Venus*, in which are yearly celebrated the Mysteries of *Adonis*, to which I am initiated. For 'tis said that he was killed in the Country by a wild Boar, and in perpetual Remembrance of this Event, a Publick Mourning is yearly celebrated, with doleful Lamentations; then a Funeral as of a dead Body; and the next day is celebrated his Resurrection, for it is said, he flew up into Heaven. One of the Ceremonies is for Women to have their Heads shaven, as the Egyptians at the Death of *Apis*. Those who refuse to be shaven are obliged to prostitute themselves a whole Day to Strangers, and the Money which is got that way is consecrated to the Goddess. But some of the *Biblians* say, that all those Ceremonies are observed for *Osiris*, and that he is buried in their Country and not in Egypt. In order to which there comes yearly a Head made of Papyrus, brought by Sea from Egypt to *Biblis*, in the space of seven Days, and I myself have seen it. Another wonder there is in that Country, viz. the River *Adonis*, which runs from *Libanus* into the Sea, changes its Colour at a certain time, and dyes the Sea as it were with Blood. Which is generally lookt upon as a Miracle, and

and then is the Time for celebrating the Mysteries of Adonis, because 'tis believed Adonis was then wounded in the Forest of Libanus. To which the Author adds this a little after, I went a Day's Journey from Biblis up Libanus, to see a very ancient Temple of Venus, which was built by Cynire. This is that Venus, otherwise called Aphacis or Aphacitis, and mentioned by Sozomenes. Constantine, says he, destroyed the Temple of Venus, which was in Aphacus, about Mount Libanus, and near the River Adonis, &c. They say, that upon a certain Day of the Year, after some Devotion performed to the Goddess, something like a Star was seen, rising from the top of Mount Libanus, which with a rapid Motion precipitated it self into the River, and this Star was said to be Urania, for so they called Venus. This Temple of Venus destroyed by Constantine, is also placed by Socrates in Aphacus, in like manner, says he, he demolished the Temple of Venus, which was in Aphacus, and abolished all the unclean and filthy Ceremonies performed in that Place. Eusebius in the Life of Constantine, places this Temple of Venus of Aphacus at the Top of Mount Libanus, and says it was built out of the Way, in a By-place, in the Midst of a Wood. The Abominations committed in it he describes in these Terms. It was in a manner, says he, a School of Uncleanness to all People given up to Lust, and who had weakened or enervated themselves by a debauched Course of Life. There some lascivious and effeminate Men, who deserve not to be called Men, defiling themselves in a most infamous Prostitution, appeased the Devil and served him. There also they defiled themselves abominably with Women, and under a false pretence of Marriage lay privately with them. In short, the lewdest Crimes were committed in that Temple as a most filthy place; and there was no body to punish 'em, or take notice of 'em, because honest virtuous People durst not come near unto it.

Macrobius calls this Venus Archetidis, and Selden would have us read it Aphacitidis. Wherein he is more in the right than Vossius, who reads Templum Veneris Atergaris, or Decretidis; for what this Reading of Vossius supposes is false, that Derceto or Atergaris is the same Goddess as the Syrian Venus. Macrobius tells us, the Image of this Goddess represented a Woman in Mourning, covered with a Vail, having a sorrowful Countenance, and Tears seeming to run down her Face. *Simulacrum hujus Deæ, in monte Libano, fingitur capite obnupto, specie tristi, faciem manu levam intra amictum sustinens, lachrymæ visione conspicientium manare creduntur.*

Socr. lib.
1. c. 14.
Hist. Eccl.

Saturn. l. 1.
c. 21.
Macrobius
Opinion about this
Venus.

The Difference of Authors as to the place where stood the Temple of this Venus, is Reconciled by Lucian.

Authors do something disagree in the Situation of this Temple, and the Image of this Venus. For some will have it in the very Town of *Biblis*, others on the top of Mount *Libanus*, and others in a place named *Aphacus* was situate in these words, Ἀφάκῃ χωρίον ἐστὶ μέσον Ἡλιοπόλεως τε καὶ Βίβλου, καὶ ὁ ναὸς Ἀφροδίτης ἱεστύται. *Aphaca* is a place between *He-liopolis* and *Biblus*, in which is a Temple of Venus. I am much mistaken, if all this may not be thus reconciled by *Lucian*, viz. that there were two Temples belonging to this Goddess, one in *Biblus*, and another on the top of Mount *Libanus*. For *Lucian* says, that he went a whole Days Journey up the *Libanus*, to see a most ancient Temple of Venus, built by *Cynire*. Which Temple is doubtless that of *Aphacus*, in which this Goddesses Mysteries is chiefly Celebrated; the Wood and private place in which it was built being most proper, especially for infamous Mysteries.

Of the Feast of Adonis.

From what has been said it appears, that the *Phœnicians* had a Feast at a set Time of the Year, in which the Women bemoaned themselves and wept with their Venus, in great Trouble for the loss of her *Adonis*. And whereas *Biblus* and *Aphacus* bordered upon *Judea*, nothing can be more probable, than that the Jewish Women Celebrated the Feast of Venus and this *Adonis* in the Temple of *Jerusalem*. This Feast was called by the Greeks Ἀδωνιασμός, which they interpreted (as *Hesychius* has it) ὁ ἐπὶ τῷ Ἀδωνὶ θρήνησθαι, a Mourning for *Adonis*. And 'tis very likely the *Hebrews* Celebrated this Feast, in imitation of their Neighbours, in the Month of *June*, about the Summer Solstice; for the Jews called that Month *Tammus*, and the Summer Solstice, מנחן תמוז *Revolutio Tammus*. But how comes this Name of *Tammus*, and what Relation had it to *Adonis*? The Ancients leave us here in the dark altogether. For my part I am apt to think, it was one of the Epithets of *Adonis*, and the word derived from תמוז *Thamsu*, by a Transposition of the two last Letters. The meaning of *Thamsu* is perfectus ipse, an accomplished Man, which agrees admirably well with the Description of the Darling of Venus.

The Feast of Osiris lost and found again, is the same with the Feast of Adonis dead, and risen again.

And here we must observe, that this Mourning of Venus for *Adonis*, is absolutely like unto that of *Isis* in *Egypt*, for the loss of *Osiris*. For as in *Egypt* this Feast had two Parts; one called ἀφροδιασμός *Osiridis*, in which the Women wept for the loss of *Osiris*, and the other called εὐφροια his Return, in which they rejoiced for his being found again; so this Feast

Feast of *Adonis* consisted (as *Lucian* tells us) of two Parts; *Adonis* being first wept for as dead and gone, and afterwards Celebrated as come up again from the Dead. 'Tis therefore observed by *Lucian*, that it was the *Biblicians* opinion, this Feast was consecrated to *Osiris*; and (as an Eye-witness) he brings in a strong Proof for it. *Viz.* That there was yearly sent from Egypt to *Biblos* a Vessel, like a Head of floating Wood, which without a Guide crossed the Sea in the space of seven Days. Which is explained more at large by *Procopius* in these Words; That the Inhabitants of Alexandria prepare yearly a Pot, in which they put a Letter, directed to the Women of *Biblos*, by which they are informed, *Adonis* is found again. This Pot being sealed up, they commit it to the Sea, after some Ceremonies over it, and bid it be gone. Away this Pot goes alone immediately, steering its course to *Biblos*, where he puts an end to the *Womens Mourning*.

'Tis by this Custom that *Procopius* explains the beginning of the 18th. Chapter of the Prophecy of *Isaiah*, where we read, according to the Hebrew, *Wo to the Land shadowing with Wings, which is beyond the Rivers of Ethiopia, that sendeth Embassadors by the Sea, even in Vessels of Bulrushes, saying, go ye, swift Messengers.* The Greeks have render'd it thus, *Who send Pledges or Hostages by Sea, and Letters of Paper or Bulrush, ἐπιστάς Βισλίνας.* The Word *צירי*, render'd into that of *Embassadors*, and by the Greeks into *δυνεζ*, *Pledges or Hostages*, signifies also *Images or Idols*; and so one might have it thus render'd, *Wo to the people that send Idols by Sea in Vessels of Bulrush, and say, be swift, Messengers.* This Translation would best agree with the Egyptians, who sent yearly by Sea the Name of *Adonis*, or *Osiris*, found again. I conclude therefore, that the Syrian *Venus* is the same with the Egyptian *Isis*, and that *Adonis* is *Osiris*. *Stephanus de Urbibus* takes 'em to be the same, saying, *Amathus* is a very ancient City of *Cyprus*, in which *Adonis* *Osiris* was Worshipped, who is Egyptian; but the *Cypriots* and *Phoenicians* lay a claim to him. What the Prophet *Ezekiel* says Chap. 8. where he speaks of *Tammuz*, makes it still clearer to me. Verse 10. you will find these words, *I went in and saw, and beheld every form of creeping things, and abominable Beasts, and all the Idols of the House of Israel portrayed upon the Wall round about.* This is the Worship of *Isis*, *cultus* *Isiacus*, which the *Israelites* had entertained, and joyned with the *Worship* of *Biblos*, which is the *Isis* of the Egyptians. Now it is well known, that in this Religion

A place of the 18th. Chapter of Isaiah explained.

of *Isis*, almost all sorts of creeping Things and Beasts, Serpents, Crocodiles, Dogs, Cats, Oxen, Sheep, Wolves, Apes and Ibis were Worshipped.

Juven. Sa-
tyr: 15.

..... crocodilon adorat
Pars hæc: illa pavet saturam serpentibus ibin:
Effigies sacri nitet aurea cercopitheci.
Illic ceruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam, &c.

Thus *Isis* and the Syrian *Venus* are one and the same Goddess. But this *Venus* is not the same as *Astarte*, as has been already observed.

Cic. de Nar.
Deor. c. 8.
10.

I know not upon what Ground 'tis pretended *Syria* had but one Goddess, under different Names, when the whole Earth swarmed with Deities. Nor do I see why we should not allow it at least the four Goddesses, so plainly distinguished by *Lucian*; viz. *Derceto*, *Astarte*, the Syrian *Venus*, and the Syrian Goddess. *Cicero's* Authority, who tells us, That *Astarte* is the Syrian *Venus*, born in the City of *Tyre*, and Married to *Adonis*, does not appear to me of sufficient Weight, to make us slight all the Proofs we have to the contrary. *Astarte* was the Goddess of the *Zidonians*, and the Syrian *Venus* was Worshipped at *Biblis*. The first was *Juno*, and the second is called *Venus* by all Authors. *Venus* is joyned to *Adonis* in the Religion, and Mysteries; and *Cicero* is the only Man, who has Married *Astarte* with *Adonis*. We read nothing in Authors, which may create the least suspicion, that in the Feasts of *Astarte* the Loss of her Beloved was bemoaned, or his Resurrection rejoyced at, as it was the Practice in the Feast of *Venus*.

CHAPTER VII.

The Natural Gods hidden under *Venus* and *Adonis* are *Isis*, Universal Nature, and the Sun.

I Hope it will not be difficult to penetrate into the Mysteries of Philosophy, that lay hid under *Venus* and *Adonis*, or to find out what Natural Gods were Worshipped under those Names. I am not at all of the Opinion of those

those, who take *Venus* for the Moon, tho' I grant *Adonis* to be the Sun. The Name of *Adonis* signifying Lord in the Phœnician Tongue, and amongst the Hebrews אדוני, *Adoni*, My Lord, as *Babali*, is very proper for the Sun; and so is the Name of *Tammus*, or *Tamsu*, that signifies Perfection or Beauty.

But as to the Syrian *Venus*, I take her to be the whole Frame of Nature, and the generative Virtue every where diffused in it. Therefore this Goddess is, according to the Testimony of *Herodotus*, called *Myliſta* by the Assyrians; an Assyrian word, that signifies *Generatrix*, מוליטא, *Mulidta*. This was plain to *Scaliger*, nor was it hard to find it out. *Hesychius* tells us, that *Venus* was called by the Chaldeans and Babylonians דלפאד; which may be derived from the Hebrew דלף, *dalaph*, which signifies *stillare*, to drop. Nor, as *Selden* has fancied it, by allusion to the Greeks, saying, that *Venus* was called Αφροδιτη από τῆ ἀφρῆ, *quasi ex stillante spuma*; but because 'tis Nature that drops upon and waters the Earth, to render it fruitful. She was also called *Salambo*. *Elius Lampridius* tells us, that *Heliogabalus* being a Syrian, and omitting none of the Superstitions of his Country, caused the Feast of this Syrian *Venus* to be Celebrated with Lamentations and Shouting for Joy, which were both usual in this Superstition. *Salambonem etiam omni planctu, & jactatione Syriaci cultus exhibuit*. *Hesychius* says, this *Salambo* was *Venus* amongst the Babylonians. This may signify *Pax in ipso*, שלום כו, there is Peace in him. Which does not at all disagree with Nature, whose parts are so admirably knit together, and keep in perpetual Union. This Etymology seems to me more probable, than that of *Vossius*, taken out of the great Etymologicum; viz. that *Salambo* comes from סלל, that signifies both Motion and the Sea, because *Venus* keeps the Soul in a perpetual Motion and Agitation, by her Desires and Cares.

Selden says, that *Venus* was called by the Arabians *Cabar*, or *Cubar*, and quotes a place of a Catechesis, composed for the instruction of *Saracens*, in which they are made to Abjure their Superstitions in these Words, amongst others, I do Anathematize all that worship the Morning Star, εωσφορος, and *Venus* called in Arabick *Cubar*. 'Tis plain, *Venus* is distinguished here from the Morning Star. So that this Star called εωσφορος, *Lucifer*, is not the same thing with *Cabar*, a word that signifies great in the Oriental Languages. Now this Name suits best to Nature, which is the grand Principle of all things.

See Vossius
l. 2. c. 21.

What is the
Goddess
Myliſta.
Comment.
in Fragm.
What is
Telephat
in Hesychi-
us.
Selden
Synragm.
2. c. 24.
Of the God-
dess Salam-
bo, in Vita
Eliogab.
apud Lam-
pridius.

Synt. 2. c. 4.

In the Treatise of the Golden Calf, I think I have clearly proved, that *Isis* is Universal Nature. That the *Syrian Venus* is the same with *Isis* is plain, both from the Resemblance of their Worship, and the Practice of the *Egyptian Women*, who having ceased to weep for *Osiris*, advised the Women of *Biblis* to give over their weeping for *Adonis*. Thus it is plain, our *Syrian Venus* is, as *Isis*, the Universal Nature.

Page 40.
Editionis
an. 1674.

Libro ad
Macrinum.

We find in the Notes of *Grotius*, upon his Book of the Truth of Christian Religion, a Tradition concerning the *Syrian Venus*, which seems to me divine to prove my Sentiment, that *Venus* is Nature universal; viz. that *Venus* comes from an Egg laid upon by Pigeons. To which Purpose he quotes a Place of *Nigidius*, taken out of the Scholiast of *Germanicus*, in these Words, *Ibi ovum invenisse miræ magnitudinis, quod volucres, in terram eiecerunt, atque ita columbam insedisse, & post aliquot dies exclusisse Deam Syriae, quæ vocatur Venus.* And this of *Ampelius*, dicitur & in *Euphratis fluvio ovum piscis columbam adsedisse. Dies plurimos, & exclusisse Deam benignam, & misericordem hominibus, ad bonam vitam.* This Egg laid upon, out of which *Venus* is hatch'd, is evidently the Chaos, upon which the Spirit of God *מְרַחֵם*, *Merachephet*, incubabat, did sit. This is the genuine signification of the Word, which, (according to the general Opinion of the *Hebrews*), does express the Act of a Bird, sitting upon her Eggs. And what is that *Venus* hatch'd out of that Chaos, out of the Egg laid upon, but universal Nature? Therefore by the *Syrian Venus* is meant the whole Nature. From this Fable undoubtedly proceeded the Veneration the *Syrians* had for Pigeons, and the Fancy of the *Greek Poets* in making the Chariot of *Venus* to be drawn by Pigeons.

Saturn. lib.
1. cap. 21.

None has come nearer to this Truth, than *Macrobius*. *Adonim*, says he, quoque Solem esse non dubitatur, inspecta Religione *Affyriorum*, apud quos *Veneris Archetidis* & *Adonis* maxima olim veneratio viguit, quam nunc *Phænices* tenent. Nam *Phisici* terra superius Hemisphærium, cujus partem incolimus, *Veneris* appellatione coluerunt, inferius verò Hemisphærium terræ *Proserpinam* vocaverunt. Ergo apud *Affyrios*, sive *Phænices*, lugens inducitur Dea, quod Sol annuo gressu per duodecim signorum ordinem pergens, partem quoque inferioris Hemisphærii ingreditur, quia de duodecim signis *Zodiaci*, sex superiora, sex inferiora censentur. Et cum est in inferioribus, & ideo dies breviores facit, lugere creditur Dea, tamquam Sole raptu mortis temporalis amisso, & à *Proserpina* retento, quam nomen terræ inferioris circuli, & *Antipodium* diximus. Rursusque *Adonim* redditum

redditur Veneri credunt, cum Sol evictis sex signis annuis inferioris ordinis, incipit nostri circuli lustrare Hemisphaerium cum incremento luminis, & dierum. Ab apro autem interceptum Adonim tradunt, hiemis imaginem in hoc animali fingentes, quod aper bispidus & asper gaudet locis humidis & lutosis, pruinaque contestis, propriæque hiemali fructu pascitur glande. Afterwards he makes a Description of the Image of the Syrian Venus as before, viz. of a Woman in Mourning, veiled up, leaning her Head upon her left Hand, and weeping. To which he adds, *quæ imago, præterquam quod lugentis est, (ut diximus,) Dea, terræ quoque hiemalis est, qua tempore obnupta nubibus, sole viduata, stupet, fontèsque velut terræ oculi uberius manant: agrique iterum suo cultu vidui mœstam sui faciem monstrant.* Sed cum Sol emerferit ab inferioribus partibus terræ, vernalisque æquinocitii transgreditur fines, augendo diem, tunc & Venus læta, & pulchra virent arva segetibus, prata herbis, arbores foliis. Ideo Majores nostri Aprilem mensem Veneri dicaverunt.

All this had been very well, had not Macrobius stinted his Mythology, and restrained the Syrian Venus to that Hemisphere of the Earth which is known to us, and heated by the Sun-beams when he is in our Solstice. The Fable says indeed, that Adonis being killed by a Wild Boar, and Venus not able to subsist without him, descended into Hell to bring him back; but that Proserpina, grown in Love with him, would not return him to Venus. That an Agreement was concluded at last by Pluto's Mediation to this Effect, that Adonis should be Six Months with Proserpina, and Six Months with Venus. But I could wish Macrobius had altered a little his Explication of this Fable, and had told us, that Venus is, not only the Hemisphere of the Earth which is under our Eye, but also that part of universal Nature, which is known to us. That Proserpina signifies, the other part of Nature, which is out of our sight; and that this Mourning of Venus represents the mournful State of Nature in the Absence of the Sun. For not only the Earth, but the whole Frame of Nature, languishes in the Winter. He should have said, that the Joy appearing in the Celebration of Venus her Mysteries, upon the Recovering of Adonis, signifies the general Joy of Nature, upon the Return of the Sun. Thus all things would admirably well quadrare with our Conjecture, and the Syrian Venus would not be restrained only to the Earth.

For I see no Cause wherefore the Syrians, who worshipped the Earth under the Name of Berith, or of a Goddess simply

The Etymology of Macrobius re-
fined.

In Phurnu-
to & Scho-
liaste Theo-
criti, in
Idyll. 3.

simply, should have worshipped her besides under the Name of *Venus*. I should rather think, that under the Names of their Four different Goddesses, they worshipped Four different things, *Viz.* Under the Name of *Astarte*, the Moon, or Queen of Heaven; under that of the Syrian Goddess, *Cybele*, or the Earth; under *Atergatis*, or *Derceto*, who had the Form of a Fish from the Waste downward, the Sea, called *Amphitrite* by the Greeks; and lastly, under the Name of *Venus*, the universal Nature, which being married to *Adonis*, the Sun, is the Principle of all the Generations in the World.

Eve and
Abel are
very likely
the Animal
Gods meant
by 'em.

Those were the Natural Gods, covered with the Vails of the Syrian *Venus* and her *Adonis*. As for the Animal Gods, that is to say, the Men worshipped by those Names, I am as yet to seek; but that I think it probable, that under the Name of *Venus* the Syrians did consecrate *Eve*, the Mother of all Living. Therefore she had the Name of *Mylitta* given her, which signifies *Genitrix*, because she is the Mother of all Men. They called her *Cabar*, the Great, as being the Mother, and as it were the general stock of Mankind. The Death of *Adonis*, the Mourning of *Venus* upon his Death, and her joy upon his return unto Life, may be taken from *Abel's* Death, from the Grief it brought upon *Eve*, and the Joy she had, when she saw her Son rise as it were from the Dead, by the Birth of another Son God gave her; which made her say, God has appointed me another Seed instead of *Abel*. But I leave these Conjectures to the Judgment of the Learned.

C H A P. VIII.

Of Succoth-Benoth, or the Babylonian *Venus*.

HERE is again *Venus* under another Name, or perhaps another *Venus*, but in my Judgment 'tis one and the same; I mean the *Babylonian Venus*. I know but of one place in Scripture where this *Venus* is spoken of, by the Name of *Succoth-Benoth*; *viz.* in the History of the Transportation of the Ten Tribes by *Salmanassar*, King of *Assyria*. This Prince brought several Nations from the East to dwell in *Samaria*, *viz.* Men from *Babylon*, *Cuthah*, *Avah*, *Hamath*, and *Sepharvaim*. And every Nation (as

2 Kings

2 Kings 17. 28.) made Gods of their own, and put them in the Houses of the high places which the Samaritans had made, every Nation in their Cities wherein they dwelt; and the Men of Babylon made Succoth-Benoth. The Hebrews say, this Succoth-Benoth was a Hen with her Chickens, a meer Vision already confuted in the Chapter of Nergal. They have it that סכוי, signifies a Cock, because of a place in Job are מי נתן לשכוי ביונה, which the Vulgar Latin has rendred, *Quis dedit gallo intelligentiam? who has given understanding to the Cock?* 'Tis an old Tradition of the Rabbies, that

A notable
Explanati-
on of Job
38. 36.

their Masters not understanding the word שכוי, one of 'em called Rabbi Simeon Travelling into Africk, he understood that they called a New-married Woman נכמי, a Nymph, and a Cock, שכוי, and that he found by it the meaning of this place, he has given understanding, לשכוי. From that singular Masculine comes (as they say) Succoth a Hen, or Hens; and adding Benoth to it, signifying Daughters or Children, the whole will signifie, a Hen and her Daughters. 17.

Talmud.
Tract.
Rosh. haf-
chana cap.
3.

See Abarbi-
nel 2 Reg.

A notable Discovery, worthy the Genius of such Men. Yet there are some Christians, who pretend to find some sense in it. If I don't mistake, Kircherus pretends, the Babylonians worshipped under this Hen and her Chickens, as it were under an Emblem, some of those Constellations where the Stars seem to be crowded, and as it were in a heap, as the Pleiades, Hyades, or those called Vergiliae.

Athanas.
Kirch. Oc-
cip. Egypt
Syntagm.

4.

Others will have it, that this Hen was the Emblem of Venus, by reason of a Tradition amongst the Babylonians, that a great Egg had been found near a River, late upon by Pigeons, and that some days after, a Goddess was hatched out of it, who was the Syrian Goddess, called Venus. 'Tis supposed, that might come from the History of the Creation, where it is said the Spirit of God מרחפת, incubabat ut Gallina, did (like a Hen) sit upon the World, whence Nature was hatched, which the Heathens worshipped under the Name of Venus.

A singular
Tradition
of the Ba-
bylonians
concerning
the Birth
of Venus.
Vide Gro-
de Verit.
Relig.
Christ.
in notis.
Lib. 1. p. 40.

But after all, I think it to little purpose to trouble himself with explaining and setting off the Notions of the Jewish Doctors, who are look'd upon to be abler Men than really they are. My Opinion is, they never thought of Venus, nor of the manner of her Birth as given out by the Babylonians. And as there are no Testimonies of the Ancients to back it, I think we ought to let it drop, and adhere to the Judgment of Selden, Vossius, Grovius, and other Eminent Authors, who take this Succoth-Benoth to be the Babylonian

Synt. 2.
cap. 27.
Voss. de
Idolol. 1. 2.
c. 22. Gro-
vius in lo-
cum.

lonian

Ionian Venus, worshipped under her Images, and her usual Emblems.

First, that this is a *Babylonian* Deity, is beyond all doubt; for they are Men of *Babel*, that make it in the Land of *Samaria*. Moreover, 'tis a female Deity, as is apparent by the very signification of the Name; the Word signifying *Tentoria Filiarum*, the *Daughters Tabernacles*. It must be therefore the Temple of a Goddess, otherwise it had not been called the *Tabernacles of Daughters*. Nor was it properly the Name of the Deity, but that of her Temple. And the Men of *Babylon* made the *Tabernacle*, that is to say, the Temple of *Venus*. I doubt not but the Name of *Venus* is come from thence, *Benoth* or *Venoth* and *Venus* have too great an Affinity for me to question it, and they that know the Oriental Tongues, and are skilled in Etymologies, cannot with any good ground reject this. Which is much more rational than that of *Veneris* from *Urania*, by a Transposition of Letters. For, besides that *Urania* was not *Venus*, but *Juno*, there must be a much greater change to fetch *Veneris* out of *Urania*, than to fetch *Venus* from *Venous*, for so the *Hebrews* read the Word ונוב. But we are going to learn of *Herodorus*, *Strabo*, and the Book of *Baruch*, why the Temple of *Venus* was called the *Tabernacle of Daughters*. Thus *Herodorus* speaks of it, in *Clio lib. i. p. 92*.

A terrible Unclean-ness in the Worship of the Babylonian Venus.

There is a filthy Custom amongst the *Babylonians*, which is, that all their Women are obliged once in their Lifetime to expose themselves in the Temple of *Venus*, and become prostitutes to Strangers. Such as are Rich, and will not lye with Strangers, keep before the Temple of the Goddess in their Chariots under Arches, with their Domesticks behind them. But the greatest part do this. They sit in the Temple of *Venus*, their Temples Crowned with Nosegays and Garlands, some going out, others coming in. There are Alleys separated with Lines, and leading to all places, where Strangers walk to view the Women, and chuse those they like best. When a Woman has once taken a place in the Temple, she dares not return home without a piece of Money thrown into her Lap by some Stranger, and without being brought by him out of the Temple, to lye with her. And when the Stranger gives this earnest Money, he must say, *I call for thee upon the Goddess Mylitta, Venus* being called *Mylitta* by the *Assyrians*. And how small soever the sum be, 'tis unlawful to refuse it, because it is appointed for sacred Uses. Nor is it lawful for a Woman

man to refuse a Stranger, but without chusing she must follow the first that offers her Mony. In short, when a Woman has lain with a Stranger, she is look'd upon as having done her Duty to make the Goddess favourable unto her, and then she returns home. This done, she keeps her self Chast, and such a Favour is not to be got from her for all the World. Women that are Beautiful do not stay long in the Temple. But ill-favoured Women are obliged to continue there very long before they can fulfil the Law, nay there are some of those poor Creatures who stay there three or four Years. In the Isle of Cyprus there's a Law much of this Nature. *Strabo relates the thing in few words.* 'Tis the Custom (says he) of all Babylonian Women to have to do with some Stranger. They come in, or rather offer themselves in a Crowd unto him. They are very well set out, each Crowned with a Garland; and the Stranger that makes choice of one throws a piece of Mony into her Lap, carries her out of the Temple, and lies with her. The Mony is Consecrated to Venus.

Strabon 16.

Θέμις γγ.

These quoted places may be of great use to explain what we read in the Book of Baruch, where describing the Idolatries of the Chaldeans and Babylonians, he says, *That the Women surrounded with Lines sit in the way, θυμωσιν τὴν πυρὰν, making a fire of Straw* (as the Genevian Interpreters have it,) and when any of 'em is pick'd out by a Passenger to lie with him, she upbraids her Neighbour, that she had not the same Honour done unto her, and that her Line was not broke. 'Tis plain, this is the same Custom as is mentioned by Herodotus and Strabo. The seeming difference lies in this, that Herodotus says the Women sat in the Temple; and Baruch, that they sat in the Way. But by the Way must be understood the Paths or small Alleys made by the Lines which divided the Sets of Women. Baruch says, the Line was broke to come to one of those Women. Which has given occasion for some Interpreters to believe, that by this Line ought to be understood a Girdle or Scarf, which alone covered their secret Parts, leaving the rest open, to inflame the Lust of Passengers. But it is more likely, that they were got out of the Line, behind which they sat in order. Baruch mentions a Ceremony, upon which both Herodotus and Strabo are silent, viz. that these Women made a smoke with Bran or Meal, which is more likely than making a Fire of Straw. And what Herodotus says, may give a Light into it; viz. that as often as a Babylonian lay with his Wife, he threw a Perfume into the Fire, and his Wife did the same

Explanati-
on of Ba-
ruch Ch. 6.
42, 43.

The Vulgar
Latin has
Ossa Oliva-
rum.
Vide Gro-
tium in lo-
cum.

Vide Voss.
de Idolol.
l. 2. p. 317.

on her part. The next Morning both wash themselves, and touch nothing before they be washed.

That seems to signifie, that they look'd upon the Act of Copulation as a Pollution, and that by the Perfume and Washing they pretended to Purifie themselves. Thus those Women who were ranked behind the Line, waiting for a Stranger to carry 'em off in order to lye with them, made their Perfume of Preparation, that nothing might hinder the Consummation of their Vow. But why did they smook $\pi\acute{\alpha}\ \pi\iota\upsilon\pi\alpha$? or Cakes made of fine Flower, without any thing of Bran. Theocritus in *Pharmaceutria*, brings in his Sorcerers saying, $\nu\upsilon\upsilon\ \theta\acute{\upsilon}\omega\ \pi\acute{\alpha}\ \pi\iota\upsilon\pi\alpha$. I will go now and Sacrifice Bran, that is to say, I will throw Loaves into the Fire with the Bran. 'Twas probably something like unto that called by the Latins *Mola salsa*, Flower that was thrown into the Fire when they offered Sacrifices. Theocritus says in the same place, $\text{Ἀλφειτὰ τὸ πρῶτον πλεῖ τὰ δακρυά.$ First that *Mola* is consumed in the Fire. But we shall have an Occasion elsewhere to speak of this Ceremony. However that is more probable, than what says Grotius, that $\pi\iota\upsilon\pi\alpha$ is not Greek, but that it is an Hebrew word $\pi\iota\upsilon\pi\alpha$, that signifies a Chink, and that the meaning is, that those Women waiting for Lovers, perfumed themselves, *suffragabant naturam*.

Grot. in
Baruc. c. 6.
43.
The Baby-
lonian Ve-
nus is the
same with
the Phœni-
cians.

In short, I doubt not but this *Babylonian Venus* was the same with the *Phœnician*, worshipped at *Biblis*, and upon *Mount Libanus*; that is, an unclean *Venus*, the Goddess of Debauchery, and Venereal Oblcenities. So that the Greeks had no reason to give the Name of *Venus Urania* to the *Affyrian Venus*, who was in effect the *Venus πόρνηος*, *vulgi-vaga*.

Apulejus
speaks of
these two
Venus's.
Apolog. 1.
non longè
ab initio.

To clear this point, 'tis observable that the Greeks had two *Venus's*; one Chast, who presided over honest Love, and the other Lascivious, the Patroness of prostitute Women. The first was called *Urania*, or heavenly, and the other, $\pi\acute{\alpha}\rho\eta\eta\sigma\iota\varsigma$. Plato mentions these two *Venus's* in his *Faëtus*. As there are, says he, two *Venus's*, so there are two sorts of Love. Who can deny that there are two *Venus's*? Is not there one ancients than the other, who has no Mother, but is the Daughter of Heaven, called by us *Venus Urania*? And as for the younger *Venus*, she is Daughter of Jupiter and Dione, called *Pandemos*, because publick and common, &c. The Love of this *Venus* is also a common Love, that falls upon all things indifferently. 'Tis that which is proper to the wicked, who love Boys as well as Women, and the Bodies of those

those they love more than their Souls. Pausanias depicts 'em both thus; Behind, says he, is a Portico, which was built out of the spoils of the Corcyreans; the open Court adjoining to the Temple, not being far from it. The Venus worshipped in this place is called Venus Urania, the Image of Gold and Ivory was made by Phidias, and the Goddess is represented with a Tortoise under one of her Feet. Which Tortoise (according to Plutarch) signify'd, that Married Women ought to keep at home, and be silent. Therefore she was called *Venus oinxebs*, Venus the House-keeper. To which Pausanias adds next, that the Court of the Temple is surrounded with a Wall, having on the top a border, and upon this a brazen Statue, consecrated to Venus, *παιδαίωτος*, the popular and publick Venus, mounted upon a brazen Ram, the work of Scopas. I leave, says he, to those who love this sort of Learning, to find out what signify'd this Tortoise and the Ram. Which is a thing not difficult to guess at, the Tortoise being an Emblem of Chastity, and of Women the Love to keep at home; and the Ram an Emblem of Lasciviousness. A most proper Emblem to represent the Filthiness of this publick and popular Venus, which prostitutes her self to all the World. This is the Venus called by the Men of *Abydos Venus meretrix*, *ἀποδοστήν πόρνη*, and whom they served by that Name, as the Athenians did by that of *ἐραία* *Ἀποδοστήν*.

In Tract. de
Iside cap.
40.

Lilius Gy-
rard. Synt.
13. de Diis
Gentium.

And now we must observe, that this publick and popular Venus was not the same as Venus Urania. For this Venus was Juno, being the Goddess who presided over Marriages and honest Copulations, therefore called *Pronuba Juno*.

Venus Ura-
nia was the
same as

Pronuba quid Juno, quid ad hæc Hymenæa venitis Ovid Met.
tam. 7.

Sacra.
Speluncam Dido, dux & Trojanus eandem
Deveniunt, prima & Tellus, & pronuba Juno
Dant signum.

v. 63.
Virg. Æn.
4. 165.

She was appointed over all Matters relating to Marriage.

Maestant lectas de more bidentes,
Legiferae Cereri, Phæboque, Patrique Lyco.
Junoni ante omnes, cui vincla jugalia curæ.

Æn. 4. 58.

She presided over Womens Labours and Lyings in, was called *Juno Lucina*, to whom Women in Travail used to cry, *fer opem*. 'Tis plain, all these Offices belong to Venus, the Goddess of Generation, and consequently this Juno must be Venus. Nor is this a Conjecture only, this Juno being called

In Laconicis.

called by the Greeks, *pronuba Venus Juno*, as *Pausanias* has it. As for the Temple (says he) of *Juno Ἰμπεριέας*, it was built by the Oracle's Order, when the River *Eurotas* overflowed in an extraordinary manner. The Statue being of Wood is very ancient, and they call her *Venus Juno*. When the Mothers Marry their Daughters, they Sacrifice to this Goddess.

Venus Urania was the Syrian Juno, viz. Astarte, and not the Syrian Venus.

All this agrees very well with our Proof in the Chapter of *Astarte*, that the Name of *Urania* was not of the Syrian *Venus*, but of the Syrian *Juno*. For, tho' the Greeks by a mistake, confounded often *Urania* with *Venus*, we find however, that in the bottom their *Urania* was not *Venus*, but *Juno*. And that which has given occasion to their Error is, that having taken from *Syria* the Name of *Urania*, they perceived not that it was the Title of *Astarte* Goddess of the *Zidonians*, but took it for that of the Goddess of *Biblis*, which truly was *Venus*. Finding at home the Name of *Urania*, tho' Syrian Originally, which signifies shining, and is the Title of the Moon, they took it for a Greek word, that signifies Coelestial, and apply'd it to their chaste *Venus*. And because Travelling into *Phœnicia*, they found there an *Urania*, they thought it to be the Title of *Venus* in that Country, as well as their own, tho' in reality it was the Title of *Juno*. But 'tis plain, the Goddess of *Biblis* was not the *Urania* of the Greeks, this being a Goddess whose Worship admitted of no Uncleaness, and who presided over lawful Matches. Whereas the *Venus* of Mount *Libanus* was an unclean Deity; to whose Honour Women prostituted themselves, as *Lucian* tells us; and in whose Temple horrid Abominations were committed, as *Eusebius* has told us before. Whence I conclude, that the *Babylonian Venus*, to whose Honour the Temple of *Succoth-Benoth* was Built, and the *Phœnician Venus*, were absolutely the same Deity; but that the first was more Debauched and more Infamous than the last. This is the Goddess who had a Temple in a place called *Sicca* in *Africa*, of which *Valerius Maximus* speaks in these words; *Sicca est fanum Veneris, in quod se matronæ conferebant, atque inde procidentes ad questum dotes corporis injuria contrahabant*. This place, in *Procopius* his time, was called *Sicca Veneria*, and he places it three days Journey from *Carthage*. *Selden's* Conjecture that the Name of *Sicca Veneris* came from *Phœnicia*, is highly probable. For there is some Affinity betwixt *Succoth* and *Sicca*, and betwixt *Venus* and *Benoth*; besides that it is easie to conceive, how this Goddess came from

Asia

Valer. Max. l. 2. c. 6.

Lib. 2. de Bello Vandal. c. 24.

Asia into Africk. The whole Coast of *Carthage* was full of Colonies out of *Palestine*. And what is said by *Valerius Maximus*, that the Women prostituted themselves in that Temple to get Money, is so like what *Herodotus* says of the *Babylonian Venus*, that it is impossible but they must be the same. This lascivious Deity came first into *Cyprus*, an Island not far from the Continent of *Asia*; for *Herodotus* tells us, that the Women of this Island prostituted themselves in the Temple of the Goddess. From whence this abominable Worship spread it self all over *Greece*.

At *Corinth* there was a Temple of *Venus*, where the *Corinthians* had consecrated above a thousand Curtizanes, who sold themselves, but at a dear Rate. Hence the Proverb, *non licet omnibus adire Corinthum*, 'tis not in all Mens Reach to enjoy the Pleasures of *Corinth*. All which came originally from the *Succorh-Benoth* of the *Babylonians*.

To conclude, 'tis easie to apprehend (without enlarging upon it) what part of Nature was Worshipped, under the Veil of this *Babylonian Venus*. As she is the *Venus nēv Anpros*, unclean and volgiuaga, you may easily conceive, that filthy, carnal, brutish Love, in a word Lust, was Deify'd by them. Nor is it hard to apprehend, how under the same Goddess they worshipped the whole Nature, and at the same time the brutish Concupiscence, which is the source of carnal Love. For under the Goddess *Venus*, by them called *Mylytta*, *Genitrix*, they Worshipped Nature, as the Principle of all Generations. And whereas of all the Generations in the World, that of Man is the most considerable, they gave particularly the Name of *Venus* to the Virtue that presides over that Generation, and is the Cause of it; viz. the love of Copulation, and the Flesh that Wars against the Spirit.

VI. TREATISE.

Concerning some other Deities less known, and whose Names are not so frequent in the Holy Writ; as Gad, Meni, Sefach, Mahuzim, Baal-Tsephon, Margemah.

C H A P. I.

Of Gad and Meni, mentioned Isaiah 65.

Hitherto I have spoken of those Deities which are best known, or of those Names of 'em which are agreed upon by all, and made use of by Scripture to express some of the false Gods of the Heathens. What remains is to speak of some other Names, the signification whereof is not agreed upon by all; some being of opinion, that they are Names of Gods, and others that they are Words signifying quite another thing.

The first of these unknown Gods are those spoken of by Isaiah Chap. 65. ver. 11. *But ye that forsake the Lord, that forget my holy Mountain, that prepare a Table for Gad, and furnish the Drink-Offerings unto Meni.* Here are two Names, Gad and Meni, which seem to me two Names of false Gods, to whose Honour Sacrifices and Drink-Offerings were made. The Genevian Divines have thus interpreted this place, *But you that forsake the Lord, and forget my holy Mountain, that prepare a Table for the Host of Heaven, and furnish the Drink Offerings unto as many as can be reckon'd.* The Greeks thus, *You that have forsaken me, and forgot my holy Mountain, you prepare a Table for the Devil, and fill the Mixtion for Fortune.* The Vulgar Latin thus, with some difference, *qui ponitis Fortune mensam, & libatis super eam.* Some among the Hebrews will not allow this Text to speak of a Deity, but think God does here upbraid only the Israelites with their Debauches. By Gad they mean a Troop (as our English Translation has it) because גָּדָד, gadad, signifies to Flock together. By Meni they understand a Number, because the

the Hebrew Verb *manah*, signifies to number, tell, or reckon. Thus *Abarbinel* Interprets it, in his Commentary upon this Place. He means, says he, that they are not concerned for the Desolation of Jerusalem, but prepare a Table for a Multitude, for Gad, that is to say, for a Company, according to the sense of these Words, Gen. 49. גִּדּוֹר יִגְדּוּנוּ, which signifies, a Troop shall overcome him; and *Meni* signifies the Number, מִנִּי, signifies the mixt (or compound) Wine. He says, ye forsake the Lord, because they believed not in him, nor pray'd they unto him for the Deliverance of Jerusalem. And he adds, ye forget my holy Mountain, because this Mountain was desolate, and none mourned for it. All your care is to Feast together, to kill Beasts and eat their Flesh, and to make rich compound Liquors, because you prepare the Table for Gad, that is, you prepare a Table for your Society, to give 'em wherewithal to eat till they are full, and you fill your mixt Liquours for *Meni*. That is, you offer many cups of this delicious Wine, according to your number of Guests.

But I find, that most Interpreters, both Jews and Christians, are of opinion these are the Names of false Deities, but *Gad* particularly, and that the Prophet upbraids the People here with their Idolatry. The Chaldean Paraphrast says, They prepare Tables for false Gods, and mix Cups for their Idols. The Greeks understood it thus, that these Tables were prepared for the Demon, and Fortune. *Kimchi*, upon this place of *Isaiah* says, that this *Gad* signifies some happy Star, over-ruling Mens Birth. *Gad*, says he, signifies some favourable Star, or Constellation; for 'tis as if the Prophet said, They offer and Sacrifice to some of the Stars. *Rabbi Moses*, the Priest, says, that it is the Star of Justice or Righteousness, which is Jupiter, and is so called in the Arabick, These Words, and furnish their Drink-Offerings unto *Meni*, signifies the mixt Wine they offered to *Meni*, which is the Name of a Star. Some Interpreters will have it, that this word signifies those Stars, the number whereof is definite and told, viz. the seven Planets.

'Tis a most ancient Tradition amongst the Hebrews, that *Gad* signifies good Fortune, that is, the Star and Genius that presides over happy Births. And they say, this Word came to 'em from the Chaldees and Arabians, who have been at all times great Lovers of Astrology. By which signification they have thus interpreted this Text, Gen. 30. *Leah* having given *Zilpah* her Maid to *Jacob* to Wife, *Zilpah* bare *Jacob* a Son, upon which *Leah* said, בָּגַד, *bagad*, rendered by the Modern thus, *Venit Turma*, a Troop cometh.

The place
in Abarbi-
nel.

Rabbi
Kimchi in
ll. 65. 11.

According
to an old
Jewish
Tradition,
Gad signi-
fies good
Fortune.

See Lexic.
Mag. Bux-
torf in Vo-
ce Gad.

For my part, I am very much inclined to believe, 'tis the true meaning of this place, because this new-born Son increased his Brother's Number. But the Ancients interpreted it thus, Good Fortune is come **חַתָּה מְזֵלָה שְׁבַח**, is thus turned by an ancient Paraphrast, namely *Jonathan* and *Onkelos*, **גַּד חַתָּה גַּד**, the happy Star, or the good Fortune is come. The Superstitious *Jews* of old used to set up a stately Bed in the House, used by none but him whom they called **שֶׁר הַבֵּית**, the Prince of the House. They also called him *Massal*, that is to say the Star, or Constellation which over-rules in the Birth, the good Fortune. The Bed they called **עֶרְסֵת גַּד**, *Gad's Bed*. *Solomon Jarchi* tells us also, that they had a Proverb, **גַּד גַּד וְסִיגוֹק לֵא**, Give him Gad a good Fortune, and let him never be weary. They used it, when they gave their Blessing to one. Thus, according to the *Hebrews*, *Gad* is a Star, or Constellation joined with the presiding Genius, and which makes a happy Birth. I own, this seems to me probable, as well as to many others. For the *Jews* had borrowed of the Neighbouring Nations both their Superstitions and Idolatries; and 'tis certain, they were much addicted to the Vanities of Astrology. As therefore they prepared a Bed in the House for that happy Genius of the Birth, so it is not unlikely that they prepared him a Table well provided. *S. Jerom* himself found in *Egypt* some Dregs of that Superstition, assuring us that in the last Days of the Year a Table was prepared for the good Fortune of that Year. *Est autem in cunctis urbibus, & maxime in Egypto, & in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, & mensis eorum, qui extremus est, ponant mensam refertam varii generis epulis, & poculum musto mixtum, vel præteriti anni, vel futuri, felicitatem auspicantes. Hoc autem faciebant & Israelitæ, omnium simulacrorum portenta venerantes, & nequaquam altari victimas, sed hujuscemodi mensæ liba fundebant.*

Hieron. in
K. c. 65.

What is
Meni.

As for *Meni*, the *Hebrews* are not so well agreed amongst them as to the meaning of it. We have seen by the Relation of *Kimchi*, that (according to several Mens opinions) *Meni* being derived from the Verb *Manah*, to tell or reckon, signifies a certain and definite Number of Stars, viz. the seven Planets, and he thinks himself it is the Name of a Star. *Solomon Jarchi*, who takes *Gad* to be a Constellation, believes *Meni* signifies Number. *Gad*, says he, is the Name of an Idol, made for the Star or Constellation that presides

presides over happy Births, according to the ancient Proverbs, Let Gad make him happy, and let there be no weariness for him. You fill cups of compound Liquors for Meni, that is to say, according to the number of the Priest of the Idol. But it is more likely, that, as Gad, so Meni is one of the Stars laid by Astrologers to preside over Births; and that by both these Names are meant the Genius's joyned to those Stars, which continue to direct the Lives of those to whose Birth they have presided. Thus we find here the *Dii Tutelares* of the *Latins*, and the *θεοὶ ἄρπυγες*, of the *Greeks*. Which has given Birth to the Mahomerans Opinion, who allow to each Man two assistant Genius, to attend him till the day of Judgment. Mahomet had it from the *Arabians*, his Ancestors.

Macrob. Saturn. l. 3. c. 4.

What remains is to know what two Stars are those, which preside over Mens Birth. If the Ancient Astrology were intirely like unto the modern, it were an easie thing to guess. For it is long since Astrologers call *Jupiter Fortuna major*, because it is temperately hot and moist; and *Venus Fortuna minor*, because 'tis also hot and moist, but not so very temperate as *Jupiter*. *Saturn* on the contrary is very malignant, because cold and dry; but *Mars* is not so Malignant, because 'tis dry and hot in the highest degree. The *Sun* and *Mercury* are indifferent, benign or malignant, according to their Figure with other Stars. Therefore they are neither called *fortunate*, nor *unfortunate*. Lastly, because the *Moon* has little heat, and much Moistness, she is only called *Fortune*, without the Addition of good or bad. According to these Principles, it seems that *Gad* and *Meni* should be the Planets of *Jupiter* and *Venus*, which are the most lucky Stars, and from whom Astrologers draw their most happy Presages. And indeed, according to the Tradition of *Rabbi Moses* the Priest, whose opinion is quoted by *Kimchi*, *Gad* is the Star of *Justice*. Thus *Jupiter* is called by the *Rabbies*, in whose Astrology, as well as that of the *Greeks*, 'tis a most fortunate Planet. *Munster* will have it to be what they called מל שוב, *Mazzaltob*, the good Star. *Gad* expound pro צדק, *Jove* Planeta, quem alio nomine vocant מל שוב, fortunam bonam, quod in liberorum procreatione salubrem immitat influentiam, unde puella desponsatae traditur annulus, in quo scriptum est מל שוב, *Mazzaltob*.

Of the Stars presiding over Mens Birth.

Munst. in Gen. 30. 11.

Some of our Christians understand by *Gad* the Planet of *Mars*, and by *Meni* *Mercury*, to whom they Sacrificed, that they might thrive in their Trade, *Mercury* being the

Forerius in 11. cap. 65.

Lib. 6. ad-
versus A-
strol. c. 18.

Gad in Isa-
iah, seems
to be the
Moon.

Saturn. l. 1.

Synt. c. 1.

God of Merchants. But I think the best way is to search the Astrology of the Ancients, for the Explanation of this Mystery. *John Picus*, Count of *Mirandula*, says, that according to the Distribution of the Ancient *Egyptian Hermes*, in a Book intituled *παραπέτω*, the seven Planets bore Names, expressing their Qualities and Influences. The Sun was called *αγαθός δαίμων*, the good Demon; Jupiter, *νίκη*, Victory; Mercury, *ἀνάγκη*, Necessity; Venus, *ἔρως*, Love; Mars, *τόλμα*, Boldness, and Saturn, *νέμεσις*, Vengeance. To which he adds, that *Hermes* had given those Names to the Planets, in imitation of the Astrologers his Predecessors, by whom the Moon was called *τύχη*, Fortune. Which agrees pretty well with what *Macrobius* says, that proving Mercury to be the Sun, and his Caduceum to signify its influence over Generations, says, that the Egyptians had four Gods, or four Planets, to preside over Mens Birth; viz. the Sun, Moon, Venus, and Mercury. The first called in Greek *δαίμων*, the second *τύχη*, Fortune, the third *ἔρως*, Love, and the fourth (being Mercury) *ἀνάγκη*, Necessity. *Argumentum caducei ad genituram quoque hominum, quæ genesis appellatur, Egyptii protendunt: Deos præstitos homini nascenti quatuor adesse memorantes, δαίμον, ἀνχην, ἔρωτα, ἀνάγκην. Et duos priores Solem & Lunam intelligi volunt, quod Sol auctor spiritus, caloris, ac luminis humane vitæ genitor & custos est. Et ideò nascentis demon, id est Deus, creditur, Luna τύχη, quia corporum præsul est, quæ fortuitorum varietate jactantur.*

By which it appears, that by *τύχη* they understood the Moon, by them called *Fortuna*, as she is to this day. *Selden* quotes an Astrologer, by name *Vettius*, whose work he saw in a Manuscript, and look'd upon it as Ancient as *Ptolomy*. These words he relates from it, *The Lots Κληροί*, of Fortune, *τύχη*, and of the Demon, *δαίμων*, signify the Sun and the Moon. For the Moon, which is called Fortune, being in respect to the World Body and Spirit, neighbouring upon the Earth, and pouring her influences upon us, does the same thing by the Power she has over our Bodies. And the Sun, being in respect to the World this Demon, stirs up Mens Souls into Enterprises, and is the Cause and Principle of Actions and Motions, by its own Virtue, and sweet Nature, attracting Love.

All this makes it appear, that what was called by the Ancients *τύχη*, was the Moon, and consequently it seems to prove that the *גל*, Gad of the Eastern People which they explained by *fortuna*, and *τύχη*, is the Moon also. Which leads

leads us into the way to find out what's meant by *Meni*, joined with *Gad* in *Isaiab*. There is good Ground to believe, 'tis that which was called by the Astrologers *ἡ δαίμων*, and always joined by them to *ἡ γη* in point of Nativities. Therefore the Septuagint have rendred *δαίμονιον*, preparing the Table τῷ δαίμονι, to the Demon. Some Change there is in the Order. For, whereas in the Hebrew, *Gad*, or *Fortune*, is before *Meni*, *Demon*, it comes after in the Greek, *δαίμων* first and *Fortune* at last. But 'tis pretended, that notwithstanding that Transposition, *Meni* is rendred by *δαίμονιον*, and *Gad* by *ἡ γη*, *Fortune*. By these Suppositions the *δαίμων* will be the Sun, which is seldom parted from the Moon. Nor is it to be wondred at, that the ancient Astrologers, finding the Influence of the Sun and Moon to be most sensible in the Bodies, made them preside over Nativities, and gave them the chief Rule over the Conduct of Men, as being the Two principal Genius.

To confirm this Conjecture, *Grotius* tells us, that *Meni* was one of the Names of the Sun among the Eastern Nations and Mr. *Huet* has very neatly enlarged, in his Notes upon the Fourteenth Tome of *Origen* upon *St. John*, what *Grotius* said but in a few Lines. He pretends the Greek word *Μην* signifies, and that the Latin Word *Manes*, the Spirits or Genius is derived from thence. That the Sun is the Genius, or presides over the Genius, because all Action and Motion proceeds from it. Amongst the *Phrygians* and *Armenians*, *Meni* signified the Sun; and *Armeni*, the Name of the Country, signified the Mountain of the Sun, it being both a Mountainous Country, and consecrated to the Sun. *Strabo*, having spoke of *Cabira*, the Capital City of *Armenia*, says, There is a Temple called the Temple of *Menis Pharnaces*, to which belongs a kind of Town called *Armeia*, in which are many Slaves, and under whose Jurisdiction is a District consecrated to the Temple, the Revenue whereof belongs to the Priest. The Kings have so great a Devotion for this Temple, that their most inviolable Oath is, to swear by the Fortune of the King, and the Table of *Pharnaces*. 'Tis a Temple of the Moon, (continues he) as that in *Albania*, and others in *Phrygia*, under the very same Name of the Temple of *Menis*, in a Place bearing the same Name.

There are many things in this Place of *Strabo*, which may conduce very much to explain what is meant by the *Meni* of *Isaiab*. 'Tis thought that *Strabo* erred, when he believed this Temple to be consecrated only to the Moon; and that he was misled by the Name of *Meni*, he derived from

Meni is the Sun, and the good Demon.

In II. 65. 11.

Meni one of the Names of the Sun.

Geograph. Strab. l. 12.

μῶν, a Month, and μῶν, the Moon. I am not very apt to think it an Error of Strabo. Grotius is in the right, when he says the *Menis* of the *Armenians* and *Phrygians* is the *Meni* of *Isaiah*; but I doubt he is mistaken when he says that this *Meni* is the Sun. 2. At least it is apparent, that this Temple dedicated to the Sun was likewise dedicated to the Moon, as the other Genius presiding over Nativities. 3. This saying, that the most sacred Oath in that Nation was, to swear by the Fortune, and the Table of *Pharnaces*, seems to me very congruous with the Words of *Isaiah*, *You prepare a Table for Gad*, or the Fortune. Therefore that signifies, according to my Conjecture, that this Temple of *Menis* in *Armenia*, was dedicated to Fortune, that is, to *Gad*, but chiefly to the King's Fortune. That a Table was prepared in this Temple, which was so sacred, that one could not swear by any thing more Holy. Upon this Table there was undoubtedly consecrated Victuals, offered to the Genius's that were served in this Temple, viz. the Sun and the Moon. Nor can I but think, that the Table of the Sun, so famous among the *Ethiopians*, took its Original from thence. Which Table is thus described by *Herodotus*, *There is*, says he, *a Field in the Suburb covered every Night by the Magistrates of each Town with all sorts of four footed Beasts roasted, and when the Sun is up, all People are free to come and eat there. The Inhabitants give it out, that it is the Earth which produces and yields that continually.* The Ground of it was, that in the Temples consecrated to the first Genius, viz. the Sun, there was always a Table well furnished, with delicious Wines; according to the Prophet's saying, *You prepare a Table for Gad, and Wines for Meni.* The meaning whereof was, that this Genius of Nature is the Father of Plenty, and that which provides for the Sustenance of Men. Lastly, To prove that this *Meni* is the Sun, *Jamblicus* is quoted, saying, *That Pythagoras would not eat of a Cock, because it was consecrated μῶν.* Which should be rendred, *To the Month*, but then it would not bear Sense. Therefore this *Meni* must be the Sun, and the Cock is indeed the Bird of the Sun, as *Pausanias* tells us. Certainly, says he, *they say, that the Cock is consecrated to the Sun, because he proclaims his Return.* *Suidas* says also, *That Pythagoras would not eat of a Cock, because it was consecrated to the Sun.*

Having thus brought in *bonâ fide* what may serve to prove that *Gad* was the Moon, and *Meni* the Sun, I must of necessity declare my Conjecture. I think it very probable, that *Gad* and *Meni* are the Two Genius's that preside over

Gene-

The Table
of the Sun
among the
Ethiopians.
Thalia five
lib. 3.

Jamblichus
in vita Py-
thagoræ.
Lib. 1.

Eliacon 4.
Suid's in
voce Pytha-
goras.

Gad is the
Sun, and
Meni the
Moon.

Generation, and the Two Stars that over-rule Nativities ; and I find it as probable, that these Two Stars are the Sun and Moon. But I must confess I am very much inclined to believe *Gad* to be the Sun, and *Meni* the Moon. 1. Because when these Two Stars are joined together, the Sun always goes before the Moon. Thus in the fore-quoted Place, *Gad* goes before, and *Meni* comes after ; *You prepare a Table for Gad, and furnish the Drink-Offerings unto Meni.* 2. Because it seems plain to me, that the Sun is the grand Principle of Generations, and the Moon next to it. So that amongst the Genius's that preside over Generation, the Sun ought to have the first Rank, and therefore *Gad* is the Sun. 3. Because of these Two Stars the Sun is the most benign, and that from which we receive the most sensible and benign Influences, therefore he ought to be accounted *Fortuna Major*, and I am apt to take it for that which the first Astrologers called *Gad*, or good Fortune. I fancy, that the Improvements of Astrology, by which the Name of Fortune is given to the Planet of *Jupiter*, or the Moon, are of a fresher Date : and that the first Astrologers, who had not yet brought this Science to Perfection, believed that Star to be the most fortunate from which they received the most sensible Benefits. 4. By this means we should not need to suppose a Change of Order in the Version of the Septuagint. For *Demon*, which is the Sun, according to our Remarks, answers there to the *Gad* of the *Hebrews* ; and the Word *μήνη*, which the *Greeks* take to be the Moon, answers to the *Meni* of the Text of *Isaiah*. Thus, though they followed that Opinion which had already prevailed amongst the Astrologers of their Time, *viz.* That the Moon deserved the Name of Good Fortune preferably to the Sun, yet it seems they thought *Gad* signified the Sun, and *Meni* the Moon. 5. I find moreover so near a Relation between the Table which the *Ethiopians* prepared for the Sun, and these Words of *Isaiah*, *You prepare a Table for Gad*, that I cannot but fancy *Gad* to be the Sun. 6. The Greek Word *μήνη*, *Mene*, that signifies the Moon, and *μήν*, a Month, do so apparently come from *Meni*, that I cannot but think *Meni* and *μήνη* signify the same Star ; and consequently that the *Meni* of *Isaiah* is the Moon, and the *μήνη* of the *Greeks*. 7. I could besides strengthen my Conjecture with *Strabo's* Authority, who says expressly, that the Temple of *Meni* in *Armenia* is a Temple of the Moon, but does not speak of the Sun. Not but that I find it probable, this Temple was

consecrated both to the Sun and Moon. But, if we believe *Strabo*, it bore only the Name of the Moon.

CHAP. II.

Of Sheshach, a Babylonian and Persian Deity. Of the Feast called Sakea, and the Goddess Anaitis.

HERE follows another Deity, if it be one, of which the Scripture makes but little mention, and upon which I have little to say; I mean the Goddess *Sheshach*, which I find mentioned in two Places of *Jeremiah* the Prophet, Ch. 25. 15, &c. Thus saith the Lord God of Israel unto me, Take the Wine-cup of this Fury at my Hand, and cause all the Nations to whom I send thee to drink it, &c. And all the Kings of the North, far and near, and all the Kingdoms of the World which are upon the Face of the Earth, and the King of *Sheshach* shall drink after them. And Jer. 51. 41. How is *Sheshach* taken, and how is the Praise of the whole Earth surprised? How is Babylon become an Astonishment among all Nations? All the Interpreters agree that this *Sheshach* is *Babylon*, and the King of *Sheshach* King of *Babylon*. But the Question is, how *Babylon* came to be so called.

Sheshach interpreted by one of the Cabalistic Modes of the Jews.

The *Hebrews* are of Opinion, this Name was given it by one of their Cabalistic Modes, as they call certain Ways they have to expound Scripture, to find in it whatever serves their turn. Of which they have Thirteen, the Principal being *Gematria*, *Themoura*, *Notharicon*. *Themoura* signifying a Change, includes several ways, the most famous of which is called *שחבש*, *Atbash*. 'Tis an overturning of the Letters of the Alphabet, by which the Figure intended to signify the first Letter is used, as they say, to signify the last; the Figure of the Second Letter signifies the last but one, and so of the rest by Retrogradation. As for Instance, in their Tongue this Figure א, called *Aleph*, according to this Cabalistic Mode, must signify ת, the *Thau*, which is the last Letter of their Alphabet; and the ו, *Schin*, being the last Letter but one, must signify the ב, *Beth*, which is the second, and the ב, *Beth* signifies the ו, *Schin*. In short, 'tis a way of writing by Cyphers, giving a new Signification to the Letter. According to this Mode, in the Word ששח, *Sheshach*,

Sheshach, the two *Schins* signify two *Beths*, and the *Caph* takes the Signification of the *Lamed*. This Word being thus decyphered, signifies *Babel*. *St. Jerom*, who had learnt it of his *Hebrew Masters*, gives it out as a Conjecture approved of by himself. Hieron. in locum.

But the Learned of our Age do not approve of it, and I think they are in the Right, for I cannot believe the Holy Ghost did ever use those Cabalistical Modes. They rather think that *Sheshach* was a Deity of the *Babylonians*, and that the Prophet meant to call *Babylon* by the Name of one of her Idols, in an opprobrious Sense, which is usual with the Prophets. *Bel boweth down, Nebo stoopeth*, says the Prophet *Isaiah*, meaning that *Babel* and *Moab* were to be destroyed. *Is. 46. 1.* *Grotius* Conjectures, that the Name of *Mesbath*, which had been given to one of *Daniel's* Companions, was a Compound of the Name of this Deity, according to the usual Custom of the Eastern People, to give Men Names derived from, or compounded of, those of their Gods. *Daniel*, whose Name was *Belteshazzar*, according to the Name of my God. The *Hebrews* in like manner had the Name of God, viz. *El, Jah*, and part of *Jehovah* in most of their Names, as in *Jehonathan, Jehosaphat, Jeshagniah, Ezekiel*. Dan. 4. 8.

But the Difficulty is, that we read little or nothing among the ancient Authors of this God, or Goddess *Sheshach*. We find only, that amongst the *Babylonians* and *Persians* there was a Feast called *Sakea*, or *σακκα*, that lasted Five Days, during which the Masters attended or waited upon their Slaves; so that it was a kind of *Saturnals*. *Athenæus* chiefly speaks of it after this Manner, and says, That *Berosus*, in the first Book of the History of *Babylon* relates, that on the sixteenth of the Month *Lous*, the Feast of *Sakea* was celebrated at *Babylon* for the space of Five Days: During which the Custom was for the Masters to obey their Servants. One of these being the Master of the House, was clad with a Royal Garment, and was then called *Zoganez*. *Ctesias* makes also mention of this Feast, in the second Book of the *Persian History*. The Ancient Authors are silent as to this pretended God or Goddess.

'Tis probably the same Feast which is mentioned by *Dionysius Chrysostomus*, and by him called *σακκα*. Do not you remember, says he, the Feast of the *Sagues*, celebrated by the *Persians*? When they take one of those who are condemned, and to be put to Death, and set him upon the King's Throne, and cloath him with Royal Robes. While the Feast lasts, they give him his fill of all sorts of Delights, he is even free to lie with the King's Concubines, and no man hinders him to do what he lists. But when the Feast is over, he is stript, whipt and hanged. Orat. 4 de Regno. A sad Calastrophe in the Feast Sakea.

After

Strabo upon the Original of this Feast among the Persians.

After all, none can tell us more of this Feast than Strabo, therefore I shall not scruple to copy what he says of it, viz. That towards the *Caspian* Sea there were certain People, *Nomades* and *Scythians*, called otherwise *Sake*, the *Sagues*. Who made Incursions into *Persia*, and went so far into it; that they seized upon *Bactriana*, and the best parts of *Armenia*, which they called by their Name *Sakasene*. They extended themselves as far as *Capadocia* near *Pont Euxine*, whence 'tis called the Country of *Pontus*. But, as they were celebrating a Feast, and making merry with their Plunder, the *Persian* Emperor attack'd them in the Night, and put them all to the Rout. After which Victory the *Persians* loaded with Earth a great Stone, which stood in the middle of the Fields, and made a kind of Hill of it, which they walled about. There they built a Temple, and dedicated it to the Goddess *Anaitis*, and to the *Persian* Gods *Amanus* and *Anaudatus*. Then they appointed a Feast called *Saca*, celebrated to this Day by the People of *Zela*, for so this Place is called. Few Lines after, he tells the Story thus from others, with a little Difference. Some say that *Cyrus*, having brought up his Army against the *Sagues*, was beaten and put to flight. That having pitched his Camp in a Plain where he had left his Baggage, he quitted his Camp, and left it full of all sorts of good Things, but Wine especially. Being removed no farther from it than consisted with his Design, the *Sagues* coming to attack his Camp, found it defenceless, and meeting with delicious Provisions, fell upon 'em to excess. *Cyrus* returning from the Place where he lay lurking, surprized them, some dancing and without Arms, and others fast asleep; so that he cut 'em all off. Attributing so great a Success to some Divine Power, he consecrated that Day to the Goddess of the Country, and called the Feast *Sacaea*, which is celebrated in all Places where this Goddess has a Temple. And while the Feast lasts 'tis nothing but Bacchanals, Men and Women drinking together Day and Night, till they fall down asleep. 'Tis not likely, this Feast was instituted by *Cyrus*; for if it were celebrated in the Time of *Jeremy* and the Kings of *Babylon*, it must be before *Cyrus*, who came after. And 'tis not improbable, that it was first celebrated by the *Babylonians*, before the *Persians* took it up. But the Ground of the Story is apparently true, viz. That this Feast was appointed by the Kings of *Babylon* and *Persia*, after they had freed themselves from the *Sagues*; that this Feast consisted meerly in Saturnals and Bacchanals, and that

See Voss.
l. 2. c. 22.

that it was dedicated unto the Honour of the Goddess *Anaitis*.

Now this Goddess *Anaitis*, one of the Persian Deities, was probably *Diana*, and the Moon. 'Tis *Plutarch's* opinion, who says, in the Life of *Artaxerxes*, that *Artaxerxes* surnamed *Mnemon*, made *Aspasia* his Concubine, Priestess of *Diana* of *Ecbatane*, called *Anaitis*, that she might pass the rest of her Life in Chastity. And *Pausanias* says, That the Lydian had a Temple of *Diana*, by the Name of *Anaitis*. 'Tis true, *Strabo* tells such things of this Goddess, as will make one apt to think she was *Venus*, rather than *Diana*. The Medes and Armenians, says he, have a great Devotion for the Persian Deities; but chiefly the Armenians for the Goddess *Anaitis*, to whom they have built a Temple in *Acilifene* and other Places, with a great Retinue of Servants, Which is no wonder. But the wonder is, that the Grantees of the Nation consecrate their Virgin Daughters unto her, and after they have been a long time exposed in the Temple of the Goddess, and there prostituted themselves, they are given in Marriage, and no Man scruples to Marry 'em. This Prostitution of young Women in the Temple of *Anaitis* is very like to the common Practice in the Temple of the Babylonian *Venus*. Therefore if this be granted, that *Anaitis* is one of the Deities of *Babel*, it will not be difficult to apprehend why she is called *Sheshach* by *Jeremy*. The Feasts indeed are frequently called by the Gods Names, to whom they are Consecrated; but 'tis no wonder on the other hand, if the Name of the Feast be given to the Deity. Therefore the Feast of *Sacca* being Dedicated to *Anaitis*, *Jeremiah* might give to the Goddess the Name of her Feast; whose Design was to speak Mysteriously, and in a Prophetick Style. As I have no Conjecture more probable than this, I do freely stand by it.

Of the Goddess *Anaitis*.

In Laconia.

Strabo l. 11.

CHAP.

C H A P. III.

Of the God Mahuzzim, or God of Forces; viz. the Romans worshipped and served by Antiochus Epiphanes.

ANother Deity, which has very much perplexed the Interpreters, is the God *Mahuzzim*, spoken of by *Daniel* Chap. II. ver. 38. In his Estate shall he honour the God *Mahuzzim*, and a God whom his Fathers knew not shall he honour with Gold, Silver, precious Stones, and desirable Things. The Question is, who this God *Mahuzzim* is, about whom there are as many Minds as Heads. *Selden* is silent in this point, as a Matter utterly unknown. But I do not think the Discovery so difficult as he imagined. The *Grrek* Text, of the Version of *Theodotion*, has preserved the Word *Maozim*, $\alpha\gamma\theta\epsilon\omicron\upsilon\ \mu\alpha\omega\zeta\iota\mu$, &c. The Vulgar has done the same, *Denm autem Maozim venerabitur*. But others have render'd it thus, *The God of Forces, or Fortifications*. Which words are apply'd by some to the Antichrist, and by others to *Antiochus*, the great Enemy of the *Jews*, and their Religion. *Nicholas de Lyra*, *Bellarmino*, and some others, will have it to be the Proper Name of the Idol, and *Demon* to be served by the Antichrist. For tho' he will make it his business, as they say, to slight all the Gods. yet he will have a *Demon* in private, under whose Protection he shall put himself, and whom he shall Worship. *Theodoret* believes, 'twill be the Name that Antichrist shall take upon him, and that he shall be himself the God of Forces. Others applying these Words to *Antiochus Epiphanes* say, that by this God *Mahuzzim*, or the God of Forces, the true God must be understood, whom *Antiochus* was forced to own and confess, as we have it Chap. 9. the 2. Book of the *Maccabees*. But 'tis not said there, that he sent Gifts of Gold, Silver, and precious Stones to the Temple of *Jerusalem*. *Grotius* thinks, that the God of Fortresses is *Mars*, whom the Poets make the God of War, and the *Phœnicians* call $\alpha\zeta\iota\zeta\theta$, from the Word $\mu\upsilon\gamma$, *Aziz*, strong, coming from the same Root as *Mahuzzim*.

In Daniel
c. 11. 38.
Julianus in
Hymno So-
lis.

Original of the Word Magazine. From this word he most ingeniously derives that of *Magazine*; and this Derivation is the more probable, because the ψ of the *Hebrews* is often changed into *g*, as in the Word

Word *Gomorrhah*, which is read in the Hebrew *Omorrah*, with an *Y*, and *Beth Phegor*, which the Hebrews read *Beth-Pehor*, with *hain*. *Grotius* says further, that the unknown God mentioned in the same Verse is the *Baal-famen*, or the *Jupiter Olympian* of the *Tyrians*, and that *Antiochus Epiphanes* ordered this Idol to be Worshipped. He says moreover, that the Hebrews call still to this day the Planet of *Mars Modim*, מוֹדִים, which he derives from *Maozzim*, and changing the *Z*. into *D*. *Maodim*. But this great Man is under a great mistake, or has a mind to impose upon others. For he could not be ignorant, that the *Jews* do not read the Letters מוֹדִים, *Modim*, but *Mandim*, and that they derive it from *Adam* to be Red, because of the Reddish and inflamed Colour of the Planet of *Mars*. He mistakes also when he says, that the *Baal-famen* of the *Tyrians* was unknown to the *Macedonians*, *Antiochus* his Predecessors; for the *Baal-famen* of the *Tyrians* was certainly the *Jupiter Olympius* of the *Greeks*. Nor can it be said of *Mars*, that he was an unknown God to *Antiochus*, when no Deity was better known to the *Greeks*.

Grotius his Conjecture prov'd false.

Some interpret מוֹדִים, by *Salubritas*, and pretend them to be mediating Spirits between God and Men; whom the *Platonicks* called *Salmores*, because the Word מוֹדִים, *Maos*, whence the Plural *Maozzim*, often signifies in the *Psalms* Protector, or Defender. 'Tis one of the Names *David* does frequently attribute to God, מוֹדִים, *Maozzi*, my Defender. And the *Greeks* have often render'd it by *Imegasmos*, which signifies Protector. Which has given Occasion to fancy, that these *Maozzim* were protecting Spirits, *Imegasmoi*, that mediate for Men before God. This, I confess, is a fine Conjecture; but it ought to be referred to the Mystical sense, which you will find explained in our *Accomplissement des Propheties*.

See *Psal. 27. 28. 31. 37.*

So much for the Opinion of others. To be short, my Sentiment is, that the Person mentioned here is *Antiochus Epiphanes*. 'Tis what most people are agreed upon, and the Thing is plain enough. This God *Maozzim*, or *Mabuzzim*, whom he was to Glorify with his Homage and Gifts, is the *Roman Eagles*, or the *Roman Empire*. God says, that this proud King will endeavour to raise himself above all people, that he will despise all Kings, and will make it his business to subdue them. 'Tis what is certainly meant by the words of *Daniel*, 11: 36, 37. The King shall do according to his Will, and he shall exalt and magnifie himself above every God, and shall speak marvellous things against

The God *Maozzim* is the Roman Ea-gles

of *11: 36, 37*

against the God of Gods, and shall prosper till the indignation be accomplished; neither shall he regard the God of his Fathers, &c. nor regard any God, for he shall magnifie himself above all.

Antiochus
Epiphanes
was not an
Atheist, as
it is suppo-
sed by some.

That cannot be apply'd to the Deity, for we don't find that Antiochus was a Prophane or impious Man. Far from it, the Persecution he rais'd against the Jews, proceeded from his false Zeal for his Gods, whose worship he intended to settle all over the World, as is plain by the Book of Maccabees. The Gods over whom Antiochus exalts himself are Kings, and 'tis common to look upon Kings as Gods, according to the Psalm, *I said you are Gods.*

Presently after the Prophet adds this, *In his Estate shall he honour the King of Forces, and a God whom his Father knew not shall he honour with Gold, Silver, precious Stones, and desirable things,* That is to say, this proud Prince that shall exalt himself above his Neighbours, will be reduced to do Homage to the Roman Eagles, to pay Tribute unto the Romans, and by Rich presents to keep in their Favour. I fancy 'twill be almost impossible to question the Truth of this Interpretation, after a due Consideration of what I am going to say.

1. That the Prophet does not say, *he shall serve, or Worship,* Terms relating to Religion, but makes use of the Verb *יכבד*, *he shall glorifie,* a Word commonly used in Scripture to express civil Homages. And he says moreover, that he shall glorifie him with presents of Gold, Silver, and Precious Stones. There are the usual Tributes and Gifts, by which Homage is done to Superiours. Were this *Mabozzim* a God, he would rather have said, that Antiochus would Glorifie him by Sacrifices and Offerings, So that the thing in question is not a God in a literal sense, but an Empire, or an Emperour.

2. This word of *Mabozzim*, that signifies Force and Power, is absolutely the same as the Name of Rome, *'Páun*, *Strength*; and I cannot but think, that the Prophet alludes to this Name, and its signification. If one would render the Name of *'Páuaíoi* and *Romanio* into Hebrew, he could not do it better than by *Mabozzim*, which signifies strictly the same thing.

3. 'Tis further to be observed, that the Roman Eagles were a sort of Deities, to which the Soldiers bowed down. Tacitus therefore calls 'em *propria legionum numina*. *Exclamant, irent, sequerentur Romanas aves propria legionum numina.* Suetonius says, that Artabanus Worshipped the

Vide Gro-
tium in
Matt. 24.
15. Annal.
2.

Roman

Roman Eagles; Artabanus transgressus Euphratem aquilas & Apolog. 16. signa Romana, Caesarumque imagines adoravit. And *Tertullian* has these words to the same purpose, *Religio Romanorum tota castrensis, signa veneratur, signa jurat, signa omnibus Diis preponit.* So that there is no Reason to wonder, that the Prophet calls 'em אלהה מועים, the God of Forces.

4. Lastly, all this does admirably well agree with History. For *Antiochus*, who was the Terrour of Asia, became himself Tributary to the Romans. They had to do with his Father, about the Year 562. of the City of Rome.

Antiochus the great growing formidable to the Romans, they resolved to humble him. The War lasted three Years, *Antiochus* was beaten, and a Peace made upon these Terms, Appian. in Syriacis. Livy l. 38.

That *Antiochus* should give up to the Romans all the Asiatick Provinces on this side Mount *Taurus*, and pay down 500 Talents for the Charge of the War. That he should pay 2500 Talents more, upon the Ratification of the Treaty by the Senate; and 1500 in several Payments, during the space of 12 Years. Nor did this Tribute expire at the end of the 12 Years. To purchase Peace, and keep quiet such formidable Enemies, *Antiochus Epiphanes* continued it. This is plain in the History of the second Book of *Maccabees*, which says, That *Nicanor* appointed a Tribute to be paid to the Romans by King *Antiochus Epiphanes*, viz. 2000 Talents, and that this Tribute was paid out of the Money arising from the Jews that were sold as slaves. Thus it appears, that *Antiochus* paid unto the Romans a yearly Tribute of 2000 Talents. Besides which he undoubtedly sent them abundance of rich Presents, such as the Prophet speaks of.

To the Objection, that this does not agree with the Words of *Daniel*, that the God whom *Antiochus* should glorify by Presents was unknown to his Fathers, and that *Antiochus* the Great, Father of *Antiochus Epiphanes*, was he who had to do with the Romans, was beaten by 'em, and paid Tribute to them, I answer. That *Antiochus Epiphanes* ought not to be distinguished here from *Antiochus* the Great, because what difference happened between *Antiochus* the Great and the Romans, happened in the very time of his Son *Antiochus*, who was himself given in this War as an Hostage to the Romans, as you may see 1 Macc. i. 11. 'Tis true however, that this God, I mean the Roman Eagles and Power, were unknown to the Ancestors of *Antiochus*. He shall honour a God whom his Fathers knew not.

For by the Fathers we must understand the Ancestors. And 'tis most certain, that the Ancestors of *Antiochus* had not felt the *Roman* Forces, but he and his Father together had felt them at the same time.

To make this interpretation the plainer, let us search into the meaning of the next following Verse, which is very difficult to understand. There is word for word, according to the *Hebrew*, *Et faciet munitionibus Mabuzzim cum Deo extraneo, quem agnoscere multiplicabit gloriam, Et dominari faciet eos super multos, Et terram dividet in pretio.* Which the *Genevian* Divines have render'd thus, *And he shall do great things in the strong holds, siding with the strange God whom he shall acknowledge, and increase their glory, and shall cause them to rule over many, and shall divide the Land for gain.* But I think the first part of this Verse may be render'd better thus, *He will be a strong hold to Maozim, and give glory to the strange God, whom he will endeavour both to own and honour.*

Here's again our *Maozim*, that is, *Rome*, and the *Roman* Eagles. The Prophet says, that *Antiochus* was to them a Bulwark and strong Hold, because he interposed Mount *Taurus* between the *Romans* and him, by giving them all the Provinces on this side *Taurus*. He says further, that he will endeavour to Acknowledge and Honour that unknown God, meaning that mighty State, whose Power was unknown before to the Princes of *Asia* before him. Which agrees to what he had said before, that *Antiochus* should pay Tribute to the *Romans*. Lastly, that he shall cause them to Rule over many, and divide the Land; which was fulfilled, when *Antiochus* yielded up to the *Romans* the fair Provinces on this side *Taurus*, and purchased Peace from 'em, by dividing his Empire with them.

To conclude, I do not pretend by this literal Interpretation to prejudice any way the Mystical, which concerns the Antichrist. You may Read upon that Subject the 14th Chapter of the first part of our *Accomplissement des Propheties*.

CHAP.

C H A P. IV.

Baal-Zephon, the Name of a Place, and not of a God. Of Margemah, and Mercury's Heaps.

I Have but a Word to say of *Baal-Zephon*, which is but the Name of a Place, tho' it has the Honour of being reputed a God among the *Jews*. For so it has pleased their *Rabbies*, in their extravagant Notions, to say that it was the Name of an Idol. You will find it thus mentioned, *Ex. 14. 1, 2. And the Lord spake unto Moses, saying, speak unto the Children of Israel, that they turn and Incamp at Pihahiroth, between Migdol and the Sea, over against Baal-Zephon, &c. For Pharaoh will say of the Children of Israel, They are intangled in the Land, the Wilderness has shut them in.*

By the *Jews* Comment upon it, *Baal-Zephon* was a Magical Idol, framed by *Pharaoh's* Magicians under certain Constellations, and set up near the Red Sea, to observe the Children of *Israel*, in order to intangle, and stop them in their Journey. Therefore the Paraphrase of *Jonathan*, and the Targum of *Jerusalem* render thus צפון זעפון, the Idol *Zephon*. *Aben-Esra*, in his Comments upon this Place, enlarges upon this Table. And I am apt to think all the Ground he has for his Notion is, that the Hebrew word *Tsaphab*, signifies to watch, or observe, and *Tsaphon* consequently Observation, or Speculation. So that *Baal-Zephon* must signifie the watchful, or observing God.

To leave out nothing that has passed for the Name of a *Margemah*. Deity, something must be said also of *Margemah*, מרגמה, render'd by the Latin interpreters *Acervus Mercurii*, *Mercury's Heap*. *Sicut qui mittit lapidem in acervum Mercurii*, Prov. 26. 8. *ita qui tribuit insipienti honorem. As he that throws a Stone into Mercuries Heap, so is he that giveth Honour to a fool.* This is the sense of the Vulgar Translation, for which I can see no Reason, there being so little Affinity betwixt *Margemah* and *Mercurius*, that there is no appearance of their being the same thing. Tho' *Goropius Becanus* derives 'em both from the same Word in the Teutonic Tongue, but his Work is full of such idle and groundless Fancies. Some, *Aben-Esra*, render *Margemah*, by a Heap of Stones, because רגם, signifies to Stone, and Translate thus *Solomon's* Words, *As*

he that throws a Stone into a Heap of Stones, so is he that giveth Honour to a Fool. That is to say, what he does is to no purpose.

Vide Scallig. de Emend.
Temp. 5. cap. de 1. Muharam Hegiræ.
Er Drufium Classe 1. Deorum.
Prov. 24. Vide Lili-um Gyrard.
Syntag. 9. & Selden-um. Synt. 2. c. 15.
Voff. 1. 2. c. 32. ubi plura.
Didym Eustath. in Odyss. 11.
De illo Riru vide Maimonidis lib. de Idololatria.

The Ancients understood by this word a sling. The Greeks have render'd it ἐν σαρδόνῳ, and the Chaldeæ נִיבְּרָא, he that puts a Stone in a Sling, and gives Honour to a Fool, does the same thing, which is to say, that both the one and the other are presently over, the Honour given to a Fool passing away quickly, as a Stone thrown out of a Sling. As for the Custom, to which the Ancient Latin Interpreter alludes, the same is very well known. Mercury was look'd upon as the God of High-ways, and his Statue was set up in the Cross-ways. Great Heaps of Stones were made in his Honour, into which the Passengers thought it a piece of Devotion to throw each a Stone. Homer's Commentators fetch the Original of this Custom from the Fable, which says, That Mercury being charged by Juno with the Murder of Argus, was therefore try'd by the Gods, and upon Jupiter's Solicitation Acquitted. However, to let Juno see, that they detested the Crime of Mercury, each of 'em threw a Stone at his Feet. Hence came the Custom (according to Didymus) for Men to make Heaps of Stones along the High-ways, in Honour of Mercury, as presiding over the High-ways, in imitation of the Gods who had Acquitted him, and those Heaps they call the Butts of Mercury, ἐγκαταδόχοι.

The meaning of this place of the Proverbs seems to me no other than this, He that gives Honour to a Fool, is not wiser than he, who spends his time in making Heaps of Stone upon the High way, which serves only to make the Passengers stumble.

VII. TREATISE

VII. TREATISE.

Concerning the Worship of the Sun, Moon, Planets, and Stars, of the Fire, of the Horses Consecrated to the Sun, and destroy'd by Josiah, and of the Chammanim.

C H A P. I.

The Errour of some Ancients, in believing God had given the Stars to Nations for Deities to be Worshipped by 'em. That the Stars were Animated. Of the Sun Worshipped by the Persians, without Temples or Chappels. The Custom of Worshipping, turning their Faces to the East. Of the Chammanim amongst the Jews.

TIS certain, that all the Gods spoken of are the Sun, the Moon, and the Stars. However I shall make a distinct Chapter of the Worship of the Sun, Moon, and other Stars, it being plain Matter of fact, that besides the Worship of the Stars, under the Names and Images of Moloch, Baal, and Astarte, they were Worshipped as they are, without the Disguise of Names. For most people, especially among the Vulgar, knew nor distinctly what they Worshipped, under the Names of Moloch, Baal, and Astarte. No doubt but the Sun and Moon lay hid under those Names. But it is very probable, that the Sun and Moon were Worshipped besides without Images, by an humble Prostration before them, or their Emblems, viz. the Light and the Fire. Which Worship of the Sun, Moon, and other Stars, is frequently mentioned in the Old Testament. And God, who foresaw his People would abandon themselves to this sort of Idolatry, did expressly forbid it. *As Deut. 4. 19. Lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars,*

even all the Host of Heaven shouldst be driven to worship and serve them, which the Lord thy God has divided unto all Nations under the whole Heaven.

The Opinion of Justin Martyr, Clemens of Alexandria, and Origen, that the Stars were given to the Heathens, to be their Gods. Stromat. 6.

Tom. 2. p. 48.

Which last words have been the occasion of a strange Opinion that deserves to be strictly examined. It was observed that *Justin Martyr*, in his Dialogue with *Tryphon*, said, that God had given the Sun to be Worshipped. In the beginning, God, says he, had given the Sun to be Worshipped, as it is written; but no man was seen to die for his Faith in the Sun. Whereas we daily see all sorts of People die for the Name of *Jesus*, rather than deny him. After this *Justin*, *Clemens of Alexandria* said the same thing, but in clearer and in more express Terms. God, says he, has given the Sun and the Moon to be Worshipped, As the Law says, that Men should not be altogether Atheists. At first Men did not apprehend, whence they got this strange opinion; but especially why they should attribute it to the Scripture, and the Law. As it is written, says *Justin*, as the Law says, says *Clemens of Alexandria*. Some thought it might have its Original from these Words of *Moses*, that God in the Beginning Created two great Lights, to Rule over the Day and the Night, One might believe, the Ancients had persuaded themselves, that in God's Intention, the Sun and Moon were appointed to be look'd upon as the Gods of the Day and Night, and the Rulers of the World. But this Mystery is found Unravelled in the Work of *Origen* upon *S. John*, published by *Mr. Huët*, by which we find the Ancients grounded this Opinion upon the Words of the forequoted place in *Deut.* That God has divided them unto all Nations under the whole Heaven. They fancied this to be the meaning of *Moses*, that God had divided the Sun, Moon, and Stars unto the Heathens, to be their Gods, that they should Worship 'em, and reserved unto himself the People of *Israel*. The Words of *Moses*, I confess, may admit of that Sense. But it is so very repugnant to common Sense, Reason, and Religion, that it is a Matter of Amazement to me, how Christians could be capable of it. Whence we may learn, 1. That it is not always safe to take that for the meaning of Scripture which is most obvious. 2. That we must not always adhere to the Interpretations of the Ancients.

But I find, that *Justin Martyr*, and *Clemens of Alexandria*, have not alone stumbled upon this Block. *S. Austin* himself came very near their Errour, as you may see by these Words of his. *Non ita dictum est tamquam Deus præceperit*

ceperit ea coli à gentibus ceteris, à populo suo non coli; sed quod præscivit gentes ipsis honorem exhibituras, & tamen præsciens creavit; populum verò suum futurum esse qui talia non coleret. Not, says he, that God had commanded the Nations to Worship the Sun and Moon, but he foresaw they would Worship them, and yet did not forbear to create em. Some of the Hebrews have had the very same thoughts upon this Text.

A Spanish Rabbi, called Moses Gerundensis, says, That all the Nations of the Earth have a Star, that is a Planet, and a predominant Star, over which the Angels of God are appointed. 'Tis what is meant in the Book of Daniel by the Prince of Persia, and Prince of the Kingdom of Javan. The Nations therefore make those Stars to be their Gods whom they serve. But God said to the Children of Israel, God has chosen you, for you are his Inheritance; you shall set no Prince over you but him. Which is to say, (according to the Interpretation of Luke, Bishop of Burgos) that this Jew and some others be-
Lucas Bar-
gensis, in
Locum.

The Modern Vulgar, to remove the Ambiguity, has added the Word Ministerium. *Quæ creavit Dominus in ministerium cunctis gentibus, quæ sub celo sunt.* And indeed 'tis the true meaning of it, therefore God forbids the Worship of 'em. You shall not Worship the Sun and Moon, which far from being the Gods of the Earth, are but the Ministers and Servants of Men. But the Version of the Septuagint has left it all Ambiguous, by rendring these Words exactly according to the Hebrew, God has divided them unto all Nations that are under Heaven.

To return to our Subject, viz. the Adoration of the Sun, That the Moon, and Stars, let us see in the first place those places in Scripture which mention it. This Worship is again forbidden Deut. 17. 3. where God commands any Man or Woman to be stoned, that shall be convicted of having served
Sun is self
was wor-
shipped al-
most all o-
ver the
Earth,
other Gods and worshipped them, either the Sun, or Moon, or any of the Host of Heaven. In the History of Josiah, the Sacred History tells us, that Prince put down the Idolatrous
2 Kings 23.
5. 11.
Priests, whom the Kings of Judah had ordained to burn Incense in the high places, in the Cities of Judah, and in the places round about Jerusalem: Them also that burnt Incense to Baal, to the Sun and Moon, to the Planets and all the Host of Heaven, &c. He took also away the Horses that the King of Ju-
dah,

dah had given to the Sun, at the Entering in of the House of the Lord, by the Chamber of Nathan-melech the Chamberlain, which was in the Suburbs, and burnt the Chariots of the Sun with fire. This Adoration of the Sun was passed into Egypt. For the Prophet Jeremiah foretelling the Ruin of that Country says, that Nebuchadnezzar shall burn the Gods of Egypt. He will also break down the Statues of the House of the Sun, which is in Egypt. 'Tis not likely, that it were either Osiris or Isis, tho' Osiris was the Sun; but I believe 'em to be Statues consecrated to the Honour of the Sun, under the Name of the Sun. Lastly, it cannot be denied, that the Sun was Worshipped as it is, and without Veils, by the Syrians, and after by the Hebrews, as it is plain by Ezek. 8. 16. And he brought me into the inner Court of the Lord's House, and behold, at the Door of the Temple of the Lord, between the Porch and the Altar, were about 25 Men with their Backs toward the Temple of the Lord, and their Faces toward the East, and they worshipped the Sun toward the East.

The Heathens believed the Sun to be Animated.

2 De Nat. Deorum.

Philo Jud. Libro de Somniis.

'Tis certain, that this is the most ancient of all Idolatries. For Men, after the Flood, having lost the Knowledge of the true God, and their Conscience pressing them to seek out and Worship a Deity, their Souls immerst in the Senses, and Matter, found nothing more worthy both their Admiration and Adoration, than that great Luminary. Considering the regular Motions of so great a Body, and the Benefits the whole Universe reaped from it, they could not believe those Wonders could be produced, unless there were in it some great Intelligence. Nor was it only the Vulgar Opinion, that the Sun was Animated, but it was also the Sentiment of the Wise among the Heathens. Cicero attributes it to the Stoicks, whom he makes to speak thus; *Sidera æthereum locum obtinent, qui quoniam tenuissimus est, & semper agitur & viget, necesse est quod animal in eo gignatur, idem quoque sensu acerrimo, & mobilitate celerrima esse.* And indeed Xeno speaks much to that purpose in Stobæus, viz. That the Sun, Moon, and Stars are burning Fires, full of Wisdom and Intelligence. This was the Opinion of Plato himself, and his School, as appears by the Dialogue intituled *Epinomis*; and this from Plato that Philo Judeus borrowed this Philosophy. It pleased the Author of the Universe, says he, to replenish all its Parts with Animals. Therefore he placed the Terrestrial upon the Earth, the Fishes in the Sea and Waters, and the Stars in Heaven; each of these being not only an Animal, but a most pure intelligence. 'Tis from the same spring Origen got the same Opinion, which has been condemned

as one of his Heresies, for he believed the Stars to be Animated. But, instead of making them Gods, he made them Criminal creatures. *Whereas*, says he, 'tis proved by Reason, that all things in the World are Created, and that amongst them there is none but what is subject to change, and capable of good and evil; 'tis irrational to think the Heavens immutable, or that the Sun, Moon, and Stars cannot be sensible of Evil. Our opinion is, that they are Living Creatures, because Scripture says, they Obey Gods Commands, which can be said only of Rational Creatures. I have given my command to all the Stars.

But I wonder much more at S. Austin, who durst not determine any thing to the contrary. *Solet quæri*, says he, *utrum cœli luminaria ista conspicua sint sola, an habeant rectores quosdam spiritus suos? Et si habent, utrum ab eis vitaliter inspicientur, sicut animantur carnes per animas animalium, an sola presentia sine ulla permixtione.* To which he returns this answer, *Servata semper moderatione pie gravitatis nihil credere de re obscura temere debemus.* In short, there are Scholasticks, and modern Authors, who seem not to be displeased with this Sentiment. And amongst others, Tycho Brahe, that famous Astronomer, writes thus in a Letter to Rhodmannus, An. 1590. But all these Motions in the Celestial Bodies came to pass, in a much swifter and excellent manner, than in Terrestrial and Aquatile Bodies. Nor did the divine Philosophy of the Platonicks teach without good ground, that the whole Heaven is Animated, and the Celestial Bodies are a sort of Animals full of Spirit of Life. 'Tis not therefore to be wonder'd at, that the Vulgar and Illiterate Men, such as were the first Men, should believe the Sun and Moon to be Animated, and that they were the Gods who ruled the World.

'Tis certain, that Idolatry began there. We learn it of the Book of Job, which doubtless is of great Antiquity, where Job is brought in clearing himself of the Crime of Idolatry, in these words, Job 31. 26, &c. If I beheld the Sun when it shined, or the Moon walking in brightness, and my Heart has been secretly inticed, or my Mouth has kissed my Hand; This also were an iniquity to be punish'd by the Judge, for I should have deny'd the God that is above! Had there been in his Time, and in his Country, any other Idolatry in Practice, 'tis probable he would have cleared himself from it, as he does from this, as has been already observed. Plato himself believed, that the Sun and Moon were the first Gods of the Greeks, and that they had worshipped no others.

In Cratylus seems

Lib. 1. Bibliothecæ.

Lib. 1. Clío.
p. 162.

The Arts
are ancient-
er than
the Deluge.

seems to me, says he, that the first Inhabitants of Greece worshipped no Gods but those who were owned as such by most part of the Barbarians, viz. the Sun and Moon, the Earth, and the Stars. Diodorus Siculus is of the same opinion, The most ancient of Men, says he, admiring the Universe, and astonished with the sight of Heaven, look'd upon the Sun and Moon as the Eternal and Principal Gods, one called Osiris, and the other Isis. And they Worshipped them at first without Temples, Statues, or Images, on the Top of Hills, under Trees, and in Groves. Whence the high Places and Groves, so often mentioned in Scripture, took their Original. The Persians and Chaldeans are certainly the Ancientest of Men, for it was near the River Euphrates. Men began to form a kind of Commonwealth after the Deluge, when they built the Tower of Babel, in the very Place where the City of Babylon came afterwards to be Built. Now these first Men Adored nothing, but the Stars and Elements, as we have it from Herodotus, in these Words. This is the Persians Religion. They neither build Temples, nor make Statues, they set up no Altars, and they count it a folly to do it. 'Tis, in my opinion, because they don't think, as the Greeks, that the Gods had their Origin from Men. Their way is to go up to the top of the highest Hills, and there to Sacrifice Victims to Jupiter. So they call the Rotundity of Heaven. They Sacrifice to the Sun and Moon, to the Earth, Fire, Water, and Winds, and time out of mind they Sacrifice to those things only. Eusebius, having quoted the words of Diodorus Siculus, to prove that the Egyptians Worshipped of old only the Sun and Moon, tells us, that the ancient Phœnicians, or Cananeans, Worshipped nothing likewise but the Stars and Elements. These are his words, It being thus as to the Egyptians, we find the Phœnicians to be of the same opinion; saying, that in their Theology, the first Learned Men amongst them, who Studied Natural Sciences, owned no Deities but the Sun, the Moon, and the other Planets, the Elements, and those things which are in Conjunction with them. And indeed in the same Chapter he proves it by the Words of Sanchoniathon and Philo Biblius, both Phœnicians, or Cananeans. He says further, That those first Men had not built Temples, nor made any Images, and that the Art of Painting, Graving, making of Statues, nor even of building Houses, had been yet invented.

But he certainly mistakes, when he says, that the Art of Building Houses was not yet invented, when Men Worshipped their Deity without the Use of Temples, or Images.

For

For most Arts, especially that of Building Houses, are anterior than the Flood. The Posterity of *Cain* Built Cities, and he himself Built one, which he called *Enoch*. *Tubal* invented Musick, and the Instruments, and *Tubal-Cain*, the Art of working Brass and Iron, all this before the Deluge. Whereas Idolatry, Temples, and Images, came into the World but after the Deluge. If we believe *Porphyrus*, the first Men Worshipped only the Natural Gods, viz. the Sun, Moon, Stars, and Elements, and offered unto them but Herbs and Fruits for a Sacrifice. The Trees, says he, are before the Living Creatures, and the Earth yielded Plants yearly, before there were any Beasts. The Ancients taking the Roots, Leaves, and the whole Plants, burnt them, and by this kind of Sacrifice they made the Celestial Gods favourable unto them, and consecrated immortal Fires to the Honour of those Deities.

This is an Error in *Porphyrus*; for it is not true, that the first Men offered unto God but Roots, Leaves, and Fruits. The Sacrifice of *Abel* teaches us, that from the beginning of the World living Creatures were offered unto God. But what he says, That Men Worshipped none at first but the Celestial Gods, that is to say, the Sun, Moon, and Stars, is most true. The *Phœnicians* and *Egyptians* were probably the first who corrupted this Theology, in which was some Glimpse of Reason; and by mingling Men with the Stars, made a monstrous Theology, and confounded at last the Worship of Heroes with that of the Celestial Gods. However they retained still the Worship of the Sun and Moon, not only hidden under the Names of *Baal*, *Astartoth*, and others, but without Veil or Disguise under their true Names. For which they had certain Places, where the Sun in particular was served.

I believe for instance, that the Waters and the Place, called in the Book of *Joskua* 15. 7. *בְּנֵי שֶׁמֶשׁ*, *ben shemesh*, that is, the Fountain of the Sun, upon the Borders of *Judah*, had taken their Names from thence. And the Border passed towards the Waters of *Henshemesh*, and the out-goings thereof were at *En-roguel*. This Fountain, I say, and the place near it had been of old Consecrated to the Sun. There was likewise in the Partition of the Children of *Dan*, a City called *בְּנֵי שֶׁמֶשׁ*, *Hir-shemesh*, that is, the City of the Sun; which place was in all probability Consecrated also to the Honour of the Sun. Besides those places wherein the Sun was Worshipped, they Worshipped him undoubtedly in all their Temples and Abodes, when he came above the Horizon, as we read it in *Ezekiel*, that the Men of *Juda* worshipped the Rising Sun. Whence came the Custom of turning always their Faces to the East, when they Sacrificed to the Celestial Gods.

Whence
came the
Custom of
Worship-
ping to-
ward the
East.

Virgil Æn.
12. v. 172.

*Illi ad surgentem converſi lumina ſolem,
Dant fruges manibus ſaſas, & tempora ferro
Summa notant pecudum, pateriſque altaria libant.*

Men wor-
shipped the
Infernal
Gods, by
turning
their Faces
towards the
Weſt.

For, as to the Infernal Gods, they were sacrificed unto when the Sun ſat, and then all turned their Faces to the Weſt. 'Tis probable therefore God would have his Sanctuary on the Weſt, and that his Worſhippers in *Jeruſalem* ſhould turn their Faces that way, in oppoſition to the Heathens way of Worſhip. To bring all the *Jews* from this Worſhip of the Sun, he commanded the *Iſraelites* to turn their Backs to it, when they offered Sacrifices. No Doubt but the Heathens brought into the Chriſtian Church the Cuſtom of worſhipping Eaſtward, which Pope *Leo I.* condemns as a Superſtition, which ought not to be tolerated. *Quod fieri*, ſays he, *partim ignorantia vitio, partim Paganitatis ſpiritu, multum tale ſcimus & dolemus. Quia eſt quidam forte creatorem potius pulchri luminis quam ipſum lumen, quod eſt creatura, venerantur, abſtinendum tamen eſt ab ipſa huiusmodi officii ſpecie: quam cum in noſtris invenit qui Deorum cultum reliquit, nonne hanc ſecum partem opinionis vetuſtæ, tanquam probabilem, retentabit, quam Chriſtiani & impii viderit eſſe communem?*

Sermo 7.
de Nativitate.

Thus the Sun was a long time worſhipped by the Eaſtern Nations, without Temples and Altars. And the *Persians* were thoſe, who kept the longeſt this Cuſtom, with whom it was ſtill in the Time of *Herodotus*. But afterwards Temples were built in Honour of the Sun by the *Chaldeans* and *Phœnicians*, and after by the *Persians*. For *Strabo* tells us, in a Place I have already quoted out of the Eleventh Book, that the *Persians*, having got a Victory over the *Saques*, built a Temple to *Anaitis*, and to the Gods *Amanus* and *Anaudatus*, the Gods of the *Persians*. This *Amanus* was the Sun, or his Symbol, as we ſhall ſay afterwards.

What the
Chammanim
of the
Hebrews
were.

The *Hebrews* borrowed this Superſtition from the *Syrians* and *Phœnicians*. They built Temples in Honour of the Sun, and thoſe are the Temples called *Hammanim*, or *Chammanim*, חמנים, often mentioned in the Old Teſtament: God ſays in *Leviticus*, Chap. 26. 30. *I will deſtroy your high places, and cut down your Hammanim.* In 2 *Chron.* 34. 4. tis ſaid, *That Joſiah brake down the Altars of Baalim, and the Hammanim that were on high above them.* In *Iſ.* 17. 8. you will find it thus mentioned, *He ſhall not look to the Altars, the work of Mens Hands, nor the Groves, nor the Chammanim.* And *Iſ.* 27. 9. the Prophet ſays, *that when God ſhall purge the*

Iniquity

Iniquity of Jacob, the Stones of the Altar shall be broken asunder as Chalk-stones, and the Groves and Chammanim shall not stand up. Ezekiel says also, Chap. 6. 4. Your Altars shall be desolate, and your Chammanim shall be broken.

The Interpreters are not well agreed, as to these Chammanim. Rabbi Solomon Farchi, and the Author of a Book entituled *Pesichra*, say, that they were Images, used to be worshipped in the Presence of the Sun. They were Idols, says Farchi, which they set up upon Towers; and because they were exposed to the Sun, they called them Chammanim. In Lev. 26. 30. Some thing it was for certain that related to the Worship of the Sun, for the Word signifies *Solaria*. *Hamma*, in Hebrew, signifies the Sun, חַמָּה, whence comes evidently *Chamman*, and the Plural *Chammanim*, that signifies either Statues, or Temples of the Sun. But whoever strictly examines the fore-quoted Places of Scripture, will plainly see, that they are the Places in which they worshipped, and not the Images worshipped. The Scripture joins them with the Groves, *I shall cut down the Groves, and your Hammanim*. And as the Groves were the Places in which the Idols were set up, so were the *Hammanim*. In other Places of Scripture you will find the Altars joined to the *Hammanim*, *The Altars and the Hammanim shall not stand up*, for the *Hammanim* were Places under which the Altars were Built. And this is plain by what is said 2 Chron. That *Josiah brake down the Altars, and the Hammanim that were high above them*; So that the *Hammanim* were above the Altars, and covered them as Tabernacles. 'Tis true, this Word is variously translated by the Septuagint. In *Levit.* they have rendered it by ξύλινα χετομήματα, *Wooden Images made with Hands*. In other Places they make it, εἰδωλα, βεβλυσματα, and in the Place afore said of the *Chronicles*, ἱεῖλα, by which they own the *Chammanim* to be Places of Idolatry, and not the Idols themselves. But their best Translation of it is in *Ezek. 17. 8.* and *27. 9.* where they render it by the Word *τιμὴν*, *Temples*. *St. Jerom* in like manner has translated this Word in *Isaiah*, by the Latin *Delubra*, *Temples*; and so has the Latin Vulgar, though every where else it renders it by *Simulacra*. Lev. 26. 30. 2 Chron. 34. 4. *Aben-Esra* was of this Opinion, They were, says he, *arched Houses, built in Honour of the Sun, and in the Form of a Chariot, or Things made Chariot-like, in honour of the Sun, as it is written in the Book of Manasseh*. Ezek. 6. 4. Aben Ezra in Isai. 17. 8. The Chammanim were arched Chappels, like covered Chariots. This Jew has certainly hit it right, and you will find it past all doubt, if you examine the History of *Josiah*, as it is written in the Second Book of *Kings*, and the Second of *Chronicles*.

Chronicles. In the first place 'tis said, *Josiah burnt the Chariots of the Sun with Fire*; but no mention is made of the *Chammanim*. On the contrary, in the Book of *Chronicles* 'tis said, that *Josiah brake down the Hammanim* that were above the Altars of *Baal*, without making Mention of the Chariots of the Sun. Now there is no likelyhood, that the Second Book of *Kings* should omit to speak of the *Chammanim*, which were so considerable; or the Second Book of *Chronicles*, of the Chariots of the Sun, which are so singular. Which makes it plain, that the *Chammanim*, and the Chariots of the Sun are one and the same Thing. And the Word *Chammanim* does properly signifie Places appointed for the Sun. I therefore take it to be thus. They built in the High Places near the Groves, arched Chappels in the Form of a Chariot, wherein they set up Altars, upon which they placed *Baal's* Idol, which was the Sun, and by it the Symbol of the Sun, that is, an immortal Fire, kept at the Publick Charge. This represented the Sun, which the Heathen Poets and Theologians conceived as carried in a Chariot, and the Fire near it represented its Light. 'Tis plain, the Images of *Baal* were in those *Chammanim*, by the fore-quoted Place in the *Chronicles*, where 'tis said, that *Josiah brake down the Altars of Baalim, and the Chamminim, which were high above them*.

C H A P. II.

Of the Worship performed by the Persians to the Fire and the Sun. Of the God Amanus, and his Temples. Of the Chammanim, and the Horses of the Sun.

THese *Chammanim* of the *Syrians* had taken their Original from the *Persians* and the *Chaldeans*, who worshipped Fire, as the Symbol of the Sun. There was a God in *Persia*, called *Amanus*, mentioned by *Strabo* in the eleventh and fifteenth Book of his Geography. I am of the Opinion of *Grotius* and *Vossius*, that this *Amanus* comes from the same Root as the *Hammanim*, these being Arches and Chariots made in Honour of the Sun, and the Name of *Amanus* seeming to be extracted from *Hammah*, that signifies the Sun. This *Amanus*, however, had amongst the *Persians*, as *Strabo* tells

tells us, both Temples and Statues: Wherein Strabo does not well agree with himself, who says after Herodotus, whose Words I suppose he transcribed, *That the Persians make neither Altars nor Statues, but sacrifice in high Places; that they look upon the Heaven as Jupiter, worshipping the Sun, by them called Mithra; and that they worship the Moon also, Venus, the Fire, Winds and Water.* To which he adds this, few Lines after out of his own Stock, *There are, says he, great Inclosures, called πυρθεῖα, in the midst whereof is an Altar, upon which the Magi keep an immortal Fire, upon a heap of Ashes. They go daily into that Place to say certain Prayers, which last about an Hour. There they stand before the Fire, with a Bundle of Rods in their Hands, and a Mitre upon their Heads, the Strings whereof hang before and behind, and those before reach unto their Lips. This is practised in the Temples of Anaitis and Amanus, Deities having there their Temples, and the Statue of Amanus is carried in Pomp. This I am an Eye-Witness of.* Lib. 17: Geogr.

What this Author says of *Amanus* and *Anaitis*, of the Altars on which the Fire is fed, and the Statue of the God *Amanus*, does not very well agree with what he had said just before, that the *Persians* erected no Altars nor Statues. But I presume he took it out of *Herodotus*, and inserted it in his History, not taking notice that it agreed not with that he had seen himself. However, what he says he has seen ought to be believed; viz. That there were Inclosures called πυρθεῖα, that is to say, the Temples of Fire, that the God *Amanus* had in the same Place his Temple, as well as the Goddess *Anaitis*. Which perfectly agrees with our *Chammanim*, in which stood *Baal's* Statue, who was in effect the *Amanus* of the *Persians*, with an Immortal Fire near unto it.

This Place of *Strabo* teaches us, that the *Persians* worshipped the Fire, which is confirmed to us by all Authors, both Prophane and Ecclesiastick. *Quintus Curtius*, giving an Account of the March of *Darius* his Army, says, *That they carried Fire upon Altars of Silver, in great Ceremony; that they had it in great Veneration, calling it the Sacred and Eternal Fire; and that the Magi came after, singing Hymns after the Persian manner. The same Author brings in Darius, conjuring his Soldiers by the Fire, as one of his Deities. I therefore conjure you,* says he, *by the Tutelar Gods of this Crown, by the Eternal Fire carried upon the Altars, and by the Brightness of the Sun which rises within the Bounds of my Dominions. They had (says Strabo) so great a Respect for* Lib. 3. Lib. 4.

Strabo ubi
Supra.

Theodoret
Hist. Eccl.
lib. 5. c. 39.
Socrates
lib. 7. cap. 8.

The Chal-
deans also
worshipped
the Fire.

Gen. 11. 31.

Hieron.
quæst. Heb.
in Genes.
cap. 11.

Euseb. lib.
9. cap. 17.
Præp. Ev.

In Gen. 11.
31.

the Fire, that if any one had blown upon it, or thrown any dead thing or Dirt into it, they punished with the severest sort of Death. The Authors of the Church-History make also mention of this Worship, upon occasion of the indiscreet Zeal of a certain Bishop of Persia called Audas, who set on Fire and burnt one of those Temples dedicated to the Fire, which Temples were called *μυσία*, and *μυσβεία*. *Isdgerdes*, King of Persia, commanded him only to rebuild it, which he refused to do; and that occasion'd a cruel Persecution against the Christians in Persia. A Persecution that continued Thirty Years, in which perished an incredible Number of People. *Socrates* tells us of a Cheat of the Magi, who hid under the Vault of the Temple consecrated to the Fire, when the Persian King came to perform his Devotion, a Man who cry'd unto him, that he must be very cautious not to give Ear to *Maruthas*, Bishop of *Mesopotamia*, whom *Constantine* had sent unto him, because he was an Enemy to his Gods. The Cheat was ingeniously found out by *Maruthas*, and severely punished.

To draw nearer unto Syria and Judea, and see how this Worship of the Fire passed into these *Chammanim*, the Subject of our present Discourse, we may observe, that the Chaldeans also worshipped the Fire. There was a Town in Chaldea, called *Ur* of the Chaldees, the Birth-Place of Abraham. And Terah (says the Text) took Abraham his Son, and Lot the Son of Haran his Son's Son, and Sarai his Daughter-in-Law, his Son Abraham's Wife, and they went forth together from *Ur* of the Chaldees. This Word *Ur*, *וּר*, signifies Fire, and the Jews have an old Tradition which says, that Terah and Abraham were expelled from Chaldea, because they refused to worship the Fire, and that Abraham himself was cast into it; which is what *Moses* means when he says, that Abraham went from *Ur*, that is, out of the Fire of the Chaldees, which he had been cast into. The modern Jews have still this Tradition in their Commentaries. 'Tis apparent at least, that this Place was so called, because of a famous Devotion there performed in the Worship of Fire. *Eusebius* quotes a Place of *Eupolemus*, an Historian, who mentions this Town by the Name of *Kamuelm*, *Camarine*, says he, is a Town of Babylon, by some called *Uria*, which signifies the Town of the Chaldees. *Drusius* conjectures, that it took the Name of *Camarine*, as being the Abode of the Priests attending the Fire. A Conjecture which is the more probable, because the Priests of the Idols are called in the Old Testament *כַּמָּרִים*, *Kemarim*.

There

There are few Men (I suppose) versed in History, but what are acquainted with the History I have already quoted, and which *Ruffinus* and *Suidas* relate of the *Chaldeans*. Who, in the Empire of *Constantine* the Great, pretending to prove their God Mightier than all the Gods of the Earth, run over all the World, carrying the Fire with them, which consumed or melted all the Images of the Gods, and so remained Victorious. But this Fire at last was extinguished by Priestcraft after this manner. The Priests of *Egypt* made a great Statue of *Nilus* all full of Holes, but they were stoppt with Wax. They filled the Statue with Water, and as soon as the Fire (the God of the *Chaldeans*) came near it, the Wax melted, the Holes unstopt, and the Water running on all sides extinguished and overcame the Fire. By this it appears the Fire was Worshipped by the *Chaldeans*. And whereas *Chaldea* bordered upon *Syria*, and *Syria* upon *Judea*, 'tis easie to conceive how the *Chammanim*, in which the Fire and the Sun were Worshipped, came into the Worship of the Idolatrous Jews.

The Fire, which was the God of the Chaldeans, was extinguished by the Gods of Egypt. Ruffin Hist. Eccles. lib. 2. Suidas in Voce Canopus.

The Horses Consecrated to the Sun, which *Josiah* took away from the entring in of the House of the Lord, have a great Affinity with our *Chammanim*, or Chariots of the Sun. He took also away (2 Kings 33. 11.) the Horses that the Kings of *Judah* had given to the Sun, at the entring in of the House of the Lord, by the Chamber of *Nathan-melech*, and burnt the Chariots of the Sun with Fire. We must not imagine that these Horses of the Sun were designed (as it seems) to draw the Chariots of the Sun: Which Chariots were not to be drawn, being Arches made of Stone or Wood, whose Foundation was in the Ground, in which was kept the Fire consecrated to the Sun. But both these Chariots of the Sun called *Chammanim*, and these Horses Consecrated to the Sun, came from the same place, viz. *Persia*. Where we have already found the *Chammanim*, in their *Pyraea* or *Pyrethaea*; and where we shall find also the Adoration of the Sun, and the Horses Consecrated to him.

Of the Horses of the Sun, removed by Josiah.

First 'tis certain, the *Persians* Worshipped the Sun, by them called *Mithra*. They Worship the Sun, says *Strabo*, and call him *Mithra*. And in the 11th Book, They Worship the Sun by none as God but the Sun, and Sacrifice Horses unto him. *Herodotus* had said as much before him. Amongst the Gods, says he, they adored none but the Sun, and they Sacrificed Horses unto him. But he was under an Error, as to the Name of *Mithra*, or *Mithres*. The *Assyrians*, says he, call *Venus*, *Myllita*, the *Arabians*, *Alitta*, and the *Persians*, *Mythra*.

The Persians adored the Name of Mithra. Lib. 5. Geogr. Herod. lib. 1.

thra. For Mithra was the Sun, with the Persians. Trogus
 Histor. l. 1. Pompeius, and Justin his Abbreviator, say the same. *Solem
 unum Deum Persæ esse credunt, & equos eidem Deo sacra-
 ferunt.* But we must understand the Texts of Herodotus,
 Strabo, and Justin, when they say the Persians Worshipped
 no God but the Sun, according to what says Hesychius,
Μίθρης ὁ πρῶτος ἐν Πέρσις θεός, Mithres is the first of
 Gods amongst the Persians. For 'tis certain, by the account
 of Herodotus himself and Strabo, that they Worshipped other
 Gods than Mithra, the Sun. Plutarch tells us, (that ac-
 cording to their Theology) there were three predominant
 Genii. One very good and kind, another malignant and
 mischievous, and the third keeping a mean between both,
 was Mithra, or Mithres. So that Mithra was not the
 only God of the Persians, nor does he seem to have been the
 greatest of their Gods, as Hesychius and all other Authors say,
 for Oromazes was above him.

Treatise of
 Ihs and O-
 firis. c. 24. Most of the ancient Wisemen, says Plutarch, think there
 are two Gods, whose Office is quite opposite, one being the
 Author of all Good, and the other of all Evil. They call him
 God that does Good, and Demon the Author of Evil. Thus
 they were called by Zoroaster the Magus, who lived (as
 they say) 500 Years before the War of Troy. He called
 the good God Oromazes, and the evil God Arimanius. He
 said moreover, that the one was more resembling unto Light
 than to any thing else that is sensible, and the other to
 Darkness and Ignorance, and that there was one between
 them both called Mithres. Therefore the Persians call to this
 day this Mediator, Mithres. He said, that the one must be
 Sacrificed unto with Thanksgiving to obtain good things from
 him; and the other, to avert evil.

Manes the
 Heresiarch
 fetched his
 Heresie
 from the
 Magi of
 Persia.

Lib. 20.
 contra
 Faustum,
 cap. 5.

When I reflect upon this Persian Theology, and call to
 mind that Manes the Heretick was a Persian, who laid
 down two Principles as Zoroaster, I cannot but think he
 borrowed his opinion of the Persian Magi. And whoever
 compares that Heretick's Theology, as we have it
 from the Ancients, with that of Zoroaster, according to
 Plutarch, cannot in the least doubt of it. 'Tis plain how-
 ever by S. Austin, that the Manicheans had a great Ve-
 neration for the Sun, and in their Prayers turned their Faces
 to him. *Ad Solis gyrum vestra oratio circumvolvitur,* says
 S. Austin to 'em. 'Twas one of their delirious Notions, that
 our Saviour Ascending into Heaven had left his Body in the
 Sun, which they grounded upon these words of Psal. 19.
 according to the Latin Interpreter, *posuit Tabernaculum suum*
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in Sole; whereas the Hebrew Text runs thus, *posuit Tabernaculum Soli in eis.*

But that *Mithres*, or the Sun, who was but the Mediator between those two Principles, should nevertheless be Adored by the *Persians*, as the greatest God, that probably comes from the Religion of the Vulgar sort. These two Principles, *Oromazes* and *Arimanius*, were only known to the *Magi*, who were intrusted with the Mysteries of Religion. But the Vulgar owned no sensible Deity but the Sun, and that by the Name of *Mithra*. This *Mithra* had his Mysteries, not unlike *Ceres*. *Tertullian* tells us, that the initiation into it was with a Ceremony, like unto our Baptism. To be entered into *Mithra's* Society, one must go through a sort of Noviciate, and undergo the Trial of 80 Pains, to acquire an Habit of Strength, and a kind of Apathy or insensibility. The Feast of this God was called *Mithriaca*, of which *Athenæus* tells us a singular thing, viz. that it was not lawful for the King to be drunk at any time but on that Day. *Duris*, says *Athenæus*, in his 7th Book of his Histories, speaks of it after this manner. Of all the Feasts, only that which the *Persians* celebrate to the Honour of *Mithra*, *Athenæus* allows the King to drink himself drunk, and none but he must do it. He Dances after the Persian manner, and no inhabitant of Asia dares do it, they all forbear Dancing on that Day. The Horses were Consecrated to this God *Mithra*, as being the Sun, and because a Horse being the swiftest Creature, was the most proper to represent its rapid Motion, according to *Ovid*.

De Baptismo cap. 5.

See Spenser upon the 1 Book of Origen against Celsus.

lib. 10. c. 10. p. 434.

Ovid l. 1. Pastorum.

*Placat equo Persis radiis hyperiona cinctum,
Ne detur celeri victima tarda Deo.*

The Consecrated Horses were all White, to Symbolize the better with the Light of the Sun. *Quintus Curtius*, giving an Account of the orderly March of *Darius* his Army, says, That next to the Sun came a Chariot consecrated to *Jupiter*, drawn by White Horses, and followed by a Race-Horse of an extraordinary size, by them called the Horse of the Sun. Those who led the Horses wore a White Garment, having Rods of Gold in their Hands. We see the same thing in the Life of *Apollonius*, by *Philostratus*. In the Feast of *Mithra*, the Horses made the principal part of its Pomp. And *Casaubon* tells us, that *Strabo* says somewhere, that from the Kingdom of the *Medes* there were yearly sent to the King of *Persia* above 20000 of those famous Horses called *equi Nysæi*, for the Solemnity of this Feast of *Mithra*.

Lib. 1.

In Athenæum l. 5. c. 5.

If it be asked, whether those Horses Consecrated to the Sun were all intended for Victims, or some of 'em kept alive to the Honour of the Sun, and to be his Symbol, as the Ox Apis in Egypt to the Honour of Isis, my Answer is, that Authors don't explain themselves clearly in this point.

It cannot be denied, after the Testimonies of *Justin*, *Herodotus*, *Strabo*, *Philostratus*, and *Ovid*, that Horses were Sacrificed to the Sun. I doubt not however, but the Persians had some of those Consecrated Horses which were not designed for Victims, but kept on purpose, either to draw the Chariots of the Fire and Sun, or to serve for Emblems thereof. Such was undoubtedly that Race Horse of an extraordinary Size, mentioned by *Q. Curtius*, and called the Horse of the Sun. I believe also that the Horse, for whose sake *Cyrus* was so wroth against the River *Guindez*, was one of those who were not Sacrificed. For if that River took from him but one of his Gods Victims, he had no cause to put himself into so great a Passion, when it was so easie a matter to find others. Therefore 'tis probable, this Horse was a Symbol of the Deity.

The History of the wrath of Cyrus King of Persia against the River Guindez. Herod. l. 1. c. 87.

The River Guindez cut into 360 Channels by Cyrus.

This is so Singular a piece of History, that I cannot but relate it here, as we have it from *Herodotus*. *Cyrus* going to make War against the *Babylonians*, was stop't by the River *Guindez*, which runs into the *Tigris*. One of the white Consecrated Horses, full of Mettle, going to pass that River, was swallowed up in a Whirlpool. *Cyrus*, enraged for this Affront put upon him by the River, threatned to make it so small, that Women might foot it over, so that the Water should not come up above the Knee. No sooner said, but done. He put off his Expedition into *Babylon* to another time, divided his Forces into two Bodies, one of one side, and the other on the other side of the River, and employ'd them in cutting 180. Channels on each side of the River, into which he divided the Waters thereof. Tho' the multitude of People employ'd in this work was exceeding great, yet it took up the Army a whole Summer. *Cyrus* having thus chastised the River *Guindez*, by dividing it into 360. Branches, prosecuted in the following Spring his Design upon *Babylon*. This seems to me a notable Example of the Folly and Vanity of great Men, and such as very well deserves to be compared with *Xerxes* his Extrayagancy, who commanded the Sea to be Whipt, for Breaking the Bridge of Boats he was going to throw upon the Streights of *Thracia*.

But,

But, to return to our Horses of the Sun, 'tis casie now to guess whence came the Horses Consecrated to the Honour of the Sun, which the Kings of Judah had placed at the entering in of the Temple. My opinion is, that they were first brought in by *Manasseh*: No Prince that ever sat upon the Throne of *Judah* having carried the Rebellion against God so far as he did. He sent almost into the furthest parts of the World for such Abominations, to fill *Israel* therewith; nor is it to be wondred at, if he borrowed of the *Persians* this Superstition. I doubt not but these Horses, Consecrated by the Kings to the Sun, were the Symbol of it. They were not designed for Victims, for the Text says, they were given to the Sun; and it is not said so of the Beasts offered upon the Altar, but the saying is, that they are Sacrificed to the Honour of the Deity. Whereas 'tis said of Temples, Statues, and Symbols, that they are erected to the Honour of some God.

The Horses of the Sun seem to have been brought in by Manasseh.

This undoubtedly is far more likely than what is said by the *Hebrews*, and part of our most Learned and Modern Interpreters. The *Jews* will have it, that these Horses of the Sun were so called, because they were made use of to Run before the Sun. *Kimchi* gives us this Account of the Tradition, from his Masters. *Josiah* did also put a stop to what the Kings of Judah, who served the Sun, were accustomed to do. Who gave Horses prepared for Idolatry, and Men being mounted on them, went early in the Morning to meet the Sun when it rose, from the Entering in of the House of God to the Chamber of *Natham-melech*. *Solomon Jarchi* says the same. Those who worshipped the Sun had Horses ready to go and meet the Sun in the Morning. As to the Chariots of the Sun, mentioned in the same place, they fancied them to be the Chariots, to which the Horses were put to meet the Sun. They were, says *Kimchi*, the Chariots of the Horses, with whom they went to meet the Sun. The Rabbi *Levi Ben Gerson* says the same thing, and I find no Body but gives credit to it. The Learned *Grotius* himself believes these Chariots to be of the number of those Consecrated to the Sun, mentioned by *Heliodorus*, in the Tenth Book of his *Aethiopick History*.

The Jews Tradition is false about these Horses of the Sun, tho' entertained by some of the Learned.

I have supposed before, that these Chariots of the Sun were not real Chariots, but Arched Chappels in the form of Chariots, according to the Sentiment of *Aben Esra*. If so, we must not think, that these Horses of the Sun were real Horses, but only Figures of Horses, either of Brass or Marble, Consecrated and set up in Honour of the Sun.

The Horses of the Sun were but Statues, not real Horses.

Which is plain by Scripture it self, where 'tis said, that the Kings of Judah had set up the Horses, &c. which is the proper term, used for Statues, and was never said of living Creatures. 'Tis said, that *Josiah* took away those Horses, another proper Expression to signifie that the Statues were pulled down and removed.

C H A P. III.

Of the Adoration of the Moon, Planets, and fixed Stars. Of the Worship of Venus. The Adoration of Mercury, and the Original of its various Names.

AS to the Moon, 'tis certain, that she was Worshipped, not only under the Statue of *Ashstoreth* Goddess of the *Zidonians*, and by the Name of Queen of Heaven, but also without disguise under the Name of the Moon. She was owned by the Magicians chiefly as their Principal Deity, presiding over Inchantments, as is plain by *Theocritus* his *Pharmaceutria*, where this Verse is so frequently repeated,

φράζεο μὲν τὸν ἑρῶθ' ὅθεν ἵκται πότνα σελάνα.

Tell me, venerable Moon, whence comes my Love. My Opinion is, that in the *Hammanim*, being Arched Chappels in the form of a Chariot, were set up the Statues, not only of *Baal*, but also of *Ashstoreth*, and that a Sacred Fire was kept there in Honour of the Moon, as well as the Sun. For 'tis said expressly in the second Book of *Chronicles*, that the *Hammanim* were built high above the Altars of the *Baalim*. Now by the *Baalim* the Sun and Moon are to be understood, the first called *Bal-samen* the King of Heaven, and the last *Baalat-samen*, or *Malecath-samen*, the Queen of Heaven.

Next to the Moon come the Stars and the Planets, which the Idolatrous *Syrians* served also undoubtedly, and the *Jews* after their Example. The Planets are called מַזְלֹת, *Mazaloth*, and the fixed Stars go under the general Name of the *Host of Heaven*. King *Josiah* pulled down the Priests who burnt Incense to *Baal*, to the Men, Moon, and *Mazaloth*, or Planets, and all the *Host of Heaven*, that is, the fixed Stars.

I do not believe, that in the time of the Kings of *Judah* the Planets were Worshipped by those Names they have had since. To the highest Planet the *Greeks* gave the Name of *Saturn*, and they Worshipped it by that Name. To the next, the Name of *Jupiter*; to the third, that of *Mars*, and to the two lowest, the Names of *Venus* and *Mercury*. But the *Moloch* of the *Syrians*, which most certainly was the *Saturn* of the *Romans* and *Greeks*, was the Sun. The *Jupiter* of *Syria*, which was their *Baal*, was not the Planet bearing the Name of *Jupiter*, but the Sun. The *Venus* of *Biblis*, and that of *Babylon*, was not the Morning Star, but the generative Nature of all things. 'Twas the *Greeks* who gave Names to each of these Planets, that they might be distinctly Worshipped.

The modern Names of the Planets were given them by the Greeks.

As to the *Syrians*, it does not appear to me, by what Monuments we have of their Antiquities, that they adored the Planets and the Stars with a distinct Worship, or in Temples particularly dedicated to each of 'em. If they did, they must have a prodigious Number both of Temples and Altars. The Author of the Book of the Goddesses of *Syria*, amongst the Works of *Lucian*, found no Consecrated Temples but to the Earth, the Sea, Sun and Moon, and Nature; and makes not mention of any Temple Consecrated to any Planet or fixed Star. I therefore believe, that the Idolatrous *Jews*, and the *Syrians*, whose Idolatry they followed, look'd upon the Planets and the fixed Stars as dependences of the Sun and Moon. And indeed they called these two Stars the King and Queen of Heaven, and the Stars the Host of Heaven, that is, the Servants as it were who made the Court and Retinue of those two Majesties of Heaven. Thus, I believe, they Worshipped the Planets and the Stars, not distinctly, but jointly with the Sun and Moon, in the same Temples, with the same Devotions, and by the same Sacrifices. I doubt not however, but that in their Hymns and Prayers, they had some particular Forms to call upon the Planets, and the Host of Heaven, after their Prayers to the Sun and Moon. 'Tis also very probable, that the seven Planets, and the principal fixed Stars, had particular Names, and that they were called upon by those Names. The *Hebrews* called *Venus* *Helel*, רבן שחך הילל, *Helel* Son of the Morning, *Is.* 14. 12. There was a Constellation by them called *בסיל*, thought by some to be the same with *Orion*. But it is not likely, that they gave Names to all the fixed Stars. So that they were Worshipped for the

The Planets were Worshipped jointly with the Sun and Moon.

most part by the great, and under the general Name of the Host of Heaven.

of the Adoration of Venus by the Arabians. Euthymius of the 12th. Age in Pa-noplia. Initio Pa-noplia.

As *Venus* is the brightest of all the Stars, so the Worship thereof was distinguished the most. The *Arabians* and *Saracens* adored it with the Moon. *Euthymius Zigabemus* relates, that the Ancient *Ismaelites*, and the *Saracens* descended from them, had a particular Devotion for a Stone, under which they said *Abraham* had known *Hagar* their Mother, and to which he had tied his Ass in the Sacrifice of *Isaac*. This Stone they called the Head of *Venus*. Till the time, says he, of the Emperour *Heraclius*, the *Saracens* served Idols, and worshipped the Morning Star and *Venus*, by them called *Chabar* in their Tongue, a Word that signifies Great. Those are the words of *Euthymius*, in which he distinguishes *Venus* from the Morning Star, understanding by *Venus* the Moon, which certainly was the great Deity of the *Arabians*, therefore called *Chabar*. But to the Worship of Genius, they joined that of the Morning Star; nor is it to be wonder'd at, that the *Jews* being Neighbours to the *Arabians*, borrowed of 'em this Idolatry. *S. Jerom* assures us besides, speaking of *S. Hilarion*, a famous Hermit of *Syria*, that the Worship of the Morning Star was an *Arabian* Idolatry. *Vadens in desertum Cades ad unum de discipulis suis visendum, cum infinito agmine Monachorum pervenit Elusam, eo fortè die quo anniversaria sollemnitas omnem oppidi populum in Templum Veneris congregaverat. Colunt autem illam ob Luciferum, cujus cultui Saracenorum natio dedita est.*

In Vitâ Hilarionis.

Of Mercury's Worship, and the Original of his different Names.

I find Jer. 39. one of the Princes of Babylon called Sar-sekim. Lib. 2. c. 32. Of the Babylonians one is called Nergal Shareetser, from the God Nergal; another, Samgar Nebo, from Nebo, another God of the Chaldeans.

Nor do I doubt, but the Worship and Theology of *Mercury* came from the East. By the *Babylonians* it was called Σεξες, if we believe *Hesychius*; and perhaps from this Σεξες is come *Sarsekim*, mentioned in *Jeremiah*. For, if we examine all the Names of those Princes, we shall find them compounded of the Names of false Gods. The *Jews* call it מרקוליס, *Markolis*. *Vossius* derives this Name from ככל, *rasal*, that signifies to trade, because *Mercury* was the God of Traders. He was also made the Messenger of *Jupiter*.

'Tis plain, this Theology came from the Astronomers, and consequently from the *Chaldeans*, who are the first Authors of Astrology. They observed, that *Mercury* always follows the Sun, and never is distant from it above 30 Degrees. The *Jupiter* of the Eastern People is the Sun, and because *Mercury* keeps close to it, they took occasion to feign, that he always keeps by him to receive his Orders. But they might also have made this observation, that he never departs from it; to execute them. This very thing it is which

which gave Birth to the Theology, that makes this *Mercury* ^{Why Mer-} the God of Discourse and Eloquence. For if he be *Jupiter's* ^{cury is the} Messenger, to carry his Orders and declare his Will, he ^{God of Elo-} must of necessity know how to speak, and to express himself ^{quence.} fitly to that Heavenly Majesty which sends him. Therefore the *Lycaonians* taking *Paul* and *Barnabas* for Gods, descended from Heaven, called *Barnabas Jupiter*, and *Paul Mercury*, because *Paul* had the Gift of the Tongue, and that he spoke in the Name of both. And 'tis from thence in my Judgment, that came the Name of *Casmilus*, or *Camillus*, given to *Mercury*. *Macrobius* tells us, the *Tuscans* called *Macrob.* it *Camillus*. *Stattius Tullianus de vocabulis rerum lib. 1. ait* *Saturn. l. 3.* *dixisse Callimacum Tuscos Camillum appellare Mercurium, c. 8.* *quo vocabulo significant præministrum Deum. Inde Virgilius ait Metabum Camillam appellasse filiam, Diana scilicet præministram. Nam & Pacuvius cum de Medea loqueretur,*

Cœlitum Camilla expectata advenis, salve hospita.

Romani quoque pueros & puellas nobiles & investes camillos & camillas appellant, flaminicarum & flaminum præministros. But the *Greeks*, it seems, called him *ἡγούμενος*: at In 1. Argo-
least the Scholiast of *Apollonius* calls him so, in the fore- nautic wy.
quoted Place in the Chapter of *Baal*. He says, there were four Gods called *Cabiri*, among the *Samothracians*, viz. *Axieros*, *Axiokersos*, *Axiokersa*, and *Casmilus*; that the first is *Ceres* the second *Proserpina*, the third *Pluto*, and *Casmilus Mercury*, the Minister of the Gods. *Varro* writes also *Casmillus*. *Casmilus nominatur in Samothracæ mysteriis* Lib. 6. de
Deus quidam, administer Diis magnis. But the *Bœotians* Ling. Lat.
write *Cadmilus*. *Cadmus* is not only a proper Name, but also one of *Mercury's* Epithets, whence comes *Cadmilus* in *Lycophron*, says an Ancient Author, quoted by *Phavorinus*. The truth is *Lycophron*, in *Cassandra*, speaks of this *Cadmilus*; and the Scholiast says, *Cadmilus is the Mercury of the* In Voce
Bœotians, and was Father of Myrtilus, the Coachman of *Cadmilus,*
Oenomaus. I believe the true Names to be *Cadmilus*, and v. 162.
Casmilus. *Bochartus* derives it from *חַדָּמָה*, *Chadama*, which Geogr:
in the *Arabick* signifies to serve, and *el*, that signifies Part. 2.
God, *Vossius* will have it to come from *Kemarim*, *כְּמָרִים*. Lib. 2. c. 57.
by which Name the *Syrians* and *Phœnicians* called the Mi- 2 Kings
nisters of the Priests of their Gods. From *Kamarim* he 3. 4.
makes *Casmarim*, as from *pēna pēsna*, and from *Camena* *em. Stucki-*
Casmēna. Afterwards of *Kamar* came *Camillus* in a dimi- us lib. de
nutive sense, as from *lapis lapillus*. This is likewise *Sacrif. Gen-*
Grotius his Conjecture, but this Etymology seems to me over- til. de Scri-
strained phone fol.
67.

Dion. Ha-
lic. l. 2.

strained. For my part, I should rather chuse to derive the Name of *Mercury* from *Casmilla*, or *Casmillum*, which signifies in *Hebrew* to speak fast, *חש מלין*. No Name can be more proper for the God of Speech, and the God's Ambassador. *Cadmilus* comes from *קדם מלה*, *Cadem milla*, signifying to make the Words go first, which is likewise very proper for him that speaks in the Name of the Gods. From this Name given to *Mercury* is come doubtless that of *Camillus* and *Camilla*; by which Name the *Romans* called the young Boys and Girls nobly extracted, who attended the Priests in their Sacrifices, till they came to the Age of 15. The Figure of it is to be seen in *Trajan's Pillar* at *Rome*. A young Lad, having his Head Crowned with a Sacred Band, holds on his Head a Vessel, out of which he pours Wine, or some other Liquor, into the Cup *Trajan* offered in the Sacrifice.

Mercury was also made the God of the Highways, it being observed that he kept always near the Sun; and they gave him the Title of a Minister, always attending *Jupiter*, to go wheresoever *Jupiter* pleased to send him. For it behoved him whose Office was to carry Orders to all places, to know the ways; and the God, Messenger of the Gods, ought consequently to be the God of High-ways. As we are apt to go from one thing to another, this may be the Reason why he was likewise made the God of Merchandizing, because of the long Voyages Trading is subject to. So that the whole Theology of *Mercury* fetches its Original from the Neighbourhood of the Planet of that Name to the Sun. After all, he is such a God as does not own his Being to the Vulgar, as the Sun and Moon; which, distinguishing themselves amongst all the other Stars by their more sensible Influences, made (I suppose) the Vulgar to Deify 'em. But the Planet of *Mercury* is altogether unknown to the People, being but small, and almost always Invisible to such as have no skill in Astronomy, because it is most times as it were buried in the Beams of the Sun.

The 3 superiour Planets, viz. Saturn, Mars and Jupiter, were doubtless worshipped, but their worship confounded with that of the other Stars.

Of the three superiour Planets, the fairest and brightest is *Jupiter*, to which the Astronomers left the Name designed for the King of Gods and Men. I have often said, that this Name of *Jupiter* belonged originally to the Sun. But the Astrologers have thought fit to leave to the Sun the Name by which it was known to the Vulgar, and to transfer upon the brightest of the Superiour Planets the Name which Religion had of old given to the Sun. This Planet being so remarkable as it is, 'tis not likely that the Eastern People for-

forgot it in their Service; and considering how it has been distinguished and adored by the Western Heathens, 'tis probable this Superstition, as all others, came to them from the East. But I have nothing to say in particular concerning this Worship, nor that of *Saturn* and *Mars*, which are the two other superiour Planets. Nor shall I say any thing more of the Adoration of the fixed Stars, but that 'tis certain the Constellations (at least the most part of 'em) have had their Names, from the time of the first Astrological Observations. Besides the כסיל, spoken of before, which is found in the most ancient Book of *Job*, we find in the same Place כימה עש; the first being the Constellation of *Ursa major*, and the second that of *Pleiades*, according to the Interpreters opinion. 'Tis certain moreover, that these fixed Stars were Worshipped as Gods in the East, as well as the Planets. Besides the Testimony of Scripture, which tells us, that they Worshipped all the Host of Heaven, we have a Proof of it in a place of *Vettius Valens*, an Ancient Astrologer of *Antioch*, quoted by *Selden*; where this Astrologer conjures his Disciples to keep the secret, by all the Stars, as so many Gods. *I conjure*, says he, *as many as shall read this, by the Sacred Orb of the Sun, by the unequal courses of the Moon, and by the Virtue of the other Stars, to keep this secret, and not to reveal it to the ignorant, and such as are not initiated in our Mysteries, to remember their Master, and give him honour. Let all Prosperity attend them who shall take this Oath, and keep it Religiously, and let the Gods aforesaid be Propitious to 'em. But let all Evil attend those who shall do the contrary.*

Seldenus
Syntag. 1.
cap. 1.

VIII. TREATISE.

VIII. T R E A T I S E.

Two Idolatries peculiar to the People of Israel, the Ephod of Gideon, and the Brazen Serpent. Of the Dragon of the Babylonians. Idolatries of which the Jews have been falsely accused.

C H A P. I.

The History of Gideon's Ephod. That it was probably a Military Ensign, made by this Captain to be a standing Monument of his Victories, and the Signal of his Battels.

Judg. 8.
22, &c.

Hitherto I have spoken of the Idolatries of the Jews, which they had borrowed and received from their Neighbours. But here are two peculiar to them, and of which they seem to have been the Authors. The first is Gideon's Ephod, of which the History follows, as we have it from the Book of Judges. After Gideon had destroy'd the Midianites, and recovered the Liberty of the Israelites, These said unto him with one accord, Rule thou over us, both thou and thy Son, and thy Son's Son also, for thou hast deliver'd us from the hand of Midian. And Gideon said unto them, I will not Rule over you, neither shall my Son Rule over you, the Lord shall Rule over you. But Gideon said unto them, I would desire a request of you, that you would give me every one the Ear-rings of his Prey; for the Midianites had Ear-rings, because they were Ishmaelites. And they answered, we will willingly give them; and they spread a Garment, and they cast therein every Man the Ear-rings of his Prey. And the weight of the Golden Ear-rings that he requested was 1700 Sheckles of Gold, beside Ornaments and Collars, and Purple Raiment that was on the Kings of Midian, and beside the Chains that were about their Camels Necks. And Gideon made an Ephod thereof, and put it in his City, even in Ophrah; and all Israel went thither a whoring

whoring after it, which thing became a Snare unto Gideon, and unto his House:

The History is plain in it self, but the Difficulty is to know *What was the Ephod of Gideon.* what was this Ephod of Gideon, and how it became the Object of Idolatry of this People.

The Ephod was part of the Priest's Habir. We have the Description of it, *Exod. 28.* and I have enlarged upon it in the second Part of this Work, from the Relation of the Jewish Doctors, and *Josephus* the Historian. It was a kind of short Cloak after the Greek manner, *Epomis Græcanica.* *Epomis* was an Ornament of Women, which they put on their Shoulders. The Ephod, as described by *Maimonides*, was a great Veil, which hung behind to the very Heels, and ended before on the right side of the Breast. It had on both sides two Shoulder-strings, by which this Veil was tied to the Breast-plate, which the High Priest wore upon his Breast. But I don't find that *Gideon's* Ephod was made after this manner; this Figure of Ephod being so made as to set in it the Oracle, that is the Breast-plate in which were the *Urim* and *Thummim*. *Julius Polux, Onomast. lib. 7.*

We must therefore observe, that the Verb *כָּסָה*, in Hebrew signifies only to cover, and that an Ephod signifies a Garment. And indeed an Ephod often signifies in Scripture a Shirt of fine Linnen, which covered the whole Body from the Feet to the Head, before, behind, and on all sides; not unlike that Garment of the Priests, called by Scripture *כִּתְיֹן*, the Tunick, and by *St. Jerom* *Camisia*. But this second sort of Ephod was not part of the Priest's Garment, or at least was not for the Priests only, for any one might wear it. Whereas the Priestly Ephod was peculiar to the High Priest only. But we have seen that *Samuel*, when a Child, and not being of the Priestly Race, wore one, as did also the common Priests; and that *David*, when he caused the Ark to be removed under the Tabernacle that he had set up for it in *Jerusalem*, was clad with a Linnen Ephod. Which, in my Opinion, was a deep Shirt, and a long Surplice, that came over all the rest of the Garment. *The common unconsecrated Ephod was like a long Shirt.*

And this I take to be the Form of *Gideon's* Ephod, that is, like a long Vest, to which he gave the Name of Ephod; *The Form of Gideon's Ephod.* 1. Because it was woven, and made much like the Ephod of the High Priest, of Purple, Gold, Crimson, and fine Linnen, set off with precious Stones. 2. Because it had the Form of the long Garments, called Ephod. These are my Thoughts as to the make of it, what I shall say of its Use will confirm it in a great measure.

Q. What

Quæst. 1.7.
Quæst. 41.

The Improbability of St. Austin's Opinion, as to the Use of this Ephod.

'Tis apparent this Ephod was intended for a Monument of Gideon's Victory.
Jarchi in locum.

In locum.

Q. What was then the Use of this Ephod? St. Austin believes it was made in Imitation of the High Priest's Ephod, and that by the Ephod must be understood here all the Vessels of the Holy Place, as if Gideon had made the Ephod, and all belonging to it, that is, a Tabernacle, and all the Holy Vessels. So that Gideon, his House, and all the People of Israel, sacrificed in Ophrah, near the Tabernacle built by Gideon; and leaving the Tabernacle of Moses, and the Priestly Garments of Aaron made by Moses, they made use of those which Gideon had made. Thus they did not worship the Idols, but worshipped God in another Place, and another Tabernacle, and served him with other Vessels than the Holy Vessels he had appointed. Which was a plain Rebellion. But St. Austin is singular in this Opinion, and I find that of the Jews carries much more Probability with it, viz. that Gideon made this Ephod for a Monument of his Victory over the Medianites. It was, says Solomon Jarchi, to be a Monument of the great deliverance of Israel, and to shew how great was the Strength of their vanquished Enemies, that great Mass of Gold which was in the Ephod, being made only with the Prisoners Ear-rings. Rabbi Levi Ben Gersom says also, That Gideon made of this Gold an Ephod, that is, a kind of Girdle, to preserve the Memory of that miraculous Victory. David Kimchi is of the same Opinion, viz. That Gideon made with the Spoils of the Midianites a sort of Girdle, or Garment of Gold, and put it in his City to be a Monument of that great Deliverance. That he did it with a good Design, but after his Death the Children of Israel corrupted themselves, and served this Ephod as a God. Yet our Rabbies, of happy Memory, say, that Gideon made this Ephod to prostrate himself before it, according to the Text, And Gideon made an Ephod of it. This is much more probable, for there is nothing more natural, than a Desire of preserving the Memory of his great Acts. Nay 'tis possible that Gideon might have a pious and devout Intention in it, viz. to consecrate this Ephod to God, in Memory of his miraculous Destruction of 200000 Men, by 300 Men only armed with empty Pitchers, and Lamps in 'em.

Gideon did not use all the Gold of the Spoil in this Ephod.

As to the foresaid Notion of Rabbi Solomon, I question much whether it is right. He pretends, that Gideon put into this Ephod all the Gold that was taken from the Midianites, to shew how great was the Multitude of the Subdued Enemies, when of their Ear-rings alone so great a piece of Work was made. The Weight of those Rings was 1700 Shekels. The Hebrew Shekel weighed four Drachms,

or

or half an Ounce, according to the Opinion of those who have made the best Inquiry into the Weights of the Ancients. If you reduce 1700 half Ounces into Pounds, allowing 16 Ounces in the Pound, you will find the whole amounted to 42 or 43 Pounds of Gold. Now 'tis hard to conceive how so much Gold could come into one Garment, the Ground whereof was certainly Scarlet, Purple, and fine Linnen. 'Tis true, by the Supposition of those who will have it that there were two sorts of Shekels, one Holy, and the other Common, that the first weighed 4 Drachms, and the last 2 Drachms only, one should bate half of it, and reduce the 42 Pounds of Gold to 21. But 'tis to be observed, that besides the Gold of the Ear-rings (weighing 1700 Shekels) there were other Rings, Boxes of Perfumes, Collars, &c. also of Gold, and of greater Weight perhaps than the Ear-rings; of which it is said *Gideon* made an Ephod with the Rings. *St. Austin* supposes it to be of Massy Gold, because the Text says, *Gideon* set up; as if it were meant by it, that this Garment stood up of it self, because it was not Cloth or Stuff, but a melted Matter into the Form of a Garment or Cloak. But how could a Priest, in his Office, bear such a Weight on his Shoulders? Thus I think it more rational to interpret the Text after this manner, viz. That *Gideon* took part of these Spoils, and made of 'em the Ephod, to preserve the Memory of his Victory, and reserved the rest for the Use of his House, which from that time was a rich and considerable Family in *Israel*, till it ended in *Abimelech*.

How much this Ephod weighed, or the Gold taken from the Midianites.

But there remains still a great Difficulty as to this Ephod, *Why Gideon* should chuse a kind of Raiment for a Monument? Was it not more proper to raise some Pillar, Statue, Pyramid, Obelisk, Triumphal Arch, or something of that Nature, as the Practice has been since? Those Monuments very probably were things unknown in the Time of *Gideon*, when Buildings were but course, and Architecture very plain, of which the Contrivance of the Temple of *Solomon* is a convincing Instance. For it consisted of Four Walls only, over which was laid a Cieling, and over this a Platform. If this noble Edifice was of so plain a Structure, 'tis not likely those Master-pieces of Architecture set up by Conquerors to immortalize their Victories were in use in the Time of *Gideon*. And, as for Statues, we don't find that the Princes and Kings of the People of *Israel* have erected any for a Monument, lest the People should abuse 'em into Idolatry.

Why Gideon made his Monument in the Form of a Garment.

However,

Mountjoys
and Heaps
of Stones
were com-
monly rais-
ed for Mo-
numents.

Gen. 31.45.

Jos. 22. 10.

The Ephod
was very
likely the
Colours or
Standard
for the
War.

The Use of
Standards
and Colours
is of great
Antiquity.

However, *Gideon* might have raised some huge heap of Stones or other, which, without the help of Architecture, might have preserved the Memory of the Defeat of the *Midianites*. This was a Thing often practised in those Times. When *Jacob* and *Laban* made a Covenant, the Patriarch took a Stone, and set it up for a Pillar; and said unto his Brethren, gather Stones, and make an Heap of 'em. Which they did, and they did eat there upon the Heap. And *Laban* called it *Jegar Sabadatha*, and *Jacob* called it *Galbed*, both Names signifying the Heap of Testimony. The *Reubenites* and the *Gadites*, and the half Tribe of *Manasseh*, having had their Lot on this side *Jordan*, went over this River to assist their Brethren in the Conquest of the rest of the Country. The Land being divided, they returned into the Land of their Possession, and built a great Altar by *Jordan*, on the side of the Land of *Canaan*. This alarmed the other Tribes, believing that their Brethren designed to build Altar against Altar, and separate themselves from the Service of God. But those Tribes were undeceived, when they found the Altar was built for no other end than to be a standing Monument to Posterity, and to be a Witness to the Children of those who dwelt on this side *Jordan*, that they had part in the Tabernacle and Altar of the Lord, though the River was between them and the Tabernacle.

Gideon might have erected something of this Nature, to be a Monument of his Victories, instead of a Garment, which seemed so improper. But, to tell my Thoughts of it, I believe this Ephod, or Gown of *Gideon*, was the Military Ensign of the Armies, under which the Soldiers met, and the Signal of Battel. If it be so, 'tis not to be wondred at, if *Gideon* to preserve the Memory of the Defeat of the *Midianites*, made choice of that which was the Signal and the Standard, under which the Soldiers had fought.

To clear, and to confirm this Conjecture, some Remarks must be made. And first, Notice ought to be taken, that the Use of Standards and Colours is of great Antiquity. We have a remarkable Instance of it in the Description of the orderly March of the *Israelites* through the Wilderness, *Numb. 2. 2.* Every man of the Children of *Israel* shall pitch by his own Standard, with the Ensign of their Fathers House. And an old Jewish Tradition says, that in the four general Banners, the Use whereof is distinctly mark'd by *Moses*, there was the Figure of four Beasts. That of *Judah*, under which three Tribes march'd, had the Image of a Lion upon it; that of *Ephraim*, the Picture of a Bull; that of *Reuben*, a Man's

Man's Picture; and that of *Dan*, an Eagle. In those Banners there were some Emblems, as is plain by these Words, of *Solomon's Song chap. 2. ver. 4.* where the Bride says, *his Banner over me was Love.* And in the same Book the Bride says moreover, *My Beloved is an Ensign-bearer chosen among Ten Thousand;* because to bear the Colours handsome and strong Men were chosen.

Next it may be observed, That the usual Forms of Military Ensigns was like that of a great Veil spread. Which would not disagree with the Figure of the Priestly Ephod, supposing *Gideon's Ephod* had precisely the Form of that of the high Priest. For 'tis certain that, according to the Hebrews Description, that it was but a great Veil, covering the high Priest from the Head to the Feet behind, and held fast before with two Shoulder-strings. The Military Ensigns were likewise great Veils, fastned with two Strings to a piece of Wood that went cross. But if the Military Ensign which *Gideon* meant to set up and preserve had been thus, it seems the Author of the Book of *Judges* should have only called it a Veil. I believe therefore, this Military Ensign is called Ephod, or Garment, as being like the *Romans Labarum*, which was two pieces of Wood crossing each other in the form of a Cross. That which crossed the other was on the Top, and a Veil of Gold and Purple, made something like the Coat of a General, hung upon the cross Piece which went in, and made as it were two Shoulders, bearing up that Coat which was called *Paludamentum*. This is the Description made of it by *Joseph Scaliger*, which agrees with that of *Eusebius*, describing the Colours *Constantine* ordered to be made, to be born at the Head of his Armies. But it was not *Constantine*, who first invented this *Labarum*, as *Eusebius* seems to suggest, it being of great Antiquity among the *Romans*, as we may conclude it from these Words of *Sozomenes*, viz. 'That *Constantine* admiring the Prophecies concerning our Saviour, as they were explained unto him by the Priests; commanded some skilful Persons to change their Colours by the *Romans* called *Labarum*, and make it in the form of a Cross, set out with Gold and precious Stones. This Military Ensign was held in greater Veneration than the rest, because it was born immediately before the Emperor, and the Soldiers bowed to the Ground before it.'

The *Labarum* was always much like the Cross, but *Constantine* ordered that the Cross should be made for the Time to come more distinct: However 'tis certain, that in those

The usual Form of Military Ensigns was like that of a great Veil.

Gideon's Ephod or Military Ensign, was very like the Labarum of the ancient Romans, here described.

Castigat in Sextum Pomp. cap. 16. Euseb. lib. 1. 27. de Vita Const. Sozom. lib. 14.

Times they set up a Veil in their Camps, which had the form of a Coat or Shirt, for the signal of Battel, and that it was an Ancient Custom. *Plutarch* in the Life of *Fabius* says, that for a signal of Battel, they set up a Scarlet Coat over the General's Tent: 'Tis true, the Roman Eagles were Military Ensigns, that march'd always at the Head of their Armies, but they were not the only Ensigns. For before

The Roman Ensigns, besides the Eagle before Marius. *Marius* there were four others with the Eagle, viz. the *Minotaurus*, the *Wild-Boar*, the *Wolf* and the *Horse*. I own *Marius*, in his Second Consulship, set aside those four Ensigns, and left only the Eagle. But, besides those Eagles (of which each Legion had one) there was a general Banner which

Pliny lib. 4. always attended the Tent of the General, but was only set up for a signal of Battel. *Vexillum*, says *Cesar*, *proponebatur, quod erat Insigne cum ad Arma concurrere oporteret.* The Eagles were always, The Figure of the Eagle was of Gold, and it was under a Cover, as it were a little Chappel, fastned to the Top of a middle size Halberd, the lower end of it being sharp; It was fixt in the Ground, when the Troops went into Winter-Quarters; and was not taken up, but when the whole Army was to march. Every Legion had its Eagle, and those Eagles of the Legions were always up, particularly when the Army was upon the March: But the Purple, or Scarlet Standard, was only set up, when they were going to In-
gauge.

To obviate an Objection, that it is too far from *Palestine* to *Italy*, to compare the *Labarum* of the Roman Armies with the Ephod of *Gideon*, 'tis proper to observe that other Nations, and even some of those which Neighbour'd upon *Judea*, had the same Custom.

Suidas tells us, that the *Scythians* had for military Standards linnen Veils, painted with several Colours, and with Figures of Serpents chiefly, and that those veils hung at the top of a middle siz'd Pole, or Partisan. 'Tis the Opinion of some, that the *Persians* had also for their Standard a Royal Robe of Purple, by them called *Candys*. Lastly, to come home to the Point, I believe *Gideon* contriv'd this Ephod, either to represent his Military Ensigns, under which he had subdued the *Medianites*, or else to be a kind of Trophy. For it was the Custom to ry up after the Victory the Spoils of the Enemies, but chiefly the Garments of their chief Commander, to some Piece of Wood rais'd up on high, to make 'em visible to all. Such Spoils were called by the *Latins*, *Opima Spolia*. *Plutarch*, in the Life of *Romulus*, says, that *Romulus* snatched them out of the hands of the Enemies Generals, and consecrated

The Use of Military Ensigns in the form of a Veil was also among other Nations.

Συμβολα σινεῖα.

Junius in Gen. 8. 9. and not in Apologet Tertull.

consecrated them to *Jupiter Feretrius*. And in his *Roman* Quest. 37.
 Questions he tells us, that they were bound carefully to
 preserve those Things which were consecrated to the Gods,
 and to preserve 'em from Decay; but as to the Spoils taken
 from the Enemy, they were suffered to decay in the Temples,
 without any Reparation, when Age consumed them away. It
 may be that Gideon, of the Robes of Scarlet and the Gold of
 the Medianites, made a kind of precious Robe, or Coat,
 which he set up as a Trophy, to be a Monument of his
 Victory, and his Military Ensign.

C H A P. II.

How the Israelites worshipped the Ephod of Gideon.

NOW it lies upon me to shew in what manner the People
 of Israel corrupted themselves with this Ephod, and
 went a whoring after it, to make use of the Words of the
 Text. There is no doubt but this Term implies here a
 spiritual Whoredom, for thus Idolatry is called in Scripture.
 So that the Question is, how the Israelites made an Idol of
 Gideon's Ephod. To solve which I find no Help in Anti-
 quity, and therefore we must run upon Conjectures.

First, 'Twould not be absurd to say, that the Israelites
 worshipped a dazzling Trophy, with Gold and precious
 Stones. The Vulgar is led by the Senses, easily dazzled
 with bright Things, and from Admiration brought into Ido-
 latry. As to the Objection, that this Ephod bore no Figure
 either of Man or Beast, under which the false Deities were
 worshipped; I answer, that the Heathens often worshipped
 Idols, which had not the Figure of any living Creature.
Tertullian tells us, that Men worshipped at first shapeless
 Stumps of Trees, *Deos Caudicarios*, as he elegantly calls
 'em; *Arnobius* upbraids the Gentiles with this piece of Bu-
 tishness, *Informem Anabes lapidem, Acinacem Scythie natio-*
nes, Rarum Pervince Thespiis, Lignum Acarnes pro Diana
indolatum, Pessinuntios silicem pro Deum Matre, pro Marte
Romanos bastam, Varronis ut indicat musa. This may be
 seen more largely proved and explained in the Chapter
 where I have treated of Images. And the Hebrews particu-
 larly might be more easily induced to Adore such Gods, as
 being used to prostrate themselves before the Ark, which

*Gods with-
 out form
 worshipped
 by the Hea-
 thens.*

*Lib de Ido-
 lat. cap. 3.
 Arnob. lib.
 6. p. 196.*

had but the form of a Trunk, or Chest; nor could the People ever see the Figure of it, because it never appeared in publick, but covered with a Veil. It might be therefore supposed, that *Gideon* having raised this Monument, either as a Military Ensign, or a Trophy got from the Enemy, and consecrated it to God, and the People worshipped it. For the Ancients did in effect pay a kind of Adoration to Trophies, as you may see by these Words of *Tertullian*. *Crucis adoratis, quando Victorias adoratis, cum Tropæis. Crucis Intestina sunt Tropæorum.* I cannot imagin however, that the formal Worshipping of the Ephod had its beginning in the Time of *Gideon*, because the Text plainly intimates that *Gideon* and his Family were guilty of the same Crime with the People relating to this Ephod. For it is said, *that it became a Snare unto Gideon, and to his House.* So that, if the People committed Idolatry upon this Ephod, *Gideon* also was an Idolater. But I cannot believe, that *Gideon* himself committed this Idolatry, who pulled down the Altar of *Baal*, and reformed the Church in his Time; and Scripture tells us positively, that the People turned not again to Idolatry, or did not forget the Lord but after *Gideon's* Death. And 'it came to pass, as soon as *Gideon* was dead, that the Children of *Israel* turned again, and went a whoring after *Baalim*, and made *Baal berith* their God. And the Children of *Israel* remembred not the Lord their God.

Tertul. A-
polog. 16.

Judg. 8. 33-
34.

Gideon appointed as peculiar Service in his Town for his Ephod, and in praise of his Victory.

I believe therefore, that *Gideon* did consecrate this Ephod to God, which he had made to be a standing Monument of his Victory. His Religion required, that this Piece so consecrated should be put into the Tabernacle, according to the general Custom, when the Gifts made to the God were usually brought into their Temples, to hang there. The Sword of *Goliath*, which was consecrated to the God, was put in the Tabernacle, and *David* found it there. To whom the Priest said, 1 Sam. 21. 9. *The Sword of Goliath the Philistine, whom thou slewest in the Valley of Elah, behold it is here wrapt in a Cloth, behind the Ephod.* The Ephod of *Gideon* should have been therefore in *Silo*, where the Service of God was then settled; but, but by a piece of Vanity, he set up this consecrated Ephod in his Town. However both he and all the People lookt upon it as a precious Relick, dedicated to that God, who had so miraculously delivered them from the Hand of *Midian*. All Nations ever had a great Veneration for the Gifts made to the Temples of their Gods, and the *Jews* among the rest. And this Veneration went so far, that in process of Time it degenerated into

into Superstition; insomuch that the *Jews* in our Saviour's Time valued those Gifts beyond the Temple it self. *Who-soever sweareth by the Temple, 'tis nothing, say they, but he that sweareth by the Gold of the Temple, is Guilty. Fools and Blind, which is greatest the Gold which is sanctified by the Temple, or the Temple that sanctifies the Gold?* They said moreover, that when a Man had said unto his Father, All that I could give you is consecrated to the Temple, he was not bound to give any Thing to his Father. 'Tis the Meaning of the Words of our Saviour, *Matth. 15. 5. You say, it is a gift by whatsoever thou mightest be profited by me; which should be thus rendred, Whatever might be to thy Profit from me, is a gift made unto the Temple.* Tho' perhaps Things did not run to that excess in *Gideon's* Time, 'tis not to be doubted however, but that the *Jews* lookt upon all Things that were consecrated to God, as most Holy. This Ephod, amongst other Things consecrated to God, being the most Remarkable, the People had a great Veneration for it. *Gideon* himself, looking upon it as an important Memorial of the signal Victory God had given him, did probably celebrate in the very Place, where he put this Ephod, some solemn Feast of Thanksgiving for so great a Victory, of which this Ephod was a Monument, and built a Tabernacle, or a Temple for it. For the Scripture does not say, that he put it in his House, but in his City. That is, he raised a Building to put it in, and built an Altar for it, where he offered Sacrifices, and celebrated such Feasts as he appointed. And I am apt to think, that he lookt upon it as a Symbol of the Presence of God, much like unto the Ark, or the high Priest's Ephod; and that the People met there, not only upon the Festival Days, but also upon other Days, to perform their Devotions, to the Honour of God. For 'tis not likely, that *Gideon* should be Guilty, either of committing himself, or suffering others to commit such a piece of Idolatry, as to worship that Cloth of Scarlet and Gold he had caused to be woven. This Worship however was unacceptable to God, for tho' it was not Idolatrous, yet it was Schismatical, God having appointed *Jerusalem* for the Place of his Worship, the Sacrifices made, and the Feasts celebrated in any other Place could not be Acceptable unto him, and at the best they were but Tolerated. The *Samaritans*, in our Saviour's Time, had reformed their Worship, and served God (as did the *Jews*) according to the Law. Nevertheless, because they were guilty of Schism, by their Worshipping in the Mount *Guerizim*, our Saviour

told them, *John. 4. 22. Ye Worship ye know not what, we know what we Worship, for Salvation is of the Jews.*

How and wherefore the Sin of Gideon and the Israelites relating to the Ephod is called spiritual Whoredom.

To this may be objected what Scripture says, that the Children of *Israel* went a whoring after this Ephod, and that this Expression does not only signify a Schism, but also Idolatry. I answer, that this Word signifies whatever the Rabbies called עבודה זרה, *avoda zara*, that is, a strange Worship, all Service contrary to God's Law, whether it was directed to the true God by the intention of him that Worshipped, or to some false Deity. When the People of *Israel* made the Golden Calf, and Worshipped it, their Intention was to Worship God, but that excused them not from the Crime of Idolatry. And 'tis certain that, if the *Israelites*, without forsaking God, and making Images to themselves, had attempted to serve God with other Ceremonies than what *Moses* had appointed, their Worship would have been an Abomination, and the Holy Ghost would have said, that they went a whoring after other Gods. For no Worship can be said to terminate in God, but what is accepted of him; and no Worship terminates in him, against his Will. So that 'tis plain, all Superstition is a kind of Idolatry. And 'tis in vain to say, that the Intention of the Superstitious is to Worship the true God; for God's rejecting a false Worship, hinders it from its terminating in him. However, a Worship must terminate somewhere. And whereas a Superstitious Worship can neither terminate in the true God, nor in any known Idol, it must therefore in the Vanity of the Superstitious Mians Fancy, which Vanity is properly his Idol. To apply all this to *Gideon*, because himself, his House, and his People, Established a new Service of God, and with new Ceremonies relating to his Ephod, 'tis certain, he made himself guilty of a kind of Idolatry.

Why Gideon sinned, when Sacrifices were offered to God in the high places.

It may be further objected, that in those Times God tolerated the Sacrifices made to him in the high Places; tho' he had established his Name, his Service, and Tabernacle in *Silo*. 'Tis granted, that Sacrifices were offered to God in the high Places, and that they were acceptable unto him. We read *Judg. 13. 19. That Manoah, Samson's Father, took a Kid, with a Meat-offering; and offered it upon a Rock unto the Lord; and that God, or his Angel, ascended in the Flame of the Altar, to shew that it was Acceptable unto him.*

Samuel

Samuel was offering a Sacrifice upon a high place in *Ramah*, when he first saw *Saul*, and Anointed him to be King. He also Sacrificed upon a high place in *Bethlehem*, when he Anointed *David* to be *Saul's* Successor. Therefore it may be asked, why that which was done by others without Sin, should be now look'd upon as a Crime in *Gideon*. If Men might Sacrifice in the high Places, where the Tabernacle was not, why was it a Sin in *Gideon* to Sacrifice in his Town, near his Ephod? My Answer is, that as I apprehend *Gideon's* Act, I find a vast difference between that, and the Sacrifices offered in the high Places. For this was done with all the Ceremonies appointed by the Law. No Tabernacle was built in those high Places, there was no new Service appointed, no sensible Object set up to be look'd upon as the Symbol of the Presence of God, nor was there any solemn Feast Celebrated for the Nation. They were private Worships, either for a private Family, or at the most for the Town. But *Gideon*, according to my supposition, built a new Tabernacle for his Ephod, Consecrated an Altar to it, and caused solemn and general Feasts to be kept near this Ephod. He look'd upon it himself, as a sensible Testimony of the Presence of God in that Place. Which undeniably was all Superstition, and contrary to God's Law. Besides, that it was very like, this People, which naturally was bent to Idolatry, shewed an excessive Veneration for this Ephod. Not that they look'd upon it as a Deity, but as being Consecrated to God, and with relation to that signal Victory God had given them, of which this was the Monument. So that there were some Degrees of Idolatry, in the particular Respect they had for it. This is what I could conceive most probable upon this subject. I proceed now to the Brazen Serpent.

1 Sam. 9.

1 Sam. 16.

CH A P. III.

Of the Brazen Serpent as it became an Object of Idolatry. The Devil Worshipped in most Places, in the form of a Serpent. Æsculapius Worshipped in that form, Serpents Worshipped in Egypt. Of the Ophites, reckoned among the Christian Sects.

Exercitatio-
nes ad
Histor. Ar-
ca Fœde-
ris, &c.
Exercit. 6.
Bochart.
de Anima-
libus Part
2. lib. 3.
c. 13.

*When be-
gan the I-
dolatry of
the Brazen
Serpent.*

Rabbi
Kimchi in
Locum.
His opinion
that it be-
gun but un-
der the
Kings of
Judah.

WE may consider in the Brazen Serpent, either the History and Circumstances, which gave occasion to Moses to set it up in the Wilderness; or the Mystery and Typical part of it, relating to our Lord and Saviour; or else as it became to the Israelites an Object of Idolatry, and was broken in pieces by Hezekiah. 'Tis in this last respect I am to speak of it, referring the Reader for the Rest to Buxtorfius his Treatise, Bochartus his Book *de Animalibus*, and the Commentators upon the *Pentateuch*. Thus my business is only to examin what is said of this Serpent, in the History of Hezekiah, 2 Kings 18. 4. viz. *That he removed the high places, brake the Images, cut down the Groves, and brake in pieces the Brazen Serpent; for unto those days the Children of Israel burnt Incense to it, and he called it Nehushtan.*

This is the only place where I find it mentioned, that the Brazen Serpent was Worshipped; tho' it is plain by the Text, that this Idolatry had been of a long standing. *Unto those days*, says the Text, *the Children of Israel burnt Incense to it*; that is, from the Days Israel began to commit Idolatry, to the Days of Hezekiah. But 'tis no easie matter to point at the time precisely, when this Idolatry began. David Kimchi is of opinion, that it begun but under the Kings of Judah. Hezekiah, says he, *seeing the Children of Israel go astray after this Serpent, he got up and broke it in pieces, because they burnt incense to it, That is to say, from the time the Kings of Judah had corrupted themselves, and the Children of Israel had given up themselves to Idolatry, they burnt Incense to it. Because it is written, Whosoever shall look upon it shall live, they conceived it to be a proper Instrument to be their Mediator, and consequently a fit object for their Adoration.*

But

But I think it more probable, that the *Israelites* Worshiped it even in the Time of the *Judges*, ever since they began to be Idolaters. For I cannot apprehend, how they should come to Worship strange Idols, of whose Power they could have no certain Proof, and set by a Figure, which had all the Characters that might render it Venerable. A Figure that had been made by God's special Command, and by *Moses* their Supream Law-giver, whose Memory they had still in great Veneration. 'Tis not therefore to be wonder'd at, that they should turn their Superstition that way; but rather, that they should not.

'Tis true, the form of a Serpent so odious to Mankind, should have made them abhor this Idolatry. But that could not hinder 'em, when they saw their Neighbours Worship Gods in prodigious Forms. As *Moloch*, under the Figure of a Bull, with Hands to it; *Dagon*, under that of a Man half Fish; *Baal-berith*, under the form of a Woman, with Towers upon her Head; *Beel-Zebub*, the God of *Accaron*, in a three-headed Statue, viz. a Dog, a Wolf, and a Lion's Head.

This Remark besides may be made, That the Devil, to Consecrate the Form in which he had appeared and seduced Eve, and God had curst it, and as it were to invalidate this Oracle of God, I will put Enmity between thee and the Woman, and between thy Seed and her Seed, did visibly make his utmost efforts to turn Mens Superstition and Idolatry to this dreadful Creature. So that, notwithstanding their natural Aversion to it, which they cannot help, none has been so much Worshipped, or look'd upon as a Deity.

'Tis well known, that it was Consecrated to *Æsculapius*, who was adored in the Body of a great Serpent. The Roman History tells us, That Rome being grievously afflicted with the Plague, the Romans sent Embassadors to bring from *Epidaurus* to Rome the sign of *Æsculapius*. Which was a great Serpent, that went aboard of his own accord. They brought this Serpent over, in which 'tis certain the God dwelt; and when the Ship came to the Isle of the Tiber, the God landing of his own accord in that place, a Temple was it. Consecrated to *Æsculapius*. In the very places, where *Æsculapius* was Worshipped in Statues of a humane Figure, a Staff was put into his left Hand, with a Serpent about it. Thus I find this God depicted by *Ovid*, as he was in the Temples.

This Idolatry had its Beginning very probably in the time of the Judges.

Why the odious Figure of a Serpent did not make the People averse from this Idolatry.

The Devil was almost worshipped everywhere in the form of a Serpent.

Livy l. 11. in Epitome Æsculapius worshipped in the form of a Serpent, or conjoyned with

Qualis

Metamorp.
l. 15. Fab.
50. v. 651.

Qualis in æde
Esse solet, baculumque tenens agreste sinistra,
Cæsariem longa dextra deducere barba.

After which Æsculapius speaks thus,

Pone metus, veniam, simulatraq; nostra relinquam,
Hunc modò serpentem, baculum qui nexibus ambit,
Perspice, & usque notâ, visum ut cognoscere possis.

The History
of Bel and
the Dra-
gon Apo-
cryphal.

Joseph Ben
Gorion l. 1.
10.

The History of the Babylonian Dragon, is well known, but I dare not produce it as a Proof that Men Worshipped Serpents, for it is too Apocryphal. No Ancient Historian tells us, that the Babylonians ever Worshipped a Dragon. A certain Jew, of the later Times, namely Joseph Ben Gorion, is the only Author that speaks of it. But it is plain, that what he says of it is taken out of the Apocryphal History of Bel and the Dragon, added by the Greeks to the Text of Daniel. These are his Words. Daniel coming from the King's Presence prepared Iron Instruments, made like the Teeth of Flax-combs, and joyned them within, laying head to head, and the Points about it well filled, and extream sharp. Next he covered the Points with divers sorts of Meat, chief, of Fat, Sewet, and other fat things; with a Lay of Brimstone and Pitch, by which Means the sharp Teeth were bidden. The whole had the form of a Loaf, such as were laid upon the Altar. Daniel having cast it into the Dragon's Mouth, he swallowed up this Cake, and greedily devoured it. But being got into his Bowels, the Fat and Sewet were melted by the Heat. The Points of Steel being at liberty, tore the Dragon's Bowels; which being in great Torment, died the next day! This Fable differs something from that of the Apocrypha, according to which nothing came into the Cake but Pitch, Fat, and Flock, no Iron. 'Tis the Character of a Lie, always to differ from it self. But, if the Devil did not get himself Worshipped by the Babylonians in the same Form in which he seduced Eve, he compassed his design however in many other places. Egypt, so famous for her Monsters, which she Deify'd, did not forget the Serpent.

Ælian.
Hist. Ani-
mal. l. 10.
c. 31.

There was a certain sort of Aspic, called Thermutis, for which the Egyptians had a singular Veneration. We have it from Ælianus, and what he says of it being of no great Length, is curious enough to be inserted here, in his own Terms. There is, says he, a kind of Aspic, called Thermutis by the Egyptians; who says 'tis holy, and have a very great

great Devotion for it. Therefore they crown with it the Statues of Isis, as with a Royal Diadem. They hold that he is no Enemy to Mankind, that he never hurts good Men, and kills none but the wicked. If so, it might be said, that the Vengeance and Justice that preside over the Universe, must have some respect for a Creature, so clear-sighted as to see the Crimes, and so severe as to punish 'em. Others say, that Isis sends it to punish Malefactors. The Egyptians reckon to the number of 16 sorts of Aspics, but believe none but this to be Immortal. Therefore in all the corners of their Temples they build little Vaults under Ground, Chappel-like, where they feed this Thermitis with Beef-fat, which they give it from time to time to eat?

The Serpent was one of the most venerable Symbols of the Egyptians Religion. Eusebius gives us the History of it at large, taken from Philo Biblius, the Translator of Sanchoniathon, in these Words. Thaumus attributed some Deity to the Nature of the Dragon, and Serpents; and the Phoenicians, and Egyptians, approved of his opinion. For indeed those Creatures abound much more in Spirits, than other Reptiles. They have a fiery Nature, and a swiftness which cannot be exaggerated, &c. Therefore it is look'd upon as holy, and comes into the Mysteries, &c. 'Tis immortal, and resolves into it self; for it cannot die a natural Death, but must die by the Violence of some Blow. The Phoenicians call it a good Demon, and the Egyptians Kneph, Kne, and give him a Spar-hawk's Head, &c. When they represent the World, they draw a Circle, with the Ground Azure, done over with Flames; and in the middle of the Circle a Serpent stretched, with a Spar-hawk's Head. The whole very like the Figure of the Greek ☉. Their meaning is to represent the World by this Circle, and the good Demon by the Serpent, stretched in the midst of the Circle.

This Serpent representing the Genius of the World, and the Spirit by which 'tis Animated, 'tis plain, it must be the Symbol of God the Creator and Preserver of the Universe. Wherein the Devil's Audaciousness is horrible, in giving to God the very Form he had borrowed himself to make War against God. Moreover the Egyptians represented the Year by a Serpent, making a Circle, and biting its own Tail.

'Tis very probable, that part of this Egyptian Theology had its Rise from our History of the Brazen Serpent, made by Moses. The Thaurms so often mentioned by Sanchoniathon, may prove to be Moses, and 'tis one of the most like-

Thermitis.
The Egyptians
Worship of the
Serpent
Thermitis.

The Serpent
was one of
the most ve-
nerable
Symbols of
the Religi-
on of Egypt.
Euseb. l. 1.
c. 10. Prae-
Evangel.

The Devil's
Audacious-
ness in giv-
ing the
form of a
Serpent to
the Spirit
that go-
verneth the
World.
The History
of the Bra-
zen Serpent
has given
birth to the
Egyptian
Theology a-
bout the
Serpent.

In Demon-
str. Evan-
gelicâ.

ly Conjectures of Mr. Huet. For the Phœnicians said of their *Thaautus*, that he was the first Inventor of Characters and Letters; that *Saturn* made him King of all *Egypt*; and that he writ the History of the Gods. All which may be very well apply'd to *Moses*, who is look'd upon as the most Ancient Writer, who Ruled over *Egypt* by his prevailing Rod, and Writ the History of God and his Children. What *Sanchoiathon* says in the fore-quoted place, that *Thaautus* attributed a kind of Deity to the Serpent, has probably its Original from *Moses* his lifting up the Serpent in the Wilderness, and obliging the People to look upon it, to be cured. And from thence is come the Serpent of *Æsculapius*, the God of Physick, because the *Israelites* had been cured by looking upon the Brazen Serpent.

Isid. Orig.
l. 12. c. 4.

The Genius's, Protectors of Cities and other places, called Tutelar Gods, were Worshipped under the Symbol of Serpents, according to *Isidorus*. And the Figure of two Serpents, at the coming in of a place was a Sign, that the place was Consecrated to some Hero, or some God. 'Tis what is meant by *Persius* in his dark Style.

Satyr. I.
v. 114.

*Pinge duos angues: pueri, sacer est locus, extra
Meite.*

Away, Children, empty not your selves in there, the place is Holy, by the Picture of two Serpents. *Aristophanes*, in the Comedy intituled *Plutus*, says, The two Dragons came out of the Temple; and his Scholiast adds, That commonly two Dragons were placed near the Heroes. *Virgil* tells us, that *Aeneas*, when he Sacrificed to the Manes of his Father *Anchises*, saw a Serpent come out of his Grave, and doubted whether it was the Genius, or Tutelar Gods of the place, or that of his Father.

Æn. 5.

*Dixerat hæc, adytis cùm lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum. Sc.
Obstupuit visu Æneas; ille agmine longo
Tandem inter pateras, & levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, & depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertusque geniumne lodi, famulumne parentis
Esse putet.*

Lastly, There is no place so hid, or remote in the World, but the Devil has defiled it with this monstrous Idolatry,
Erasmus

Erasmus Stella, in the Antiquities of *Borussia* or *Prussia*, says that the Inhabitants of this Country, barbarous in the highest degree, having of old no manner of Religion, began with the Worship of Serpents. *Sigismund* Baron of *Herberstein*, in his Relations of *Muscovy*, says, that in his Time the Men in *Samogitia* worshipped still a Serpent, as a Deity. The same was done at *Lithuania*. And there are Countries in the *Indies*, where Serpents are worshipped to this day.

Lib. 1. Antiq. Borussia

I do not look upon what has been said, concerning the Adoration of Serpents, absolutely as a Digression. For I believe it took partly its Original from the Miracle the brazen Serpent wrought in the Wilderness, and partly from the History of the Temptation of *Adam*, when the Devil hid himself under the Form of a Serpent; of which *Moses* says, *that it was more subtle than any Beast of the Field*. As Things grow remote from their Spring, so they grow darker and courser at the same time. The Tradition, that a Serpent had spoken, and was lookt upon as the subtlest Creature, swelled to that degree, that Men attributed unto it a kind of Deity.

'Tis certain, there were *Hereticks* of old, called *Ophites*, who worshipped a Serpent, with a regard to the Temptation. They said, according to *S. Irenaeus*, *that Wisdom had made it self a Serpent, and opposed it self to Adam's Creator; that it had given knowledge to Man, and therefore it was said, that the Serpent was the wisest of all Beasts; and that the Situation of a Mans Entrails, winding and turning about like Serpents, shews that there is in us a hidden substance, that ingenders the Figure of Serpents*. *Origen* against *Celsus* says many curious Things of it. *Celsus* upbraided the Christians, that he had seen a certain Diagram made by them, that lookt very much like Magick. It consisted of Ten Circles one within another, upon the same Center, the lesser being included in the greater, and every one of the Circles having its proper Name. The biggest was called *Leviathan*, or *Universal Soul*, and the least *Behemoth*. Over the whole did a great Line run, broad and black, in form of a Diameter, which cut all the Circles in the Middle, and was called *Gehenna*. *Origen* explaining this Diagram shews it to be that of the *Ophites*, and says that in these Circles were written the Names of Seven Devils they worshipped. Amongst other Things he confirms what *Irenaeus* says, that they maintained the Serpent was good, that he was the Doctor of *Adam* and *Eve*, and had taught them to know Good and Evil.

Iren. lib. 1. adversus Hæreses cap. 34. ad finem.

Orig. contra Celsum lib. 6. p. 292.

The Theology of the Ophites like that of the Egyptians.

This

This I have brought in, as having a great Affinity with the *Egyptian* Theology forementioned. Those Circles of the *Ophites*, and the Worship of the Serpent, come near that famous Emblem of the *Egyptians*, who drew a Circle with Stroaks of Azure and Flames, and in the middle a Serpent.

The *Ophites* improperly ranked amongst the Christian Sects.

The *Ophites* were properly Magicians, who do not deserve the Honour to be ranked amongst the Sects of Christians. For if that be true which *Origen* tells us in the same Place, they had not the least Tincture of the Christian Faith, none being received into their Mysteries, but what had in the first place cursed and denied our Saviour. I therefore take 'em to be a Branch of the *Egyptian* Religion, rather than of the Christian.

How came *Asa* and *Jehosaphat* to spare the Brazen Serpent.

To conclude what I had to say concerning the Brazen Serpent, I have but one Word more to add, about its last Destiny. Which is, that *Hezekiah* broke it in pieces, and called it in Derision *Nehushtan*, that is, a Piece of Brass. There is but one Difficulty in this Point, viz. how it came to pass that so good and religious Princes as *Asa* and *Jehosaphat*, who had reigned before *Hezekiah*, had not pulled down this Idol with the rest, when they purged the Church of *Judah* from Idolatry. For my part I don't think, but that the Brazen Serpent was worshipped in the Time of *Asa* and *Jehosaphat*. For I have already hinted my Thoughts to that purpose, from the Words of the Text, that to the Days of *Hezekiah* the Children of *Israel* burnt Incense to it, which is as much as to say, that they had always worshipped it.

Buxtorf Dissertat. in Hist. Serpentis ænei. c. 6.

The Opinion of *Laviedo*, a Jew, that it was not an Idolatrous Worship.

Buxtorfius quotes the Opinion of a certain Rabbi, *Laviedo* by Name, who believes the good Kings that had reigned before *Hezekiah* had spared the Brazen Serpent, tho' in their Time the Children of *Israel* burnt Incense to it, as being no Idolatry; because the burning Incense to that Serpent was not done to the Serpent's Honour, but to God's Glory, and in Memory of the Miracle God had wrought by that Serpent. But that *Hezekiah*, observing that it lookt something like Idolatry, and that in time to come this Serpent might prove a stumbling Block, when Superstition increased daily, he therefore broke it in pieces. This Opinion has nothing of Probability in it. The Distinctions of *Relative* and *Absolute* Adoration, so famous to this Day in the *Roman* Church, were altogether unknown to the *Jewish* Church. Nor was it known yet in those Times, whether it was lawful to burn Incense to Statues and Images, in the Honour of God.

Kimchi's

Kimchi's Opinion is not more probable than that, *Aſa* and *Jehoaſaphat*, ſays he, did not deſtroy the Brazen Serpent, when they aboliſhed Idolatry, becauſe they did not perceive that it was worſhipped, or that Incenſe was burnt to it in their Time. Therefore they preſerved it, as a Monument of the Miracle. This Serpent was undoubtedly kept in a publick Place, and 'tis very unlikely that Incenſe ſhould be burnt to it, unknown to the King. Thus all that can be ſaid is, that *Aſa* and *Jehoaſaphat* preſerved a great Reſpect for this Relick, and ſcrupled to deſtroy a piece ſo venerable for its Antiquity, and the Miracles God had wrought by it, therefore they contented themſelves to forbid the People to Worſhip it. But that *Hezekiah* finding that all the Care taken to prevent the Worſhipping of this Serpent proved ineffectual, he had laid aſide the Conſiderations that had kept his Anceſtors from deſtroying it. And, to reclaim the People from that great Veneration they had for ſuch a Piece of Antiquity, he called it contemptuouſly but a piece of Braſs, and at laſt broke it in pieces, to remove intirely that Block on which the People had ſtumbled.

Though I have declared in the beginning that I would not ſpeak of the miraculous Cure which *Moses* procur'd by this Brazen Serpent; yet I cannot forbear giving a Caution to beware the Error of Mr. *Marſham*, an *Engliſh* Gentleman of great Erudition, but too bold in his Conjectures. He will have this Serpent to be a kind of *Taliſman*, or Magical Figure, imitated from the *Egyptians*, which had the Virtue to cure the Bite of a Serpent, and inſinuates withal, that from thence the *Hebrews* took up the Cuſtom of charming Serpents, as *Pſ.* 58. and *Jer.* 8. 17. This is transforming *Moses* into a Magician of *Egypt*, whereas this Cure was altogether miraculous and typical.

See Mar-
ſham
Chron. Cap.
Iter Deſerti
ſcap. 33.

CHAP. IV.

Of the Idolatries of which the Jews have been faſſely accuſed.

HAVING thus ſpoken of the Idolatries the *Jews* were really guilty of, I cannot make an End, without ſaying ſomething (in their Juſtification) of thoſe they were unjuſtly and faſſely accuſed of; as of worſhipping the *Aſs*, the *Hog*, *Heaven*, and *Bacchus*. The *Greeks* and *Romans*, who were their

their Accusers, had no Knowledge of their Religion, till after the Captivity of this People in *Babylon*. From which Time 'tis certain, they ever had the utmost Aversion against Idolatry, and never made themselves guilty of any Idolatry of the Heathens, far from worshipping the Hog.

Sympo-
sion

lib. 4. c. 5.

The first Ca-

lumnny, that

they wor-

shipped the

Hog.

I find this Accusation in *Plutarch's* Table-Discourses. Where he brings in one *Callistratus*, saying, *the Jews did not eat the Flesh of a Hog, out of the great Respect they bore to that Creature, because by turning the Ground with his Muzzle he had taught Men Husbandry*. His Conjecture, *that the Jews did not forbear Hogs Flesh by Abomination*, he grounds upon this, that if they abhorred Hogs, they would kill 'em, as the Magicians do Mice; whereas they are forbidden to kill, as well as to eat Hogs. But these Accusers knew not, that according to the Religion of the *Jews*, a Man was as much defiled by touching, as by eating of an unclean Beast. Therefore they durst not kill a Hog, for fear of touching it. This Abstinence from Hog's Flesh, commanded to the *Jews*, is certainly the Ground of this Accusation, which made *Petronius Arbitr* say,

In Frag-
mentis.

Judeus licet & porcinum numen adoret,

Et cæli summas advocet auriculas,

Ni tamen & ferro succiderit inguinis oram, &c.

The second
Calumnny

against the

Jews, that

they wor-

shipped the

Ass.

Hist. lib. 5.

In the same Place the *Jews* are also accused of worshipping the Ass. They forbear, says he, a Hare, and hate it, as an unclean Beast, because it resembles an Ass, which they revere mystically. The Fable of *Tacitus* is known to all the Learned, viz. That the *Jews* worshipped the Ass, because at their coming out of *Egypt* they were ready to die with Thirst in the Desert, when they happened to meet a great Company of wild Asses, which brought them to a Fountain: which made them so grateful to this Creature, that they consecrated its Figure in their Holy Place. This he took from *Appion*, a Grammarian, who lived in the Time of *Tiberius*, *Caius*, and *Claudius*; and *Josephus* has plainly confuted it. 'Tis *Appion* who says, That the Holy Place having been open in the Time of *Antiochus* the Great, there was found a Golden Head, having the Figure of an Ass's. Whence came the Reproach made to the Christians, that they worshipped the Ass. *Tertullian* says, that one of these Slanderers had caused the God of the Christians to be drawn with the Ears of an Ass, having a long Robe on, holding a Book in his Hand, and the Foot with a Hoof, as Horses and Asses, with this Inscription, *Deus Christianorum Ononychites*.

Apud Jose-
phum lib.

2. adversus

Appionem.

Tertull.

cap. 16.

Apologet.

'Tis

'Tis to be observed, that in those Times they made no Distinction of the *Jews* from *Christians*, because they worshipped the same God Creator of the World, and were both Enemies to the false Gods of the *Heathens*.

Vide plura apud Bochart. De Animalibus Part. 1. l. 1. c. 18.

If you ask what may be the Ground of this Calumny, my Answer is, that some believe it came from the Greek *ἄσους*, *Heaven*, sometimes written *ἄς* by way of Abbreviation, which comes very near *ὄς*, that signifies an *Ass*. And that the *Heathens* reading somewhere that the *Jews* worshipped *ἄσους*, the *Heaven*, they reading *ὄσους*, an *Ass*, either ignorantly or maliciously, they gave it out, that the *Jews* worshipped the *Ass*.

Le Fevre of Saumur, a Regent of the second Classis, was a very happy Man in Conjecture, and made a most ingenious one upon this Subject. He observes, that he who built the Schismatick Temple the *Jews* had in *Egypt* was called *Onias*, whence the whole District took its Name. 'Twas in the Province of *Heliopolis*, that the Temple was called *Ὀνις ῥάς*, and the Town built by *Onias*, *Ὀνισιον*. Whereupon the *Heathens* invented the Fable, that the *Ass*, called *Onos* in *Greek*, was worshipped in that Place. Bochartus is rather apt to believe, that this Calumny had its Original from the Word *pico* in the *Egyptian* Tongue, which signifies an *Ass*, and that the *Egyptians* having often heard the *Jews* say *פיהרה*, pronounced *piiao*, and signifying the Mouth, or the Word of *Jehovah*, had maliciously confounded it with their *pico*, to make room for a pretence that the *Jews* worshipped the *Ass*.

A notable Conjecture of Tanaquillus Faber; Epistolæ Criticæ Tom. 1. Epist. VI. ad Chabrolium.

These Conjectures shew their Authors to be Men of Wit and Learning. But, if one will take the pains to examine what I have said of the Cherubims, I doubt not but he will find my Conjecture much to be preferred. I have proved, that the Cherubims had Four Faces, viz. of a Man, a Lion, an Eagle, and an Ox. 'Tis no hard matter to take one of these Heads, and make of it the Head of an *Ass*, especially the Ox's Head; which, by turning the Horns into long Ears, won't differ much from an *Ass*'s. The *Heathens* being resolved to ridicule the *Jewish* Religion, and make it odious to the World, so small a Metamorphosis is not to be wondred at. They might have accused them of worshipping an Ox, but that the *Egyptians* themselves were guilty of that Superstition. Nor did they accuse them of worshipping the Eagle and the Lion, because those Creatures have an Air of Greatness. But hearing that the *Jews* had formerly

had in their Sanctuary extraordinary Figures of Gold, as were the Cherubins that covered the Ark, they made this Asses Head of pure Gold, mentioned by *Appion*. 'Tis true, that in the time of *Antiochus Epiphanes*, to which time *Appion* fixes his Fable of the Ass's Head found in the Holy Place, there was neither Ark nor Figures of Cherubins. But *Appion* might have learnt by Tradition how the Cherubins were made, and what *Ezekiel* had writ concerning them.

As to the Third Charge brought in against the *Jews*, both by *Juvenal* and *Petronius*,

The third
Calumny,
that they
worshipped
Heaven
and the
Clouds.
Petron.
Satyr. 14.

Nil præter nubes & cæli numen adorant.

Et cæli summas advocet auriculas.

'Tis easy to guess why the *Jews* professed no Worship, but of the God of Heaven. They had no Images nor Statues, they called God to witness of their Innocence, by lifting up their Hands and Eyes to Heaven, and towards the Clouds. And indeed the *Jews* worshipped only what they called *Cæli Numen*, the God of Heaven; but did not worship *Cælum Numen*, the Heaven as a God. And yet 'tis what *Juvenal* insinuates, by saying that the *Jews* worshipped the Clouds, and the God of Heaven.

The fourth
Calumny,
that they
worshipped
Bacchus.

Plutarch
ubi supra.

I come now to the last Charge, *viz.* That the *Jews* worshipped *Bacchus*. 'Tis what *Plutarch* insists most upon, and which he pretends to convince 'em of by abundance of Proofs; a Review whereof will neither be useless, nor (I hope) unacceptable. He pretends to prove it by their grand Feast, which was kept in Autumn. They call it, says he, the Fast, and keep it in Vintage-time. They set Tables in the middle of the Streets, loaded with all manner of Fruit; and sit under Arbours, made chiefly of Vine and Ivy. They call the Day before, the Feast of Tabernacles. Few Days after that they keep another Feast, in which the Mysteries of *Bacchus* plainly appear. With Boughs and Thyrses in one Hand, they go into their Temple, and there do what we know not. But 'tis likely they keep there their *Bacchanals*, by the Sound of Trumpets, &c. in the Hymns they sung to their God.

A false
Proof taken
from the
Ceremonies
of the Feast
of the Ta-
bernacles.

In the Month of *Tisri* the *Hebrews* had Three solemn Days. The first was the first Day of the Month *Tisri*, called the Feast of Trumpets. The second, on the tenth of the same Month, was the Fast, or Day of Atonements. On the third, being the fifteenth of the same Month, began the Feast of Tabernacles, which lasted till the two and twentieth, in which the *Jews* did actually eat under Trees, or green Arbours. Most of the things hinted by *Plutarch* were really

really practised in those Feasts. But, had he been instructed in the Mysteries of their Religion, he would have understood, that the first Day was a solemn Day, being the first of the Year; that the second was a Fast, a Day of Humiliation, and not the Feast of *Bacchus*; and that the third was indeed a Feast, and a Day of Rejoycing, appointed to the Honour of the God of Heaven, and not *Bacchus*; and that those green Tabernacles under which they lodged, were to represent their Pilgrimage in the Wilderness.

This Feast was appointed to render God Thanks for the Fruits of the Earth, and therefore it was celebrated after the Vintage, in the of Month *Tisri*, which answers to our September. 'Tis true, the musical Instruments he speaks of made part of the Musick of the Hymns, that were sung in the Temple. But that did not signify the God *Bacchus*, it being a common thing with all Religions to sing Hymns to their Gods with Instruments of Musick.

*Pacis opus docuit, iussitque silentibus armis,
Inter sacra tubas, non inter bella sonare.*

Calphurn.
Ecl. 1.

Plutarch fetches another Proof from the Name of *Levites*. The *Levites*, says he, are those who play upon Instruments, such as Lutes and Harps. It was indeed one of the Offices of the *Levites*. This Name he derives from *Evius*, one of the Names of *Bacchus*, because of the Word *'Evoï*, which the ranting Bacchanal Women did constantly repeat in the Feasts of *Bacchus*. This is so insipid, that it does not deserve to be confuted.

Another
false Proof
taken from
a false Ety-
mology of
the Name
of *Levites*.

He adds, that the Word *Sabbath*, which signifies the common Feasts of the *Jews*, may be derived from *αβοϊ*, a Word which the Bacchanal Women joined to that of *'Evoï*, and that *Bacchus* was from thence called *Sabazius*. This Fancy is well enough. But, had he made an Inquiry, he might have learnt of the *Jews* that *Sabbath* signifies Rest; and that they called this the Seventh Day of the Week, because they did no manner of Work on that Day.

The third
false Proof.

He says moreover, That on that Day the *Jews* made themselves drunk, and feasted one another. Which I take to be grounded on this, that the *Sabbath* amongst them, no more than amongst the Primitive Christians, was never a Day for Fasting. But this is a meer Calumny, the *Jews* not daring so much as to dress Meat on their *Sabbath*, and every one of 'em keeping at home that Day.

The fourth
false Proof.

*The fifth
false Proof
from the
Bells that
hung on the
Hem of the
High
Priest's
Robe.*

He thinks to have got an invincible Proof, in the Bells that hung upon the Hem of the Robe of the High Priest of the Jews, which made a great Noise when he moved; because that Noise was much like that which was heard in the Nocturnal Sacrifices of *Bacchus*, called *Nyctelia*. 'Tis true, there were Bells at the Hem of the Robe of the High Priest, but 'twas not in Imitation of the Sacrifices and Feasts of *Bacchus*. Both the *Jews* and *Christians* have searched into the Mystery; and most of the last believe, that these sounding Bells signify the Voice of the Gospel, which ought to be heard from the Priests, coming into the Holy Place.

*The sixth
false Proof.*

Plutarch makes also this Observation, that there were upon the Walls of their Temple Figures of Drums, and *Thyrse*s. He had doubtless read, that in the Description of the Temple of *Solomon*, the Walls were covered with a gilt Cieling, upon which were Branches of Palm-Trees, interwoven together. Perhaps he means by these *Thyrse*s, the Vine, with the Grapes of Gold in Relievo, which were upon the Wall of the Porch of the Temple. Which Vine was so prodigious big, that the Grapes were of a Man's height. As for the Drums, I know not where he had them, unless he took open Flowers for the Figures of Drums. But as this Error could proceed from the Sight, and that *Plutarch* never saw the Temple of *Solomon*, nor so much as that of *Herod*, 'tis not easy to guess how he came by these Drums. 'Tis not unlike they were the Product of his own Fancy, that he might find the more easily the Worship of *Bacchus* in the Service of the *Jews*.

*The seventh
false Proof.*

Plutarch had observed, that in the Law of *Moses*, 'tis forbidden to put Honey upon the Altar. There he finds *Bacchus* again, because (says he) Honey spoils the Wine. But it is rather, because it casts an ill Smell; and God would have no Smoak upon his Altar, but what had a good Smell.

*The eighth
false Proof.*

Lastly, He proves *Bacchus* to be the God of the *Jews*, because (says he) amongst the several sorts of Punishment used amongst them, the most shameful is that which debars 'em from the use of Wine, so long as the Sentence bears. I believe he has taken that from the Law of the *Nazarites*, by which he that made a Vow to be a *Nazarite*, confined himself to drink no Wine. And because the *Nazarite* went to cut his Hair in the Temple, and perform there the Ceremonies of the Vow, in the Presence of the Priests, *Plutarch* fancied that it was the Priest who imposed that Necessity of forbearing Wine

Wine. Or else it came from what he might have heard concerning those who were excommunicated, he that was excommunicated being deprived from all Commerce with his Brethren, and not allowed to sit at Table with them all the Time of his Excommunication; which might induce *Plutarch* to believe, that such a Person being kept from all common Tables, was forbidden the Use of Wine.

As full of Errors as was this Discourse of *Plutarch*, it appears however, that he had a greater Insight into the Ceremonies of the *Jews*, than other Heathens that have writ on that Subject.

IX. TREATISE.

Of the High Places, the Groves, and Temples of the Idol. Of the Priests, Sacrifices and Ceremonies of their Worship.

CHAP. I.

That the High Places, and Groves, are the most ancient Temples, and several Nations have had no other. The Hebrews made great Use of 'em. That the Oak, and Misseltow were sacred. Of the famous Grove in the Suburb of Antioch.

TO come to a reasonable Knowledge of the Idolatrous Worship both of the *Syrians* and *Hebrews*, having examined the Names of their Idols, I should now speak of the Places in which they worshipped them, of the Ministers of Idolatry, and the Ceremonies of those false Religions. But this would be as great a Field of Matter, to treat of it at large, as that we have now gone through. What I write being designed only to explain the History of the Old Testament, I need not enlarge but upon those Things which conduce to the Understanding of that History. Therefore,

3 R 3

without

without entering upon a Discussion of the Pagan Superstitions, practised both among the *Greeks* and *Romans*; I shall only take notice of that which may be most useful to get a clear knowledge of such as are mentioned in Scripture.

And First, I shall speak of the Places, wherein those criminal Devotions were performed. The holy Writ has three Names for 'em, *במות* *bamoth*, the high Places; *אשרים* *asherim*, the Groves; and *בית* the Temples, or Houses. 'Tis certain, that the high Places and Groves were before the Temples, and are the most ancient Oratories, where Men performed their Devotions. These high Places and Groves are often mentioned in the Old Testament; and the first Place (if I don't mistake) where mention is made of the Groves is *Exod. 34. 13. Ye shall destroy their Altars, break their Images, and cut down their Groves.* And the 26th. Chapter of *Levit. ver. 30.* is the first Place, where the high Places are mentioned. *I will destroy your high Places, and cut down your Images.* The first Grove the Scripture speaks of is that of *Baal*, which was cut down by *Gideon*, *Judg. 6. 25.* And it came to pass the same Night, that the Lord said unto him, take thy Father's young Bullock, even the second Bullock of seven Years old, and throw down the Altar of Baal that thy Father hath, and cut down the Grove that is by it. And the first high Place mentioned in Scripture is that upon which *Samuel* sacrificed, when *Saul* came to him, to know what was become of the Asses of his Father *Kish*. *Make hast now (1 Sam. 9. 12.) for he came to day to the City, for there is a Sacrifice of the People to day in the high Place.* Not but that the Groves and high Places are of much greater Antiquity, than *Gideon*, or *Samuel*, for I doubt not but they were the first Temples made use of by Men. And this is a Truth generally acknowledged.

The Use of
Groves and
high Places
is as ancient
as the
World.

In the first Ages of the World, Men were not very skilful in Architecture, when most of 'em dwelt in Tents. Besides, 'tis my Opinion that the Divinity could not be served in more proper Places, than those which afforded the largest Prospect of the Universe, which is the great Temple of God. This Custom of Sacrificing to God in open, but especially high Places, it seen in the Book of *Genesis*, containing the History of the first World. As soon as *Noah* came out of the Ark, he built an Altar, and offered Burnt-offerings on it. Wherever the Patriarchs went, they set up Altars, nigh their Tents. *Jacob*, coming back from *Laban's* House, sacrificed upon the Mountain. *Abraham*, by God's Command sacrificed upon Mount *Moriah*. So that the Idolaters were

not

not the first Men, that made choice of the high Places to serve God. The Use of 'em came doubtless from the ancient Church, before Moses. To give to those Places appointed for Devotion all the Ornament and set off, of which Nature is capable without Art, they either chose Tops of Hills shaded by Trees, or they themselves planted Trees, which in time made a kind of green Arbour over their Altars, and this they called Groves. Undoubtedly this was done at first without any Superstition, but afterwards they made it a Necessity, and a piece of Devotion, to make Choice of such Places. They were inclined to believe, that God would be served in free Places, which being not confined within Walls might the better represent God's infinite Being and Omniscience, which cannot be obstructed by any Veil.

Herodotus says, that the Persians blamed the Custom of building Temples to God, as a Piece of Folly. They erect ^{The Persians worshipped without} (says he) no Statues to the Honour of the Gods, they build no Temples, or Temples nor Altars for 'em, and look upon them that do it as Altars. guilty of Foolishness. In my Opinion 'tis because they do not believe, as the Greeks, that the Gods had their Original from Men. When they offer Victims to Jupiter, their Way is to get up to the Top of Mountains. The same Author tells us, that the Scythians neither did not build Temples to their Gods, except to Mars. Tacitus in his Germania says the same of the ancient Germans. They believe, says he, that to represent Gods as Men, or to confine 'em in Temples, is below their greatness, and content themselves to Consecrate Woods and Groves to 'em, in the Bottom whereof is a secret Place, to which they give the Name of the Deity, but out of Respect dare not approach it. Alexander ab Alexandro relates the same Thing of the ancient Inhabitants of Bithynia, saying, that to worship Jupiter, they went up to the Tops of Hills, and adored him without Temples, saluting him by the Name of Pappa, and the Scythians by that of Pappæus. ^{The Persians, Herodotus, Clio. lib. 1. p. 62. The ancient Germans. Genial Deorum ab Alexandro lib. 2. cap. 22. The Inhabitants of Bithynia and Scythia.}

This Devotion for Groves and high Places was so deeply ingrafted in Mens Hearts, that it kept up even after Temples were built; so that in the whole Extent both of Times and Places, in which Heathenism was predominant, nothing is more famous than the Devotion of Groves. Nor do's it appear, that the Hebrews, when they abandoned themselves to Idolatry, have often worshipped false Deities any where but in Groves, and upon high Places. The Prophets therefore upbraid them so often with their having defiled themselves under every green Tree. The Prophet

Isaiah tells 'em *Isaiah 57. 5. You Inflame your selves with Idols under every green Tree, slaying the Children in the Valleys under the Clifts of the Rocks. And Jeremiah, Jer. 2. 20. Upon every high Hill, and under every green Tree, thou waddest playing the Harlot. And Jer. 3. 6. The Lord said also unto me in the Days of Josiah the King, hast thou seen that which back-sliding Israel has done? She is gone up upon every high Mountain, and under every green Tree, and there has plaid the Harlot! I find but two or three Temples built in the Idols honour in the Holy Land. And the most considerable is that which Ahab caused to be built in the City of Samaria to the Honour of Baal, which was demolished by Jehu, and never rebuilt since. For 'tis the plain Meaning of these Words, 2 Kings 10. 26, and 27. They brought forth the Images out of the House of Baal, and burnt them; and they brake down the Image of Baal, and his House, and made it a Draught house unto this day. Wicked Athaliah, Ahab's Sister, following the Superstitions of Jezebel her Sister in law, built also a Temple in Honour of Baal, in the City of Jerusalem. For it is said, 2 Chron. 23. 17. That after Athaliah's Death, all the People went to the House of Baal, and brake it down, his Altars, and Images, and slew Mattan the Priest of Baal before Altars. We don't find, that the other Kings of Judah had built Temples in honour of the Idol. But in the time of the Judges the Sichemites built a Temple in Honour of*

2 Kings 16. Baal-berith. They Sacrificed and burnt Incense in the high Places, and on the Hills, and under every green Tree. 'Tis true, that Ahaz Father of Hezekiah, caused a great Altar to be built at Jerusalem at the Temple-gate, like unto that he had seen at Damascus, and brought the Altar for Burnt Offerings from the Fore-front of the House, and removed it to the North side, to put his Altar in its stead, reserving the Altar for Burnt Offerings to Inquire by. But this Altar was not consecrated in honour of the Idol.

Manasseh was guilty of greater Prophanation, For 'tis said 2 Kings 21. 5, 7. That he built Altars for all the Host of carried the Heaven, in the two Courts of the House of the Lord; and that he set a graven Image of Aschera, or Ashtaroth, in the House of which the Lord said to David, and to Solomon his Son, In this House will I put my Name for ever. Manasseh was the King who carried Idolatry the furthest of any, for none but he of all the Kings of Judah caused Idols to be worshipped in the Temple: They contented themselves to Consecrate unto them Groves and high Places out of Jerusalem, or to build them Temples apart, without discontinuing

The great Altar made by Ahaz, in Imitation of that of Damascus, was a prophane Altar, but free from Idolatry. Manasseh carried the Crime of Idolatry further than his Ancestors.

nuing the continual Service of the Temple in honour of the true God. Thus they made a Mixture of the *Mosaick* and *Pagan Religions*, worshipping the false Gods in the Fields, and the Lord in the Temple.

Amongst the Trees those Groves consisted of, *Isaiab* The oak-
names the Oak, *You inflame your selves by the Oak*. Nor tree design-
only because the Oak stretches its Branches the most of any ed to make
Forest-tree, yields the greatest Shade, and consequently is Groves in
the fittest to make Groves; but chiefly because this Tree honour of
was consecrated to *Baal*, the *Jupiter* of the Eastern People. *Jupiter.*

This Superstition stretched from East to West, the Oak, *Serm. 38.*
being in all Places lookt upon as a Sacred Tree, and chiefly
amongst the *Gauls*, of whom *Maximus* of Tyre says, that
they worshipped *Jupiter* under a great Oak, and without any
Statue. Therefore their Wisemen, and Directors of their
Religion, and holy Things, came to be called *Druids*, from
the *Greek Word* *Drus*, an Oak.

From whence undoubtedly came the extraordinary Re- The great
spect they had for the *Misseltoc*, growing upon Oak. *Pliny* Respect born
tells us, that when they found an Oak, on which the sacred to the Mis-
Misseltoc grew, they sacrificed under the Tree, and made a Lib. 16. 44.
Feast. Then were brought in two white Bulls, with their Horns
bound with Cords. The Priest in a white Garment got up the
Tree, cut the *Misseltoc* with a pruning Knife of Gold, and
dropt it upon a white Linnen cloth which was held under it.
Next a Victim was sacrificed, with Prayers to the Deity, that
he would bless the Present of the *Misseltoc* to those who received
it. This done, they persuaded themselves, that this *Misseltoc*
infused in some Liquor made barren Creatures fruitful, and
was a Sovereign Remedy against Poisons.

Those Groves, so planted in the honour of some Deity,
did probably consist of Trees especially that were consecra-
ted to the Deity which they intended to worship in that Place.
And whereas the Groves of *Jupiter* were of Oak, those of
Apollo (amongst others) were of Laurel, this being a Tree
consecrated to *Apollo*.

Which gave Name undoubtedly to that famous Grove of *Lauretum*
Apollo, which stood in the Suburb of the City of *Antioch*, a famous
and was called *Daphne*, that is, the Laurel, or the Grove of Grove con-
Laurels. *Sozomenes*, in his Ecclesiastick History, represents *Apollo* in secrated to
it as the true Palace of Voluptuousness, and an Inchaned the Suburb
Place, where all the Objects moved the Concupiscence, and of *Antioch*.
stirred up the Lust of the Flesh. And he makes this Obser- The Obscen-
vation upon it, that sober and honest people thought it a ities com-
shameful Thing to come near a Place devoted to the most mitted
brutish therein:
Sozomenes
lib. 5. 19.

brutish Passions. For people resorted thither only to satisfy their Lust, and if any came thither without making love, he was was lookt upon, not only as a dull, but a prophane Creature, who prophaned a Place devoted to Voluptuousness. Which makes me apt to take this for one of the Reasons why the Devil delighted to be served in Groves, as being the fitted Places for filthy Pleasures, which the Devil has always affected to bring into his Worship, and favoured as much as possible. We have seen in the Chapter of *Thammus*, and the *Syrian Venus*, *Eusebius* his Description, in the Life of *Constantine*, of the horrid Abominations committed in the famous Grove of *Venus Aphacites*, upon Mount *Libanus*. By these two Examples, viz. *Apollo's* Grove in the Suburb of *Antioch*, and that of *Venus Aphacites*, 'tis plain the Custom of Consecrating Groves to false Deities, has continued as long as *Paganism*. *Pliny* assures us, that this Superstition had as much the Vogue in his Time, as it ever had: Speaking of Trees he has these Words, *Hæc fuere Numinum Tempia, priscoque Ritu simplicia, Rura etiam nunc Deo præcellentem Arborem dicant, nec magis Auro fulgentia atque Ebore simulacra, quàm Lucos, & in iis Silentia adoramus*. That is to say, that Trees were not only the first Temples of the Gods, but that the Peasants in those Times consecrated to the Deity some Trees of an extraordinary size, and that those silent shady Groves were more respected than the Idols that shined with Gold and Ivory. The Roman Laws, called the twelve Tables, ordered, that Groves should be made in the Country to the Honour of the Gods. They lookt upon it as so essential a Part of the Divine Service, that they made Groves even in the Midst of Cities, as *Virgil* has it,

Pliny lib.
12. cap. 1.

2 Leg. de
Religione.

Lucus in Urbe fuit mediâ latissimus Umbrâ.

Æn. 1. v.
445.

Nor did they build any Temple, without a Grove near it *Virgil* says, that *Dido* built a Temple in the Grove which was in the Middle of *Carthage*.

*Hic Templum Junoni ingens Sidonia Dido
Condebat, Donis opulentum, & Numine Divæ.*

The famous Temple of *Jupiter Dodoneus* in *Epirus* had by it a Forest of Oaks, where two Pigeons lodged (as they said) which gave Oracles.

Pliny informs us, that in the Place called *Exquiliæ* at *Rome*, there was a Temple of *Lucina*, with a Grove, in which was a Tree called *Lotos* of an extraordinary Age, being

being said to be five hundred Years old. Some *Latins* thought the Goddess *Lucina* had taken her Name from this Grove, *Lucina à Luco*:

*Gratia Lucina dedit hæc tibi Nomina Lucus,
Vel quia Principium tu Dea Lucis habes.*

Ovid in *Fæstis*.

Lastly, the high Places and Groves were deemed so necessary for the Service of the Gods, that the *Greeks* got from thence the Name they gave to their Altars. And 'tis plain that the *βωμὸς*, *bomos*, of the *Greeks*, which signifies an Altar, comes from the *Hebrew* כְּבוֹם *Bamos*, that signifies the high Places. All the Religions and the Gods of the *Greeks* and *Romans* having had their Original in *Syria*, 'tis no wonder if we find there also the Origine of the high Places and Groves.

When there were no Temples, 'tis certain God approved of Sacrifices made in high Places and Groves. But, when the *Pagans* had rendred those Places abominable, by the Multitude of Idolatries and Unclean Acts there committed, God forbade the Use of those high Places. He caused the Tabernacle to be built, and would not suffer Sacrifices to be offered any where else. But the Superstition of Groves had taken such deep Root, that it could not be extirpated. And after the Building of *Solomon's Temple*, tho' the Kings *Asa*, *Amaziah*, and *Jehosaphat* had used their utmost Endeavours to root out Idolatry, the People nevertheless continued to Sacrifice unto the true God in Groves, and upon the high Places. And God himself not only tolerated, but also accepted of this Worship, especially before the Building of the Temple. For we find the holy Men, as *Samuel*, *Manoah* Father of *Samson*, *Gideon*, and many others, did Sacrifice in high Places, and were not Reproved for it; nay they did it often by God's special Command, as *Gideon* and *Manoah*.

CHAP.

C H A P. II.

Of the Temples of Idolatry; Who were the first Inventors of 'em. Of the famous Temple of Hierapolis. Of the Cells of the Gods, and their Altars, Tables, and Sacred Fires.

NEXT to the high Places, we must now speak of the Temples. 'Tis certain, that the Gods of the Syrians had their Temples, even before God had his own. In the 9th. Chapter of the *Judges* mention is made of the House of the God *Berith*; and *Judg.* 16. of the Temple of *Dagon*, in which he made sport to the *Philistines*, and which he made to fall upon himself and the Spectators. In the 5th. Chapter of the 1. Book of *Samuel* we have the famous History of the Evils which the Ark taken by the *Philistines* brought upon them during its Captivity, by which it appears this *Dagon* had a Temple in *Ashtod*. For the Ark being brought into the House of *Dagon*, the Idol fell, and was broken in pieces. The Arms of *Saul*, after his Defeat and Death, were brought into the Temple of *Ashtaroath*. In short, as the thing is plain and undeniable, so it wants no Proofs to back it.

1 Sam. 31.
10.

*Of the first
Inventors of
Temples.*

The first Question that may be started as to those Temples, is concerning their Antiquity. And the Truth is, 'tis hard to decide the Question, or to tell when they first began. The *Greeks*, who made it their business to ingross the Credit of all Inventions to themselves, say that *Epimenides* of *Creet* was the first who built Temples. *Diogenes Laertius*, in his *Life* of *Epimenides*, says, that he built a Temple in *Athens* to the Honour of the Venerable Gods, as *Lobon* of *Argos*, in his Book of Poets, relates it; he is moreover said to be the first who has Purified both the Fields and Houses, and who has built Temples! But *Epimenides* is of too late a Date, to have been the first Inventor of Temples. According to *Diogenes*, he lived about the 41th. Olympiad, that is, near Six Hundred Years before our Saviour, under the Reigns of the last Kings of *Judah*, when the World was full of Temples.

That *Epimenides*
was not the
first Inven-
tor of Tem-
ples.

Herod. lib.
2. Strabo. lib
17.

Herodotus and *Strabo* agree, that the *Egyptians* were the first who raised Altars, Images, and Temples, to the Honour of the Gods. My Opinion is, that we must look for
the

the Original of 'em in *Phœnicia*, and that the *Chaldeans*, and next the *Canaanites*, were the first Inventors of those pious Edifices. But I think it impossible to find out precisely the time of their Origine. 'Tis not unlikely, that in the time of *Jacob* and *Laban*, if they had not Temples, they had at least Chappels and Oratories. For I believe the *Theraphims* (or Gods) of *Laban*, stolen by *Rachel* his Daughter, were his Tutelar and Domestick Gods, who had their Oratory in his own House. It does not appear by the History of *Moses*, whether the *Egyptians* had Temples or not, when the *Israelites* were Captives amongst them. The most Ancient Temples of the Idol mentioned by Scripture are the Temples of *Berith*, burnt by *Abimelech*, and that of *Dagon*, overthrown by *Samson*. *Abimelech* judged *Israel* something above 1200 Years before our Saviour, and *Samson* about 60 Years after *Abimelech*, 350 Years after the People came out of *Egypt*, and near 400 Years before the first *Olympiad*. I therefore look upon these two Temples of *Baal-Berith* and *Dagon*, to be the Ancientest.

The Chal-
deans and
Canaanites
are the first
Inventors
of Temples.

Herodotus tells us of another most Ancient Temple in the same Country, I mean the Temple of *Venus Urania* in *Ascalon*, which was plundered by the *Scythians*. All the Temples, of whose Antiquity the *Greeks* have boasted so much, are in my Judgment of a fresher date. *Pausanias* says, that the Temple of *Apollo Theatius*, in the *Træzenians* Territory, in the most Ancient Temple of *Greece*, and that the same was Built by *Pytheus*, Grandfather to *Theseus* by the Mothers side. Which must be in the time of the Judges according to *Eusebius*, who in his Chronicle brings in *Theseus* about the time of *Tola*, who succeeded to *Abimelech* the Son of *Gideon*.

Herod. 1.
p. 49.

In Corin-
thiacis.

Pliny says, that there was at *Saguntum* a Temple of *Diana*, built by *Zacynthus* 200 Years before the sacking of *Troy*; and that the same Goddess had in the *Aulide* a Temple, which was Built also some Ages before the War of *Troy*. Now the *Trojan War* is reckoned to be about the time of *Jair* a Judge of *Israel*, 300 Years after the *Israelites* coming out of *Egypt*, and about 1200 before our Lord and Saviour. According to which the Temples of *Diana* must have been Built in the time of the first Judges of *Israel*.

Lib. 16. 40.

Eusebius, in his Chronicle, brings the Burning of the Temple of *Ephesus* by the *Amazons* to the Time of *Samson*, which therefore must be Built a long time before.

Whereas
both

Mela lib. i.
17. Ibi
Ephesi est
Dianæ cla-
rissimum
Templum
quod Ama-
zones Asiae
potentes fa-
crasse tra-
duntur.
Pausanias
in Messeni-
acis.

both *Solinus* and *Mela*, say, that the Temple of *Diana* was Built by the *Amazons*. However it be, no certainty can be drawn from thence, this being the Period of the *Greek* History justly called by *Censorinus* μυθικόν, or fabulous. This is the Age of *Hercules*, *Theseus*, and other Heroes of *Greece*, whose History is so full of Fables, that it is impossible in a manner to get any Truth from thence. And all that can be drawn from it to our purpose, with the help of the Holy Writ, is, that they begun to Build Temples in the Period that run from the *Israelites* coming out of *Egypt* to the Kings of *Israel*. I am apt to think, that the *Tabernacle*, which was Built by God's Command, gave occasion to the Heathens to build Temples to their Idols, it being really a portable Temple. The Temples of the *Greeks* seem to be of the Age of their Heroes, for *Herodotus* insinuates, that their Temples had their Original from this, that the Gods (according to them) that is to say, their Heroes had their Extraction from Men. Thus the first Temples of the *Greeks* were their great Mens Sepulchres. 'Tis what has been proved by the Ancient Christians, viz. *Lactantius*, *Eusebius*, and before them *Clemens Alexandrinus*, in his *Protrepticon ad Gentes*; where he makes it appear unto them, that the Temples of their Gods were but the Sepulchres (or Burying places) of Dead Men. And this he proves by the Temple of *Minerva* of *Larissus*, in which *Acritius* was buried; by the Temple of the Cittadel of *Athens*, which was the Sepulchre of *Cecrops*. They say, that *Erichtonius* was buried in the Temple of *Polias*; that *Hyperochus* and *Laodice* lie interred in the Isle of *Delos*, in the Temple of *Apollo*, and so of many others. *Eusebius* has been at the pains of extracting this Fragment of *Clemens Alexandrinus*, which he has inserted in the second Book, Chap. 6. of his *Evangelical Preparation*.

The Anci-
ent Tem-
ples were
Round.

As to the Form and Figure of those first Temples of the *Syrians*, we have no Certainty of it; only this may be said, that there was no great Architecture in them. And, if I do not mistake, they were Round, or like a round Tower. For which this Reason may be given, that they made Fortresses of the Temples of their Idols. This is plain by the History of *Abimelech*, *Judg.* 9. 46. where it is said, that the Men of *Shechem* being straitned by *Abimelech*, and their City taken, All the Men of the Tower of *Shechem* entered into a hold of the House of the God *Berith*. 'Tis well known, that the first Holds were of an orbicular Form, and 'tis not very long since the Walls of Towns and Cities had no other

For-

Fortifications but Towers. This Conjecture may be strengthened also by the History of *Samson*, *Judg.* 16. The House of *Dagon* standing upon two Pillars, *Samson* got between them, took hold of 'em, and bowing himself with all his might, the House fell. 'Tis plain, the House must be Round, and the Pillars very near each other, because *Samson* could take hold of 'em; which cannot be but in a building of an orbicular Form. And I find, that in After-times the Temples were so built. *Lilius Gyraldus* relates both *Lil. Gyr. Synt. 17. Vitruv. l. 1. 3. 4.* from *Vitruvius* and *Varro*, that the Temples of *Jupiter Fulminans*, of *Colum*, the Sun, and the Moon, were built without Covering, exposed to the Air, and of a round Form, because the Motion of the Stars is Circular, and they influence the whole Universe. He says, the Temple of *Vesta* was likewise Round, because this Goddess is the Earth, whose Form is round; and that the Temples of *Bacchus* had the same Figure. Lastly, 'tis well known, the famous *Pantheon* of Rome was of a round Form. The same is still in being, converted into a Church dedicated to our Lady, and called *la Rotonda*. The Temple of the Goddess *Vesta* stood in the Valley betwixt *Mons Capitolinus* and *Palatinus*, where it is to be seen to this day, under the Name of *Santa Maria di Gratia*. *Plutarch* in the Life of *Numa*, says, That *Numa* Built a Temple to *Vesta*, to keep the sacred Fire; and that he Built it Round, not to represent the Earth, as if *Vesta* were the Earth, but that it might have the Figure of the Universe, in the midst whereof the Fire is placed, according to the Sentiment of the Pythagoreans, by whom it is called *Vesta*, and *Unity*.

No doubt but the Structure of Temples was very plain in the Beginning, and without Magnificence. *Ovid* says somewhere, that they were so very little, that they could scarce hold *Jupiter*.

Juppiter angusta vix totus stabat in æde.

Inque Jovis dextra fictile fulmen erat.

Fastorum

1.

When the Gods were made but of Wood, and their Statues had scarce an humane shape, the *Dii Caudicarii*, as *Tertullian* calls 'em, did not deserve a magnificent (or stately) Habitation. But, as Superstition and Luxury increased at the same time, Gods became Golden Gods, and their Temples grew Magnificent.

The Heathens built them very near by the Model of the Temple of *Jerusalem*, in which there were divers Apartments. *Lucian* makes this Description of the Temple of *Cybele*, *Lucian, of the Syrian Goddess.*

A Description of the Temples of the Heathens, and particularly of the Syrian Goddesses.

Lilius Gyraldus ex Varrone, loco supra citato.

The Temple of Hierapolis was in Imitation of that of Jerusalem.

Pools at the Gate of their Temples, and the use of 'em.

Whence comes the Word Delubrum.

Cybele, the Syrian Goddess, which was at *Hierapolis*. It was surrounded with two Walls, that is, there were two Courts, the first next to the first Wall, and the other within the second, which second Court was 100 *Toises* Diameter. In the midst of this Court stood the Temple facing the East, that is, the Choir of the Temple faced the East, and the Gate the West. Thus stood the greatest Part of the Temples of the Heathens, who worshipped the Rising Sun. Whereas, by God's Command, his Temple faced the West, lest the Jews should be tempted to worship the Rising-Sun, and that they should turn their Backs to it in their Adorations. They went up the Temple of *Cybele* by steps, it being raised 12 foot above Ground; because they were Celestial Gods, that were worshipped in this Temple. Those Gods had always their Temples raised above Ground, whereas the Temples of the Terrestrial Gods stood level with the Ground, and those of the Infernal under it.

They were but small stone Steps that led one up to the Temple of the Syrian Goddess, and first to a Portico of a wonderful Structure. The Gates of the Temple were Gold, and all was covered with Gold, both within and without. The Temple was divided into two Parts, one called the Holy Place, with steps leading up to it. This was all open, and none but the chief Priests were allowed to go up to it. In this Holy Place were the Images of the Gods; and without was a great Brazen Altar, with a great many Statues about it. 'Tis plain, all this was after the Model of the Temple of *Jerusalem*, in which there were several Courts. The Temple it self was divided into two Parts, one of 'em the Holy place, into which none but the High Priest went, and without stood the great Altar, called the Brazen Altar, or the Altar of Burnt-Offerings.

To proceed in the Description of the Heathens Temples, there were places at the Gate wherein the People washed themselves, and sometimes Pools fed with Spring Water, in which they washed themselves, before they went into the Temple. And 'tis thought by some, that those Pools were called *Delubra*, a Name often given to the Temples themselves. *Delubrum dictum propter lacum, in quo manus abluuntur*, says *Servius* upon the fourth of the *Aeneids*. But others will have it, that *Delubrum* was the place where the Image of the Deity was set up, being an inclosed place with Ballisters; and they derive *Delubrum* from *Deus*, as *Candelabrum* comes from *Candela*, and signifies the place wherein

wherein the Candle is set up. Which opinion, according to *Microbius*, is taken notice of by *Varro*. *Delubrum alii stimant in quo, præter ædom, sit area adsumpta Deum causâ, ut est in Cæco Flaminio Jovis Statoris. Alii in quo loco simulacrum delictatum est, sicut locus in quo figerent candelam Candelabium appellatur, ita in quo Deum ponerent nominatum Delubrum.* The first Opinion carries some probability with it, if we have a regard to the Etymology; for as from *Lavo* comes *Labrum*, so *Delubrum* may come from *Diluo*. However 'tis certain, that they built their Temples as near the Water as they could; in which they washed themselves who went to their Devotion. According to *S. Justin*, those who went into the Temple had Water sprinkled upon them, and then they offered Frankincense and Cakes to the Gods; others washed themselves all over, before they went into the Chappels of the Gods.

Varro l. 8.
Re. um D.
vinarum.
Hujus libri
meminit
Lactantius
Instit. l. 1.
Est apud
Macrobi-
um hic lo-
cus.
Saturnal.
lib. 3. c. 4.

Justin.
Martyr. A-
pol. 2.

Theodoret.
lib. 3. c. 16.

Sic Servius
& Donatus.

In order to which they had Officers at their Temples Gate, to make Aspersions upon those who went in; as appears by the famous History of *Valentinian*, afterwards made Emperour. He followed *Julian* into the Temple of Fortune, and the Porters having thrown the lustral Water upon him, he cuffed him who had defiled him with that Asper-sion. If there were no spring near the Temple, Water was brought from other Places, drawn out of some sacred Fountain; as that of *Futurnus* at Rome, of *Callirhoe* at Athens and *Hippacrene* at Trezene. And the Vessels into which that Holy Water was put, must not be laid on the Ground. The Officers who made the Asper-sion were to hold 'em up in the Air, those Vessels therefore were contrived with so sharp a bottom, that they could not rest upon the Ground without falling on one side or the other, and spilling of the Water. Which made them be called *futilia*, à *fun-dendo*.

Before the Temple there was, as to this day in our Churches, a great space called *πρὸς τεῖνον*; a prophane walk-ing place, where Men talk together, and things were sold, as it were in a Market place. The Greeks called it *πρὸς τεῖνον*, the Walk before the Temple; and perhaps the Word *Pro-fanum* comes from thence, *quasi ante fanum*. Further, there was the part of the Temple called *Cella*, now the Choir, in which stood the Image of the Deity. *Vitruvius* makes a Description of it in the 4th Book of his Work con-cerning Architecture. And *Livy* speaking of *Jupiter's Cell*, has these Words. *Cassigatum enim ab eo populum ait, quod*

There was
a great
walking
place.

Lib. 38.

bulffe

buisse statuas sibi in Comitio, in Rostris, in Curia, in Capitolio, in Cella Fovis poni.

Cells in
which were
set the
Statues of
the Gods.
Aul. Gell.
Noct. Attic.
l. 7. c. 1.

Those Cells were made to shut, or were surrounded at least with great Ballisters. For *Aulus Gellius* says, that *Scipio the African* had *Jupiter's Cell* opened unto him every Morning before Day, and that he staid there a long time, as it were consulting with the God about the publick Affairs of the Common-wealth. *Litteris mandaverunt Scipionem hunc Africanum solitum esse noctis extremo, priusquam dilucularer, in Capitolium, ventitare, & jubere aperiri Cellam Fovis, atque ibi solum diu demorari, quasi consultantem de Republica cum Fove.* There were many of those Cells in the Temple, but each Cell contained but one God.

The first is proved by the Book of the Syrian Goddels, amongst the Works of *Lucian*; who says, that there were in a Temple many Images and Cells. For in the Temple of *Hierapolis*, described in this Book, there were Statues of *Jupiter, Cybele, Apollo, Atlas, Mercury, Lucina*; and a Cell for the Sun in which there was no Statue. And the Reason this Author gives for it is, that the Sun and Moon need not be Represented, being Deities visible enough of themselves.

The second, viz. the two Images were not put into the same Cell, is proved by *Valerius Maximus*. *Cum Marcus Valerius*, says he, *quintum Consulatum gerens, Templum Honori & Virtuti, Clastidio prius, deinde Syracusis potitus, nuncupatis votis, debitum Deo consecrare vellet, à Collegio Pontificum impeditus est, negante unam Cellam duobus Diis rectè dicari. Futurum enim si quid prodigii in ea accidisset, ne dignosceretur utri rem divinam fieri oporteret: nec duobus nisi certis Diis unà sacrificari solere.* This Rule however admitted of Exceptions, for *Plutarch* tells us, that there was one Altar dedicated both to *Hercules* and the *Muses*. *Pausanias* says, that *Apollo* and *Mercury* had an Altar common to both, because *Mercury* had invented the Lute, and *Apollo* the Guitar. And *Cicero* says, that *Bacchus*, and his Son *Aristeus*, who invented the Oil, had both of 'em but one Altar at *Syracuse*. These are the Cells called by *Arnobius* *Tuguriola* & *Conclavia*. *Ita non prima & maxima contumelia est habitatione Deos habere distinctos? Tuguriola habere, Conclavia & Cellulas fabricari?*

Quæst.
Rom.
E. 2. c. 1.

Cicero in
6.
Varrina.

Lib. 6. ad
Gentes.

I make no doubt but from these *Cellæ* came the word *Sacellum*, and *Sacella*, quasi *sacræ cellæ*, Chappels. For those Cells were in effect, not what we call Niches, but Chap-

Behind

Behind those Chappels and Cells was that part of the Temple called *ὀπισθοδωκον*, the hind part of the Temple. Thus there were three principal parts of a Temple. 1. The *Pronaon*, or Fore-part, containing the *Vestibulum*, *Porticos*, and Walks. 2. The Cells of the God, which they were shut in. 3. The hind part of the Temple, called *Opisthodomon*. By this we may easily guess, whence the Christians have borrowed the Form of their Churches, which being so like the Descriptions I made, 'tis plain they had it from the Heathens Temples.

Vide Turnebum ad-
vers. l. 2. c. 17. &
Publium Victor. lib.
de 14. regionibus
Urbis.
*The Form
of Churches
borrowed
from the
Heathens.*

C H A P. III.

Of the Moveables of the Temples, their Altars, Tables, and burning Lamps. Of the Processions, Tapers, and Holy Fires.

BESIDES the Statues, which made the Ornaments of the Heathens Temples, there were three principal Parts; viz. the Altars, Tables, and Lamps. 'Tis well known, that all Temples had their Altars. For Sacrifices being the main part of the Worship, 'tis plain a Temple could not be without Altar. Every Altar had its proper Statue, signifying to what Deity the Altar was Consecrated. *Quod numen habeant, & pro numine accipiant, illam statuant, ara testatur*, says S. Austin. But Altars differed in the matter. *Athenæus* says, there was a Golden Altar at Babylon, upon which none but sucking Animals were Sacrificed. Some were made of Green Turves,

Of the Heathens Altars, the Matter thereof, and their Use.

Tom. 10.
Serm. 6.
Lib. 9.
p. 156.

*In mediòque focos, & Diis communibus aras
Gramineas.*

Ving. Æc.
12. v. 118.

But Stone, and Marble especially, was the most usual Matter.

Marmoreas stant fulva canum simulacra per aras.

To which alludes Martial,

*Et cum thure meròque victimaque
Libetur tibi, candidas ad aras.*

Martial. l. 9.
Epig. 97.
*Where the
Altars
were plac-
ed.*

I could never be fully satisfy'd, where they placed their Altars, the Altar appointed by God's Command for Sacrifi-

ces was to be without the Temple, and had no other Covering but Heaven. The Heathens, one would think, must have followed that Example. For, had the Altar been in the Temple, the Smoak of Sacrifices must have immediately filled it with a thick Air, and a noisom Smell. And indeed he that writ the Book of the Syrian Goddess in *Lucian* says, that the great Altar for Sacrifices was without the Temple. For to his Description of the inside of the Temple, he adds, *Without is a great Brazen Altar, with several Statues, both of Kings and Priests.* These Altars were commonly crowned with some Green, according to the God whom the Altar was consecrated to. *Apollo's* Altars were Crowned with Laurel; *Minerva's*, with Boughs of an Olive-Tree; the God *Pan's*, with Boughs of a Pine-Tree; and *Jupiter's*, with the Tree called *Esculus*. To which they added green Turves, whence some will have the Altars to be called by Poets *Arae gramineae & herbosae*.

How they
were
crowned.

Some Al-
tars made
of green
Turves.

Silius lib. 4.
Ovid. Met.
15.

Gramineas undis stravit socialibus aras.

Placat odoratis herbosas ignibus aras.

But 'tis more probable, that the *Arae gramineae* were Altars made of Green Turves.

The Hea-
thens had
also Altars
for Per-
fumes.

Besides the Altar for Burnt Offerings, which was without the Holy Place, *Moses* had set up in the Holy Place a small square Pillar, about two Foot and half high, and one Foot broad, called the Altar of Perfumes, upon which Frankincense was offered unto God. I doubt not but the Heathens used such Altars serving only for Perfumes. However, 'tis certain, that the Altars of Sacrifices served also to burn Incense thereon, according to *Propertius*,

Lib. 3.

Inde coronatas ubi thure piaveris Aras.

Virgil.

Aen. 4.

Ovid.

Epist. 2.

Dido ad

Aeneam.

There were

Tables in

their Tem-

ples.

The Use of

'em.

In Orations

de Aruspici-

cum re-

sponsis.

For the same Reason the Altars upon which Sacrifices were made are called *Thuricremæ*.

Thuricremis cum dona imponeret aris.

Sæpè Deos supplex, ut tu celerate valeres,

Sum prece thuricremis devenerata focis.

Tables were also a very common Moveable in all their Temples, and these three things do commonly go together, *Ara, Foci, & Mensæ*. *Deorum ignes, solemnes mensæ, ab-diti & penetrales foci*, says *Cicero*. These Tables they made use of to set on their Sacred Meat, the Liquors, the Effusion whereof was to be made in Honour of the Gods, and their Offerings. We have upon this Subject a Place in

Macrobius,

Macrobius, which I shall quote intire, because we find in it, not only the Use of Tables in the Temples, but also of other Movables used therein. *In fanis alia vasorum sunt; & sacre supellectilis, alia ornamentorum.* Quæ vasorum sunt, instar habent quibus semper sacrificia conficiuntur, quarum rerum principem locum obtinet mensa, in qua epulæ libationesque & stipēs reponuntur: ornamento verò sunt clypei, corona, & hujusmodi donaria. Neque enim donaria dedicantur eo tempore, quo delubra sacrantur. At verò mensa arulaque eodem die quo ædes ipsæ dedicari solent. Unde mensa hoc ritu dedicata in Templo aræ usum & religionem obtinet pulvinaris. Ergo apud Evandrum quidem sit justa libatio, quippe apud eam mensam quæ cum arâ maxima morè utriusque Religionis fuerat dedicata, & in loco sacro & inter ipsa sacra, in quibus epulabantur. So far Macrobius, according to this Verse of Virgil, *Æn. 8.*

In mensâ leti libant, Divosque precantur.

Here Macrobius distinguishes three Things, viz. *Ara maxima*, *Arula*, and *Mensa*. The great (or main) Altars, the little Altars, and the Tables. I guess the great Altar stood without at the Temple-Gate, and the little Altars in the Temple, serving to burn Perfumes, in order to fill the Place with a fragrant Smell. Lucian, in his Temple of the Syrian God-dels, has these Words, *There is such a fragrant Smell as is said to be in Arabia Felix, which is of long continuance, and is smelt at a great distance, so that one remembers it all his Life-time.*

'Twas at those Tables they used to eat after the Sacrifices, of which St. Paul takes often notice in his Epistles, where he forbids the Faithful to sit at Meat in the Idol's Temple. If any Man (says he, 1 Cor. 8. 10.) see thee which hast knowledge sit at meat in the Idol's Temple, shall not the Conscience of him which is weak, be imboldened to eat those things which are offered unto Idols. Macrobius, in the fore-quoted Place, adds these Words, *quia, quod rectè fieri noverat, ab omnibus simul in Templo epulantibus, id nisi sacratè assidentibus mense factum esse memoravit.* Some of these Tables were only for Ornament and State, as those that were made of Gold. Cicero tells us, that Dyonisius, Tyrant of Syracuse, caused those Tables of Gold to be taken out of the Temple of Apollo; And because upon those Tables, after the Custom of the Greeks, these Words were read, *Bonorum Deorum;* to the good Gods, I will (says he) make some use of their Goodness.

The Tables that were for Use were made of Wood. Dionysius Halicarnassæus says, that he had seen in the Temples the sacred Repasts prepared for the Gods upon Wooden Tables, which consisted of boiled Barley in Earthen Dishes, of Cakes, Fruits, and such like, of a small Cost and but indifferently dressed. 'Tis plain, this was in Imitation of the Table in the Temple of Jerusalem, upon which nothing was laid but Shew-Bread, or very plain Victuals.

of the
Lamps that
were in
their Tem-
ples.
In Apolo-
getico.

Institut.
l. 6. c. 2.

Lamps and Tapers were another common Ornament in the Heathens Temples, especially upon Festivals. Therefore Tertullian speaks unto them in these Words, *Cur die leto nec laureis postes obumbramus, nec lucernis diem infringimus? Quis Philosophum sacrificare, aut dejerare, aut lucernas meridie vanas proferre compellet?*

Lactantius enlarges farther upon the Idleness and Vanity of this Ceremony, in lighting Tapers at Noon-day upon Festivals, and in the Temples of their Gods. *Si caeleste Lumen, quod dicimus solem, contemplari velint, jam sentiant quod non indigeat lucernis eorum Deus, qui ipse in usum hominis tam claram tam candidam lucem dedit, &c. Num igitur mentis suæ compos putandus est, qui auctori & datori luminis candelarum & cerarum offert pro munere?* Had it been the Custom of Christians in those times to burn in the Day-time Tapers in their Temples, they would not have found Fault with the Heathens for doing of it.

Who, in their solemn Processions especially, carried burning Tapers. As for Example, on the Feast of that *Diana*, called by the Romans *Nemoralis*, or *Nemorensis*, whose Temple was in the Forest *Aricinum* near Rome, they went from the City to that Forest, with burning Tapers in their Hands.

Propert. 2.

*Cum videt accensis devotam currere tædis
In nemus, & triviam numina ferre Deæ.*

Ovid. in
Fast.

*Sæpe potens voti frontem redimita coronis
Famina lucentes portat ab urbe faces.*

The Use of
Processions
and Tapers.

The Greeks had a Feast in Honour of *Prometheus*, on which Feast they carried Tapers, running from the Academy, where *Prometheus* had an Altar, to the City; of which thus *Pausanias*, in *Atticis*. There was an Altar in the Academy consecrated to *Prometheus*, where Men light Tapers, and run amain to the City. For 'tis a kind of sport, in which, to come off Winner, one must keep his Taper lighted all the Way he is to run, He whose Taper goes out while he runs must yield

yield his place to the next after him, whose Taper is yet burning; and if he that takes up his Place lets his Taper go out, he must yield his Place to a third, and so of the rest. And if none of 'em can keep his Taper lighted, the Palm is given to none. But this Custom of lighting Tapers in Honour of the Gods, is most remarkable in the Religion of Isis in Egypt. Herodotus tells us, that there was a Yearly Sacrifice made in the City of Sais. And when, says he, the People came into it to sacrifice, all lighted Lamps full of Oil, in which they put some Salt, with a great Wick, and let it burn all Night in the open Air. This Feast therefore is called *λυχνοαία*, or Lighting of Lamps. Those among the Egyptians, who do not appear at this Feast, are also obliged to light these Lamps, on that Night the Sacrifice is made. So that these Lamps burn that Night, not only in Sais, but all over Egypt. Apulejus, in the eleventh of his *Metamorphosis*, describing a solemn Procession, which was made in the Honour of Isis, for the good Success of Navigation, says, that the High Priest, the Men and Women, carried burning Tapers in their Hands. *Magnus præterea sexus utriusque numerus lucernis, tædis, cereis, & alio genere facium lumine siderum caelestium stirpem propitiantes, &c. quorum primus lucernam præmicantem claro porrigebat lumine.* The Goddess Ceres is called *Tædifera*.

Herod. l. 2.
p. 27.

The Original of burning Tapers in Processions.

Quos cum Tædifera nunc habet ille Dea.

Ovid. Fast.

'Tis plain, the Christians have got from thence the Custom of carrying Tapers and Flambeaus, in those Devotions which they call Processions. They were used in the Mysteries of Ceres, as well as those of Isis.

Illic accendit geminas pro lampade pinus.

Hinc Cereris sacris, nunc quoque tæda datur.

Ovid. Fast.

4

From the Religion and Worship of the Gods, these Ceremonies came to be used to the Honour of Men. Suetonius, in the Life of Caligula, says, that he made his Entrance into Rome, *inter altaria, & victimas, ardentisque tædas*, amongst Altars, Victims, and burning Tapers. Servius, upon the fifth of *Aeneid*, says, that they went to meet Kings with Tapers. *In honorem Regum cum facibus præcedebatur à populo.* And Plutarch, describing the Manner in which Pompey was received, says, that the Place could not contain the Throng of People; that the publick Places were full of feasting People, and many crowned with Garlands of Flowers,

In Pompeio;

and carrying burning Tapers, received and attended him. Herodian, in his Account of Caligula's magnificent Entrance into Alexandria, says also, that the whole Multitude, both of Soldiers and People, carried Tapers.

The Sacred
Fires

The Sacred Fires have too great Affinity with these Lamps, not to say something of 'em, before I have done with the Temples. I have already shewed how the Fire was worshipped by the Eastern Nations, particularly the Persians, Chaldeans, and Syrians, in their *Chammanim*. Herodotus tells us, the Persians would not burn their Corpses for that Reason, because they thought it improper to give dead Flesh to eat to him whom they worshipped as God. And Maximus the Tyrian says, that when they sacrificed to the Fire, and threw the Victims into it, they used these Words, *Ede, Domine, Ignis; Eat, my Lord the Fire.*

But, besides those Fires that were worshipped, there were Sacred Fires kept in the Temples, in those Places particularly which were called *Foci*, Hearths, being a sort of Altars, set up in the most inward part of the Temple, called *Sacrarium*. The Vestal Fire is known to all, for the constant keeping of which Numa had appointed the Virgins called Vestals. 'Tis not unlikely that there were such Sacred Fires in most Temples, though they were not kept with so much Care and Veneration. For Cicero, in the fore-quoted Place of his Oration *de Aruspicium responsis*, says in general, *Deorum ignes, solemnes mensæ, abditi & penerales foci.* Which creates a strong Presumption, that all Gods had their sacred Fires. Plutarch says, that Numa, in Imitation of the Greeks, did put in a round Temple a perpetual Fire, and appointed Virgins to keep it always burning. If it were in Imitation of the Greeks, it follows, that other Nations, and other Gods, had also their Sacred Fires and Hearths.

The Priests
had Sacred
Fires in
their Houses.

There were Places at the Priest's Houses where sacred Fires seem to have been kept. Festus says, *Ignem ex domo Flaminis efferre non licebat, nisi rei divina gratia.* If it were not lawful to get Fire out of the Priest's House but only for Sacrifices, it seems the sacred Fire was kept in his House, for it is not likely that common Fire should be brought upon the Altar. This Place however shews plainly, that all the Fires used for Sacrifices were not out of the Vestal Fire. And I much doubt, whether there are any Proofs that this Vestal Fire was used for Sacrifices, which is the Opinion of some modern Authors. For my part, I should rather think,

Aulus Gell.
lib. 10.
cap. 15.

think, this Fire to be kept only as an Emblem of the Deity. *Vesta*, according to the *Pythagoreans*, was the Universe, and the Fire was placed in the midst of the Universe. Therefore *Numa* being a *Pythagorean*, built the Temple of *Vesta* round, and placed the Fire in the midst of it, as *Plutarch* told us in the beginning of this Chapter. *Dionysius Halicarnassensis* treats of this Fire at length in the second of his *Roman Antiquities*; but I don't find he says any thing as to the Use of it. *Plutarch* in the Life of *Camillus*, says, that this Fire seemed to make Purifications. Others believe, says he, that, in Imitation of the Greeks, the Fire burns in the Porch of the Temple, to make the Purifications; but that the other Sacred Vensils are hidden in the most inward parts of the Temple, and that none see, or know 'em but the *Vestals*.

CH. A. P. IV.

Of the Priests and Ministers of the Altars among the Heathens. Women, according to the Law, were incapable of ministring in the Service. But certain Pagan Nations have had their Priestesses.

NEXT to the Temples, I proceed now to the Priests and Ministers of the Altars of Idolatry; to whom the Scripture gives two Names, כהנים, *cobanim*, and כמרים, *Kemarim*. The first signifies Priests in general; but *Kemarim* does properly signify the Priests of the Idol, and very likely the Priests attending the Fire, *Kemarim* coming from כמר, נכמר, *nikemat*, to be burnt, or heated. 'Tis said of *Josiah*, that he put away the *Kemarim*, whom the Kings of *Judah* had set up; and some add, that he put away those who offered Incense to the Sun, to the Moon, and the Host of Heaven. 'Tis plain, the *Kemarim* were the same with those who offered Incense to the Sun, and its Emblem the Fire.

I have already observed, that in the Country of *Babylon* there was a Town called *Camarine*, which (according to the Conjecture of *Drusius*) was the chief Dwelling-Place of those Priests of the Fire. But the Word *Kemarim* is of a larger Extent, and signifies in the Holy Writ all sorts of Idol-Priests.

Priests. Thus are called by the Prophet *Hosea* the Priests whom *Jeroboam* had appointed for the Service of the Calves of *Bethel*, as *Hosea* 10. 5. The Inhabitants of *Samaria* shall fear, because of the Calves of *Beth-aven*; for the People thereof shall mourn over it, and the *Kamerim* (or Priests) shall mourn over it, because its Glory is departed from it. The holy Scripture is silent as to the Orders of those Priests, and all we find of 'em is, that they were very Numerous; *Baal* alone having no less than four hundred and fifty Priests, and *Astarte* four hundred, as it appears by the History of the Action of *Elijah* (1 *Kings* 18.) who caused them all to be Slain. Tho' they be called Prophets, 'tis plain they were Priests also, for they were the Men who sacrificed to *Baal*.

When *Jehu* destroy'd both the House of *Abab* and the Temple of *Baal*, 'tis said 2 *Kings* 10. 21. That he sent through all *Israel*, and all the Servants of *Baal* came, and there was not a Man left that came not; and they came into the House of *Baal*, and the House of *Baal* was full from one end to another. By *Baal's* Servants I do not mean his Worshippers, but his Priests; for the people did not go into the Temple to Sacrifice, it being the Privilege of the Priests only. And if the House was full of 'em, they must be a very great Number.

The Scripture leaving us in the dark as to these Priests, we must seek elsewhere for an Account of them. My Design is not to Inlarge upon this Subject, but only to say general Things. For it would be endless to speak in particular of the Priests of *Greece*, and next of the *Roman* Priests, of the *Poritii*, *Pinari*, *Pontifs*, *Augurs*, the *Flamines* (or Priests) of *Jupiter*, *Mars*, *Quirinus*, of the *Salii*, *Vestales*, &c. for which I refer the Reader to those who have writ particular Treatises upon those Matters. What I have to say of the Priesthood of the *Heathens* is chiefly with relation to that of the Law of *Moses*, to see what the Devil has taken out of God's Law.

Women had nothing to do with the Priesthood by the Law of *Moses*. But amongst the *Heathens*, they were admitted to the Priestly Office.

Before we examine the Orders of these Priests, I shall speak of their Sex. By the Law of *Moses* Women had nothing to do with the Service of the Temple, nor with the things belonging to the holy Place, not even in the most servile Part of the Priestly Office. The Priests and *Levites* did all, they ground the Corn, they kneaded the Flower, they bak'd, washed, &c. But the *Heathens* admitted Women into the Priestly Office. The famous Temple of *Diana* of *Ephesus* was served by a Priestess; who must be (in my Opinion) a Virgin, *Diana*

Diana being a Virgin, and a great Lover of Virginitie. Therefore I do not well apprehend what *Plutarch* says of *Camma*, the Wife of *Sinatus* a Galatian, that she was *Diana's* Priestess in *Galatia*.

It seems one may conclude, that *Diana's* Priestess must be a Virgin, from the History of *Antiochus III.* who having seen one of those Priestesses of a wonderful Beauty, went out of the Temple, lest he should fall in love with her. For had not this Priestess been bound to perpetual Virginitie, he might have Married her.

In *Diana's* Temple there was a College of Virgins, and 'tis probable that she who presided over this College was a Virgin also. Therefore when *Plutarch* says, that *Camma* was *Diana's* Priestess, the meaning is that she was of those Womens Number who consecrated themselves to *Diana*, but they were not (properly speaking) of the order of Priesthood. Only as they had a particular Devotion for the Goddess, so they carefully attended her Service. And indeed *Plutarch* proves *Camma* to be *Diana's* Priestess by this only, that she was often seen magnificently set out in publick Sacrifices, and in the solemn Processions of the Goddess.

The Sacrifices and Mysteries of *Ceres* were likewise in Womens hands, Men having no share in them. And the Celebration of her Mysteries was so strict in that respect, that all male Creatures, of what kind soever, were driven out of the Temple. *Cicero* charges *Clodius* with having violated by Adultery the inviolable Secrets, such as were inaccessible to Men. *Ocultis, & Maribus non invisâ solum, sed etiam inaudita, inexpressibili Scelere pervertit.* And elsewhere, in his Charge of Sacrilege against *Verres*, he says, *Sacrarium Cere- ris est apud Catinenses eadem Religione, qua Roma, qua in ceteris locis, qua prop in toto Orbe Terrarum. In eo sacrario intimo fuit signum Cere- ris per antiquum, quod Viri non modo cujusmodi esset, sed ne esse quidem sciebant. Aditus enim id sacrarium non est Viris, sacra per Mulieres ac Virgines confici solent. Hoc signum noctu clamistius Servi, ex illo religiosissimo, atque antiquissimo Fano sustulerunt.* If we believe *Juvenal*, they were dreadful Mysteries, and the Chastity of the Priestesses of that good Goddess very strange. Who would not suffer so much as a male Rat, or look upon the Figure of any male Creature.

Conscius unde fugit Mus, intulerit, ubi velari Pictura juberet. Quæcumque alterius Sexus imitata Figuram est.

They

The Book of the virtuous Deeds of Women.

Plutarch's Notable sayings of the Ancients, &c.

In Orat. de Aruspicum Responsis.

In 6. Verri- na.

Sat. 6. v. 338.

Plutarch
Rom.
Quest. 20
ver. 330.

They not only drove Men out of the Goddesses Temples, at the time of Service, but all Creatures of the Masculine Sex.

And yet, in the Midst of their Mysteries, they opened the Doors to their Adulterers, admitted all sorts of Men, and if Men could not be found, prostituted themselves to young Affes.

*Jam fas est, admitte Viros, jam dormit Adulter? &c.
Queritur, & desunt Homines, mora nulla per ipsam,
Quo minus imposito Clunem summittat Afello.*

CHAP. V.

That it was not an usual Custom for Women to be Priestesses. The Syrian Goddess, nor the other Goddesses, had no Priestesses; but were served by Men, and Eunuchs especially.

THIS Custom of admitting Women into the Priestly Office was unknown to the ancient Eastern People, and even amongst the Romans. It came only by the Greeks Effeminacy. The Old Testament makes frequent mention of the Priests of the Idol, but not a Word of Priestesses. We have seen that there were in Syria many Goddesses, viz. Astarte, Derceto, Venus, and Cybele, who is Ceres, the good Goddess of the Romans; but not one of 'em was served by Women. Lucian, in his Syrian Goddess, makes frequent mention of the Priests of this Goddess, but not a Word of Priestesses. There was no Worship more filthy or effeminate, than that of this false Deity. Yet she was served by Men only, transformed as much as possible into Women, by cutting off their secret Parts.

Lucian in
his Syrian
Goddess.
The History
of Comba-
lus & Strato-
ton ce.

Lucian fetches the Origin of this Custom from Combalus, a young Lord extream beautiful, with whom Queen Stratonice fell in love. The King her Husband had left this Princess to the Care of Combalus, to conduct her to Hierapolis, to fulfil a Vow she had made to build there a Temple in honour of Juno. Combalus guessed what would be the Consequence of it, viz. that the Queen would fall in love with him,

him, and solicit him to commit with her a Breach of trust against his Prince. To prevent the Temptation, he emasculated himself. What he had foreseen came to pass, so that he was obliged to tell the Queen plainly how the Case stood with him. The Queen being thus disappointed lived however so familiarly with him, that it was taken notice of, and the King had intelligence of it. So that *Combalus* was recalled by him, to give an Account of his Conduct, who cleared himself, by making his History. The King, being moved by the Young Mans Action, heaped Favours upon him, and sent him back to the Queen; who performed her Vow, and built a Temple. Of which *Combalus* was made the high Priest, who, as well as all the Inferiour Priests being emasculated, put on Womens Habit; but no Woman was receiv'd into the Priesthood. 'Tis true the Author says, *there was another Multitude of People, subservient to the Ceremonies, as Players upon Flutes, &c. Eunuch Priests, and Women in a prophetick Rapture.* But these Women did not wait upon the Sacrifices.

This Superstition reigned also in *Egypt*, but we don't find any Priestesses there. Nothing is more common in History, than the *Isiack* Priests, *Sacerdotes Isiaci*; but no mention is made of any Priestesses. *Apulejus*, in the Description of this *Isiack* Pomp afore-mentioned, speaks frequently of the Priests, but never of Priestesses.

'Tis true *Herodotus*, writing the History of the Origin of *Dodona's* Oracle, and that of *Jupiter Ammon*, says that two Women, according to the Tradition of the *Egyptians*, were ravished by the *Phenicians* from the City of *Thebes* in *Egypt*, and that one of 'em was carried to *Libya*, where she settled the Oracle of *Jupiter Ammon*; and the other to *Epirus*, where she settled the Oracle of *Jupiter Dodoneus*. Which gave Occasion to this Fable among the *Greeks*, that two black Doves had settled those Oracles, and that one of 'em spoke upon an Oak of the *Dodonean* Forest. He says, that those two Women were *Jupiter's* Priestesses in the City of *Thebes*, from whence it seems one might conclude, that Women were admitted into the Priesthood of the *Egyptians*. But either *Herodotus* was under a Mistake, or by Priestesses he meant Prophetesses, such as were those Women called *Fatidice*, who dwell in the Temples of the Gods to prophecy. Such was the *Delphick Pythia*, being the Prophets, but not the Priests of *Apollo*. We have already seen, that the Names of Priest and Prophet being used promiscuously, the Priests of *Baal* and *Astarte* are often called Prophets in the Books

p. 115.

of Kings. And thus ought to be understood *Herodotus*, unless we will have him contradict himself. For he says expressly in the same Book, that among the Egyptians the Women are not Priestesses, either of the Gods or Goddeses, and that Men only perform the divine Service.

Lastly, I am very well satisfy'd, that the Romans never conferred the Priesthood upon Women. Their Vestals were not Priestesses, but consecrated Virgins, much like the Nuns in the Roman Church. Their Office was not to offer Sacrifices, but to keep the holy Fire, and Religious Relicks.

Nor were those Women who celebrated the Mysteries of the good Goddess *Ceres*, under the Seal of an Inviolable Secret, the Priestesses of that Deity. For 'tis certain her Priests were Eunuchs, called *Galli*, not that they were originally Gauls, according to *S. Jerom*; but for the Reason you will find in the Chapter of *Baal-peor*, taken out of *Ovid's Fasti*.

The Original of Religious Societies of Women among the Papists.

These Women in short were like those in the Roman Church who belong to a Society consecrated to some Saint, living under certain Laws, and keeping some Holy Days peculiar to themselves, Which shews visibly the Original of such Societies. In a Word, it does not appear by any Thing we find either in the Ancient or Modern History, concerning the Romans Priesthood, that they conferred this Honour upon any Woman. If there were any amongst them, they were of a foreign Religion.

Orat. pro Cornelio Balbo.

Such were the Devotions performed by Women to *Ceres*, which *Cicero* calls a Greek Worship, and her Priestesses Greek Priestesses. *Sacerdos illa, quæ Græcum illud Sacrum Cereris monstraret, & faceret. Sacra Cereris per Græcas semper curata sunt Sacerdotes.* I have read somewhere, that the Women offered Sacrifices at Rome to *Carmenta*, *Evandrus* his Mother, and *Plutarch* is quoted for a Witness of it, in the 56th of the Roman Questions, But he says no such Thing: All he says is, that the Roman Ladies were the Founders of *Carmenta's* Temple, and that they had a great Veneration for it. In the same Book of *Plutarch*, Question 50th. there is something yet more to the purpose. The Question is, why *Jupiter's* Priest, called *Flamen Dialis*, was obliged to quit the Priesthood, upon his Wife's Death. To which his Answer is given, amongst others, That this Priest's Wife was employed with her Husband in the Service of the Gods, that she was fain to be present and assist him, in the Performance of divers Ceremonies which he could not do alone. Not that his Wife set her hand at work, as a Priestess. But the first part

part of this Reason ought to be explained by the Second, *she was employ'd with her Husband in the Service of the Gods*, that is, their Mysteries required her Presence. I am apt to think, it was to represent the Conjugal Union of their *Jupiter* and *Juno*.

'Tis true on the other hand, that there was at *Rome* a *Plutarch* Temple of *Diana*, which Men were not allowed to go into, *Quest. Roman. 3.* far from being admitted into the Office of Priesthood. But 'tis certain, this was also a foreign Devotion. The *Greeks* had so great a regard to the female Sex, that in the Isle of *Co*, *Hercules* his Priest, tho' a Man, must put on a Woman's Habit. The *Romans* on the contrary, far from going out of the Rules of Decency, did not suffer their Women so much as to taste of what came from the great Altar of *Hercules*, because that Hero had nothing feminine in him. 'Tis true also, that the Vestals were sometimes called *Sacerdotes*, Priestesses, witness the Law, *Sacerdos casta è castis pura è puris*. But the word *Sacerdos* is often taken for a Person Consecrated to the Honour and Service of a Deity, in the Sense that *Plutarch* calls *Camma*, the Wife of *Sinatus*, *Diana's* Priestess, as before. In this Sense Religious Women may be called *Sacerdotes*. But we take here the word *Sacerdos* for him that Sacrifices, and performs the publick Service. We have from *Aulus Gellius* the Form used by the high Priest, when he admitted a Virgin as a Vestal, *Sacerdotem Vestalem quæ sacra faciat. Quæ FOUS fiet Sacerdotem Vestalem facere pro populo Romano Quiritibus. q. Ut ei quæ optima lege fovit. 4. Ita te amata capio.* See *Plutarch Quest. Rom. 60. & Quest. Græc. 58.*

'Tis true the Vestal in this Form is expressly called a Priestess, and is said to be taken to perform the Divine Service. But by the Divine Service ought to be understood Prayers, and some other Ceremonies, performed in Honour of the Goddess. For we don't find, that the Vestals had any thing to do with the Blood of Sacrifices.

Next to the Sex of those who were employ'd in the Priestly Office, I come to their several Orders. The Law of *Moses* had its Pontif, or high Priest, who Ruled over all the Rest. The *Romans* had also their Pontif, the head of all those who had a Ministerial Office in matters of Religion, and the Vestals themselves were under his Jurisdiction. When they let the Sacred Fire go out, they were Whipt by him for their Carelessness. He kept all the Holy Books, in which were written the Rites, and Ceremonies to be observed in the Service of the Gods. 'Tis he who was consulted, to know what Victims must be offered, on what Days,

Days, and in what Temples; and who took Care to find the Money for the Expence, taken out of the publick Treasure. He had in his Custody, those Tables and Fasti, like our Almanacks and Ephemerides; in which were to be seen the Motions of the Sun and Moon, their Changes, Eclipses, and Feasts mark'd in several Months. But my opinion is, he did not himself put his hand to the Sacrifices. The Romans had another high Priest, called *Rex Sacrorum*, the King of Sacrifices. His first Institution was, when Rome expelled her Kings, and settled the Government by Consuls. The Kings were Pontiffs, and it was thought Religion would be greatly prejudiced, or that it would prove *inauspicious*, an ominous thing, if Sacrifices did not continue to be made under a King's Direction. This Office therefore was set up, to represent the King in Sacrifices. However they subjected it to the supream Pontif, lest being their Sovereign, he should be look'd upon in a manner as their King, a Dignity the least shadow whereof they dreaded. In short, this King of Sacrifices was but an empty Name, and we don't find what his Employment was. Thus the Romans had a Man, who had a general Superintendency over Sacred things, in their City, but not in the whole Empire.

Lib. 2. p.
117.

It does not appear to me, that the same thing was observed in other Cities and States; nor do I find that the *Syrians*, *Babylonians*, or *Persians*, had a Supream Pontif of their Religion. Every Deity had a Temple, and every Temple a Pontif. But this Pontif had no Power or Authority over the Priests that served other Deities, and in other Temples. It seems nevertheless, that the Religion of *Isis* had its Pontif, by what *Herodotus* says, 'That every Priest was not appointed for the service of one God alone, but of all, and that they had their Supream Pontif, whose Son was his Successor in his Office after his Decease. *Apulejus*, in the 11th of his *Metamorphosis*, speaks to us often of the supream Pontif, by whom he was Initiated in the Mysteries of *Isis*. He gives him the Title of *Sacerdos Maximus*, *Summus Sacerdos*, *Primarius Sacerdos*, *Præcipuus Sacerdos*, *Antistitum Primus*. But this Pontif perhaps was not the Supream of the whole Religion of *Egypt*, nor in all those places wherein the Worship of *Isis* might be settled. He was Pontif of the Temple of *Isis* only, which was in the place where *Apulejus* happened to be.

The Author of the Book of the *Syrian Goddess* mentions likewise a supream Pontif of the Temple of the Goddess, which

which was Worshipped at Hierapolis. There are, says he, many Priests, some employ'd to slay the Victims, others to make Effusions; those to carry the fire, and these to serve at the Altar. In my time there were above 300 employ'd only about Sacrifices. They are all in a white Habit, and wear a Cap upon their Heads. But the supream Pontif is clad in Purple, with a Golden Diadem, and is chosen yearly. 'Tis plain, that every Temple at least had its high Priest, and no doubt but the Devil had so contrived it in imitation of the Orders God had given for the Temple of Jerusalem, which had a Priest above all the Rest.

The Law of Moses had appointed for the Priesthood a certain Family, which was Aaron's Family, of the Tribe of Levi, out of which they were chosen who were appointed to serve at the Altar. I am ignorant of the Syrians and Phœnicians Practice, in this respect; but I believe their Priests were promiscuously taken out of all Families. Jeroboam, 1 Kings 12. who turned his Heart to foreign Superstitions, made Priests of the lowest of the People, which were not of the Sons of Levi. But it is not said, that he had set aside certain Families for it. Among the Romans 'tis certain, that the Dignities of Pontifs, Augurs, Priests, and Vestals, were not tied to any particular Family, all might pretend, and attain to it.

At first the College of Pontifs consisted but of four Persons, who were to be of Patrician and Senators Families. But when the People had obtained a Privilege of sharing in all the Dignities of the Republick, under the Consulship of M. Valerius, and Q. Apulejus, four more were added, from among the People.

But the Egyptians, in Imitation of the Hebrews, had their Sacerdotal Families, from which the Priestly Dignity never passed to others. Only the King of what Family soever, was to be admitted into the Priest's College. Herodotus tells us, of 7 Orders of Men in Egypt, the first of Priests, the second of Warlike Men, the third of Shepherds, the fourth of Swine-herds, the fifth of Traders, the sixth of Interpreters, and the seventh of Seamen.

The Men of each Order never contracted Alliance with those of other Orders, nor did any of 'em change his Profession for another. The Priests therefore were always of the same Family, and the Traders Sons of Traders.

According to Moses his Law, the Priests had proper Habits to distinguish them from the People, at least during the time they served at the Altar. Their Habit was white and plain,

plain, made of fine Linnen; except that of the high Priest, in which there was Gold and Purple. The *Syrians*, who Neighbour'd upon *Judea*, had borrowed that of the *Jews*. Their Priests were all clad in white, and wore a Cap upon their Hats.

Lucian agrees with it, in his *Syrian* Goddes. The Supream Pontif, according to this Author, was clad in Gold and Purple, like the high Priest of the *Jews*.

CHAP. VI.

A fair Parallel of the Service of the Syrian Goddes, and that of the Temple of Jerusalem.

TIS plain, the Service of this *Syrian* Goddes was almost all borrowed from the Ceremonies of the Jewish Religion. And I cannot forbear making here a small Parallel, before I proceed any further.

1. We have already seen, that the Temple of the Goddes of *Hierapolis* was incompass'd with two Courts, as that of *Jerusalem*.

2. That there was a great Brazen Altar at the Gate of the Temple. And so was called the Altar for Burnt-Offerings, at the Gate of the Temple. 'Tis true, it was no more Brazen in *Solomon's* Temple, nor in that of *Herod*, yet it kept still the Name of Brazen Altar.

3. The Temple of the *Syrian* Goddes was divided into two Parts, one called the Holy Place, which none could enter into but the chief Priests. This was in imitation of the Temple of *Jerusalem*, divided into Parts, viz, the Holy place, and the Holy of Holies. The Priests only were privileged to go into the first, and the high Priest only to go into the second.

4. The Priests of the *Syrian* Goddes were divided into two Orders. There was the supream Pontif, and the subordinate Priests. It was the same with the *Jews*, and I said before that the Habit of her Priests was like that of the Priests of the Temple of God.

5. Besides the Priests, there was a Multitude of People subservient in the Ceremonies, as Players upon the Flute and Musical Instruments. In the Jewish Religion the *Levites* attended

attended the Priests, whose Office it was to sing, to sound the Trumpet, and play upon Instruments, during the time of Sacrifices.

6. They Sacrificed twice a day in the Temple of *Hierapolis*, viz. in the Morning and the Evening. This is the constant Sacrifice, made likewise twice a day in the Temple of *Jerusalem*.

7. There was a Feast, in which Effusion was made of Sea-water in the Temple, to the Honour of the Deity. This is in imitation of that Effusion of Water which was made in the Feast of Tabernacles, with great Rejoicing.

8. The Beasts which were Sacrificed in the Temple of the Goddess were an Ox, a Sheep, and a Goar, but no Swine was Sacrificed. 'Tis plain this was borrowed from the Law of *Moses*, by which those three sorts of four-footed Beasts only, the Ox, Sheep, and Goar, were offered upon the Altar; and Swine, of all Creatures, were the most unclean, for Sacrifices.

9. The greatest Feast kept in the Goddesses Temple, was the Feast of the Torch, kept in the Spring. Those who came to the Feast Sacrificed a Sheep, dressed it, and ate it; 'Twas not Sacrificed in the Temple, but the Victim being brought to the Altar, and the Effusions made, it was brought home again, where they said their Prayers, and made their Sacrifice. All this was borrowed from the Feast of the Passover, kept in the Spring Season, when each Family Sacrificed a Lamb. The Lamb was brought into the Temple, there slain, and the sprinkling of the Blood was made. But it was brought home again, where Prayers, the Libations of the Cups, and the Repast were made, after the Sacrifice.

10. There was at *Hierapolis* another sort of Sacrifice, which was made after this manner. The Victim being Crowned, it was let out of the Temple Gate, from whence it fell down the Rock on which it was Built, and broke its Neck. Who does not see this was taken from the Ceremony of the Day of Atonements, in which the Goat *Azazel* was sent into the Desert, Crowned with a Band of Scarlet, and precipitated from the top of a Rock?

11. When an Eunuch Priest of the Goddess was Dead, his Fellow-Priests carried him upon their Shoulders, out of the City. But they remained defiled for seven Days, and durst not return into the Temple, before they were Purify'd. Nay if they happened to see a dead Body, they

were defiled until the next day, and went not into the Temple. The Kindred of the Deceased were Defiled for the space of 30 Days, and during all that time they must not come into the Temple. The Romans had the same Law for the Priest called *Flamen Dialis*, *Locum in quo bustum est numquam ingreditur, mortuum numquam attingit, funus tamē exsequi non religio*. This is visibly taken out of the Law of Moses. These are the Defilements by the Law, one of which was the touching of a Dead Body, after which one must Purifie himself for seven Days together, before he went into the Temple.

Aulus Gel-
lius lib. 10.
15.

12. It was likewise part of the Devotion of those who Worshipped the Goddesses in the Temple, to be shaven, and to Consecrate their Hair to the Goddesses. 'Twas their Custom, says the Historian under the Name of Lucian, to let their Childrens Hair grow into a good Length, and then to cut them in the Temple, and to consecrate them to the Deity, in a Golden or Silver Vessel, on which they writ their Name! This was taken from the Vow and Ceremonies of the Nazarites, which began with cutting the Hair. Then during the whole time of the Vow, they let the Hair grow. At last they were cut in the Temple, and thrown into the Fire, upon which boiled the Flesh of the Sacrifice. Men of Spencer and Marsham's Principles will not fail to say, that Moses had taken all those Ceremonies from the Syrians; but good Sense and Faith oblige us to believe, that the Heathens had borrowed them from Moses his Law.

The Pagan
Priests clad
in fine
white Lin-
nen.
Metam. 1:
11.

13. I return to the Priests Habit, which I touched upon before. We have seen how those of Syria, in imitation of the Priests of the Temple of God, were clad in fine white Linnen. And so were the Egyptian Priests. Apulejus, in his Iliack Pomp, describes thus the Ornament of the Priests of Isis, and those who were initiated in the Mysteries of that Deity. *Tunc influunt turbæ sacris divinis initiatæ, viri femineque omnis dignitatis, & omnis ætatis, lintheæ vestis candore puro luminosi. Sed Antistites Sacrorum procures illi, qui candido lintheamine cincti, pectorale ad usque vestigia strictim inveci potentissimorum Deum proferebant insignes exuvias*. Therefore the College of the Priests of Isis is so often called *Liniger* by the Latin Poets.

Juvenal
Satyr 6.

Cum grege linigero circumdatus, & grege calvo.

Ovid. 1.
Metam.

Nunc Dea linigera colitur celeberrima turba.

Nec

*Nec tu linigeram fieri quid possit ad Isim
Quæsieris.*

Ovid A-
mor. 1.
Eleg. 2.
Martialis.

Linigeri fugiunt calvi, sistrataque turba.

Nor was it a new Custom, that has its being only in the time of those Authors quoted concerning it. For Herodotus, much ancients than they, tells us, that all the Egyptian Priests were clad in white Linnen, washed every day, that is, they never wore those Surplices two Days together. They never wear, says he, but white Linnen Garments, and Sandals of Papyrus, nor is it lawful for them to wear others. Wherein they differed indeed from the Jewish Priests, who wore their White Garments in the Temple only, when they attended the Service weekly. But the Syrians and Egyptians were not the only People, whose Priests were clad in White. Tho' the Priests among the Greeks and Romans wore different Garments, according to the Deities whose Service they attended, yet many of 'em wore a White Garment. Tertullian, in his Pallium, tells us, that the Priestesses of Ceres, and those who were Initiated in her Mysteries, were clad in White, those of Saturn in Purple, and Beltona's Priests in Black. Lipsius says, that the Roman Priests were also clad in White, upon great Feasts. They Sacrificed to Juno, in a White Garment. The Vestals were also clad in White, when they performed the Divine Service, and when a Sow was Sacrificed to Ceres in April, 'twas in a White Garment, and with Lamps.

Euryp. p.
116.

Lipsius in
Electis.

The Ornament for the Head was another thing common with the Heathen Priests, and those of the Temple of Jerusalem. The same was White, and they kept it on their Heads all the time of Divine Service (except those of Isis) as the Hebrew Priests, who performed that Service, with their Heads covered. The Flamen Dialis amongst the Romans wore a White Cap, called Albogalerus. 'Tis true, none but he wore it. Is solùm habet Galerum, vel quòd Maximus, vel quòd Jovi immolata hostia alba fieri oporteat. And Plutarch tells us, That he was never to be above three Nights out of Rome, and that he never pulled off the Ornament from his Head. He says moreover, that they Sacrificed unto the Gods, and Worshipped them with their Caps on.

Most of the
Heathen
Priests had
their Heads
covered in
Divine Ser-
vice.
Aul. Gell.
l. 10. 15.
Quest.
Rom. 40.

*Quis hic est, qui operto capite Æsculapium
Salutat, id est adorat ac veneratur.*

Plautus in
Curculi-
one.

An ancient Custom, to shew Respect by uncovering his Head. Quest. 1c. 11. Seneca Ep. 64. Salust. ap. Nonnium.

The Priests of Isis were Shaven, and their Heads uncovered in the time of Divine Service.

Cap. 6. 30.

In Euterp.

Which seems the more strange, because in those very times 'twas the Custom, when one met Persons of Note, if his Head was covered with his Gown, to uncover it. Which Ceremony is placed by *Seneca* among the Tokens of Respect. *Si consulem videro, says he, aut Praetorem, omnia, quibus honor haberi solet, faciam, Equo defiliam, caput aperiam, Semita cedam.* And *Salustius*, quibus de causis *Syllam* in *Victoria Dictatorem* sibi Equo descendere, surgere de sella caput aperire solitum. But this Custom of the Heathen Priests, to keep their Heads covered in the time of Service, came probably from the *Jews*, who did the same, and with whom covering his Head was an Act of submission, and a token of subjection. *S. Paul* therefore commands, that Women be covered, as a Mark of subjection. The Heathen Priests, when they Worshipped the Gods, did not only leave upon their Heads what they usually covered it withal, but covered it besides with a Veil, to shew their Humility; as may be seen by the fore-quoted place out of *Plutarch*. But I am not certain, whether that was observed every where. For in the Book of *Baruc*, that Epistle which is attributed to *Jeremy* represents the *Babylonian* Priests having their Heads uncovered. The Priests keep in their Temples, with their Gowns torn asunder, the Head and Beard Shaven, and their Heads uncovered; which might be a token of Mourning, and not of Respect. The *Egyptian* Priests had their Heads Shaven, and every third day their Bodies Shaved all over, says *Herodotus*, that they might have no Hair for any unclean thing to stick to it. Therefore the College of the Priests of *Isis* is called *calvus*, bald, as well as *liniger*,

Linigeri fugiunt calvis sistrataque Turba.

Every where else, says *Herodotus*, the Priests wore long Hair, but in *Egypt* they are Shaven.

'Tis also very probable, that they used no covering for their Shaven Heads. For *Apulejus*, in the Description of the *Isack* Pomp spoken of before, says of the Women initiated in the Mysteries, *Illae limpido tegmine crines madidos obvolutae, That their wet Hair was covered with a white Linnen.* But of the Men he says, *hi capillum derasi funditus vertice praenitentes. That their Hair cut, and shaved to the very Root, made their Head and Skin shine.* Which is a sign, that those Shaven Heads were not covered.

CHAP.

C H A P. VII.

Observations upon the Pagan Religion, taken out of God's Law, for the Ministers of the Altars.

GOD's Law required from the Priests a great Purity in their Bodies, they must be whole, no Limb must be either wanting, or deformed. The Heathens were not always so strict in that Point, as to require from their Priests a full Perfection of Body. On the contrary *Cybele's* Priests were all Emaſculated; and in the Eaſt moſt of the Goddeſſes Temples were ſerved by *Eunuchs*. Which makes a Breach in the Parallel I found out between the Priests of the Syrian Goddeſſes, and thoſe of the Temple of *Jerusalem*. But, ſetting that aſide, they expected their Priests to be whole. The *Flamen Dialis* of the *Romans* could not perform the Office of Priesthood, unleſs he were Married, and capable of Matrimony. 'Tis certain, that the *Roman* Laws required a Perfection of Body in the Miniſters of Holy things, witneſs the Law, *sacerdos integer ſit*. Upon which we read in *Seneca's* Controverſies, *Metellus Pontifex, cum arderet Veſta Templum, dum Palladium rapit, oculos perdit, Sacerdotium illi negatur*, that is, *Metellus* the Pontif, when the Temple of *Veſta* was on fire, threw himſelf into the Flame to ſave the *Palladium*, loſt his ſight by it, and was referred to be continued in the Priesthood for it. Whereupon the Author of the Controverſies, explaining the Law, ſays, *Sacerdos non integri corporis, quaſi mali ominis res vitanda eſt. Hoc in victimis notatur, quanto magis in Sacerdotibus?* Another Law ſaid, *Sacerdos caſta eſt caſtis, pura eſt puris*. Upon which *Seneca* ſays, *Ambitioſa lex eſt, ad Sacerdotium notas non ſanctitatis tantum, ſed felicitatis admittit, inquit in mores, in corpus, in vitam*. The Law is ſcrupulous, it inquires not only into the Holineſs of Life, but alſo the Happineſs of Birth, the Manners, Body, and Life. *Plutarch* tells us, The Priests were forbidden to conſult and obſerve the Flight of Birds, when they had an Ulcer upon the Body.

The Pagan Priests must have no defect in their Bodies.

Lib. 4.
Contr. 2.

Seneca
contr. l. 1.
2. Of the
Vestals.

Queſt.
Rom. 73.

If it were not Lawful to offer a defective Victim to the Gods, much leſs the Miniſters of Holy things ought to go upon their Office, unleſs they be very healthful and clean.

Now an Ulcer is a kind of Mutilation. By these last Words 'tis plain, that Mutilated Men were excluded from the Priesthood. And I doubt not but this Law was generally observed in all Religions.

'Tis plain enough, by what *Herodotus* tells us, of the great Care the *Egyptian* Priests took of keeping their Bodies clean, that natural Defects would have made them Incapable of administering holy Things. They shaved (says he) their Bodies all over every third Day. They washed themselves three times every Day in cold Water, and twice every Night. They washed their Cloaths every Day, and durst not so much as look upon Beans, because this Pulse was lookt upon by the *Egyptians* as defiled. For a greater Purity they Circumcised themselves, having a greater Regard to Cleanness than Decency. 'Tis evident, that Men who were so averse from Impurities meerly adherent, would not have suffered bodily Defects, which are inherent Deformities. Thus the Devil affects an apparent Purity, while he plunges Men into Spiritual and Corporal Impurities, which can never be washed off.

Severe
rules for the
Priests, fol-
lowed by the
Heathens.

Levit. 21.

The Law of *Moses* is more severe upon Priests, than Laymen. A Priest could not Marry a divorced Woman, nor a suspected Woman, nor a Stranger. He was forbidden to assist at any ones Funeral, except his Kindred; or to pull off his Hair, in Mourning. The high Priest must not uncover his Head, or rend his Garment, nor must he concern himself with any ones Funeral, no nor his Father's or Mothers. He was to Marry none but a Virgin. These Things were also imitated by the Heathens, whose Priests were loaded with Multitude of Rules, to distinguish 'em from the People and the Vulgar.

Herod in
Euterp.

Great and
Scrupulous
Rules to
which the
Flamen Di-
alis was
subject.

Aulus Gel-
lus, Noct.
Attic. l. 10.
c. 15.

The *Egyptian* Priests durst not eat of any Fish. They lashed one another in their Sacrifices, they often washed themselves, cut their Skin, and observed a thousand painful Ceremonies. The *Roman* Priests likewise were subject to many Things, which the Vulgar were not; especially *Jove's* Priest, called *Flamen Dialis*. He was not allowed to mount on horseback, to face an Army in Battalia, to Swear, to wear any Ring but what was broken, or to suffer any Fire to be taken out of his House, but for the Use of Sacrifices, to wear a Knot upon his Head or at his Waste, to suffer his Hair to be shaved or cut by a Slave, or one Infranchised, but his Barber must be a free Man. He must eat neither Beans, nor Goats flesh, nor so much as look upon raw Flesh, or Ivy, nor touch Flower and Leven, either apart or mingled, nor perform the divine Service when he had lost his Wife,
nor

nor strip himself naked at the sight of the Sun or Heaven. He must not uncover his Head, nor lye three Nights together from home, or go up a Ladder higher than three Steps, nor put away his Wife, nor touch a dead Body, nor make any Funeral, nor go into any Place where there was a Pile of Wood. His Bed-feet must be covered with small Dirt, none must lye with him in that Bed, and whatever was cut of his Beard, Nails, and Hair must be hid under some lucky Tree. He durst not so much as name the Names of a Dog and Goat, nor go under a Vine-Arbour. He could not exercise any Magistracy. His Wife, called *Flaminica*, was also bound to the same Rules.

On the other hand he had the Privilege of being free from taking his Oath in a Court of Judicature; and the Prætor, when he entred upon his Office made a solemn Promise (amongst other Things) not to exact any Oath, either from the Vestals, or the Priest of *Jupiter*. *Sacerdotem Vestalem, & Flaminem Dialem, in omni meâ Jurisdictione jurare non cogam.* A Mace-bearer went before him, with a Bundle of Rods; and he was drawn in such a Chair as the Magistrates used, which was called *Sedes Curulis*. If a Prisoner got into his House, he must be unbound, and his Bands let down through the House-top into the Street. If one condemned to be Wipt threw himself at his feet, the Sentence could not be executed that Day.

The Vestals had also such Privileges. They were not bound to Swear; and if a condemned Malefactor, going to the Place of Execution, meet a Vestal by chance, if she affirmed that she came thither by Chance, the Malefactor was Pardoned. Notwithstanding the Considerations of Youth, as soon as she had set her foot in the House of *Vesta*, she was free, and independent from her Fathers Authority without Emancipation, and might make her Will. So great was their Credit in the Commonwealth, that when Differences or Civil Wars happened among the Citizens, the Vestals were addressed unto for a Pacification. They were intrusted with Wills, and all Secrets that were not to be revealed till such a Time. Their Testimony was believed, upon their bare Word. They had the *Fasces* carried before 'em, which were the Badges of Magistracy. They had power to shelter fugitive Slaves in their Houses, and set them at Liberty.

But they were on the other hand under strict and severe Rules. They could not Marry, nor leave their Society, before Thirty Years of Age. From ten to twenty they were

Instru-

Plutarch
Rom.
Quæst. 40.
44, 50, 109,
110, 111,
112.
By Law the
Priest must
not go up to
the Altar
Steps.
Nor even
the high
Priest.
He could not
Marry a di-
vorced Wo-
man.
Nor touch a
dead Body.
The Privi-
leges of Fla-
men Dialis.
Varro apud
Aulum Gel-
lium.

The Vestals
great Pri-
vileges.
Alex. ab A-
lexandro.
l. 5. c. 12.
Aulus Gelli-
us lib. 1.
c. 12.

Pomponius
Lætus.

The Original of Popish Monasteries.

Instructed by the elder Vestals; from twenty to thirty they performed the Service, and instructed the young ones; after which they were free to Marry. But if they were surprized in any breach of Chastity, during their Time of Religion, they were Buried alive. If they suffered the sacred Fire to go out, they were Whipt for their Neglect. When they had a mind to go out, they must be under the Eye of some old Vestal, to watch 'em. They must have no Defect in their Bodies, no Impediment in their Tongues, nor Dulness of Hearing. They must be born of free Parents, and such as had not dealt in any sordid Trade. They might be forced into this Order by the supream Pontif, who made Choice of Twenty Virgins, which cast Lots. She upon whom the Lot fell was forced into the House of *Vesta*, whether her Parents would or not. By this one may see the Original of Popish Monasteries.

Besides the principal Ministers of holy Things, called by the Name of Priests, the Law of *Moses* had appointed in the Temple many other Officers, to keep it clean, to cut and bring in Wood, to keep the Temple, to sing in the Service, to prepare the Victims, &c. This was likewise observed by the Heathens, who had appointed many Inferiour Ministers under their Priests.

Tibicines & Liticines.

First, they had their *Tibicines*, and *Liticines*, the Flute and other Instruments of Musick being of common Use in Sacrifices, as has been often observed in the Course of this Work. Which makes *Ovid* say,

Quæritur in Scenâ cava Tibia, quæritur Aris.

Fast. 6.

Quæst. Rom. 55.

Plutarch tells us, that *Numa* granted them great Privileges in his Time, by reason of the great Devotion he had for the Gods. And because the Military Tribes resolved to take away their Privileges, they withdrew from Rome. The People made it a Matter of Conscience to recal 'em, being displeased that there should be no more playing on the Flute in Sacrifices.

What the Lituus was among the Romans. Aul. Gell. l. 5. c. 8. Lib. 1. de Divinat.

The *Liticines* were so called from *Lituus*, a certain Instrument on which they plaid; by which was also called the Badge of the *Augurs* Dignity. 'Twas a short Staff, small at one end, and big (but crooked) at the other end, as we have it from *Aulus Gellius*. With this Staff, the *Augurs* observed the Flight of Birds, and markt the Spaces, which they called *Templa*. *Cicero* says, that this Augural Staff was called *Lituus*, because of its Resemblance with the Musical Instrument of that Name. *Lituus id est incurvum & leviter*

à summo inflexum bacillum, quod ab illius Litui quo canitur Nomen habet. Thus this Word signifies also an Instrument not unlike our Trumpets, narrow at one end, wide at the other, and bent in at this end. It was an Instrument for War.

Et Lituo Pugnas insignis obibat & Hastâ.

Jam Lituus Pugna signa daturus erat.

Virgil *Æn.*

6.

Ovid *Fast.*

3.

But it was also made use of in Sacrifices, as the *Jews* (according to God's Law) sounded the Trumpets, in all their Sacrifices, both ordinary and extraordinary.

There was another sort of Ministers of holy Things I mentioned before, called by the *Larins Camilli* & *Camillæ*. They were young Boys and Girls in a Priestly Habit, crowned with Garlands, and Nosegays of Flowers; much like our Singing Boys, in Choirs. Their Office was to reach the Cups, to pour the Wine for Effusions, to give the Dishes, and Knives, and to do other like Service.

What was

the Office of

th Camillæ

& Camillæ

See Dionys.

Halicarn,

l. 2.

Macrob. 3.

8.

Of the Popæ

and their

Office.

There were others called *Popæ*, whose Office 'tis said was to bring the Victims to the Altar, to bind, and slay 'em.

Succinctique calant ad nova Sacra Popæ.

Propert. 4.

They were half naked, their Sleeves turned up, and their Cloaths girt and close to their Bodies, to be the less incumbered when they slew the Victim. *Suetonius*, describing *Caligula's* Cruelty, who killed Men for sport sake, says that he knockt down one of these Ministers near the Altars. *Admotâ Altaribus Victimâ succinctus Poparum Habitu, elato alæ Malleo Cultrarium mactavit, Caligula*, in a Popæ's Habit, slew him who was to slay the Victim. They were otherwise called *Cultrarii*, & *Victimarii*.

Lib. 4 c. 32.

Lastly, there were other Officers, called *Præcones*, *Lictores*, *Heralds*, and *Ushers*; whose Office was to make the Crowds of People give Way, to impose silence upon those who made a Noise, and expel those who could not assist at the Mysteries, saying, *Procul este Profani*.

Exesto, for *extra esto*, was the Word used in these sorts of Proclamations, *Hostis*, *Vinctus*, *Mulier*, *Virgo*, *Exesto*, let the Enemy, the Captives, Women, and Virgins go out.

Apud Festum.

CHAP.

C H A P. VIII.

Of the Sacrifices of the Heathens. The Burnt Offerings little used amongst them. The Ceremonies of the Greeks in their Sacrifices, from Homer. Those of the Egyptians, from Herodotus.

HAVING thus spoken of the Temples, and Priests, I shall now say something of the Sacrifices and Ceremonies of the Heathens. This is a vast Field of humane Literature, and such as would afford Matter for several Volumes. But my Design is only to relate what is most considerable, with Relation to the Sacrifices and Ceremonies appointed by the Law of *Moses*; that we may see wherein the Devil has imitated God, and differed from him. In order to which I shall reduce the whole to these three Heads, *viz.* the Kinds, the Matter, and the Ceremonies of Sacrifices.

By the Law of God, there were five sorts of Sacrifices; *viz.* the Burnt-Offerings, the Trespass-Offering, the Sin-Offering, the Peace-Offering, the Offering of dead Things, Fruits, Liquors, and Cakes. The first three Sacrifices were Sacrifices of Atonement or Expiation, the fourth of Thanksgiving, and the fifth was almost a Dependency from the others:

The Heathens have for a long time disused Burnt-Offerings.

'Tis impossible to follow this Division, in the Examination of the several Sacrifices used among the Heathens. First, they had no Burnt-Offerings, being Sacrifices in which the Victim was intirely consumed; so that nothing remained of it, either for the Priest, or for him whose Sacrifice it was. Now we find no such Thing in all the Monuments left us either by the *Greeks* or *Roman* Antiquity. In all the Heathen Sacrifices, part of the Beast only was offered to the Deity, and the Rest was kept to eat. Amongst the *Jews* the Sacrifice Peace-Offerings were the only Sacrifices, of which he might eat who offered the Victim. The Burnt-Offerings, and the Sacrifices for sin, either for the Priest or the People, were all consumed by Fire. In the Sacrifices for Sin, which were for private Persons, and in the Trespass-Offerings, nothing was burnt upon the Altar but the Fat, the Kidneys, and Tail of the Beast. The Rest belonged to the Priest, and he who had brought the Victim had no share in it. Lastly, in

in the Peace-Offerings, nothing but the Fat was burnt upon the Altar, and the Flesh belonged both to the Priest and him whose Sacrifice it was. 'Tis only with these Sacrifices those of the Heathens had some Affinity.

'Tis probable enough, I confess, that Burnt-Offerings were in the Use among the Heathens, when Idolatry first sprung up. For 'tis certain, that before the Law of Moses, Burnt-Offerings were of common Use among those whom the Jews call *Naachides*. The Book of *Genesis*, which may be called the History of the *Naachides*, makes frequent mention of them; and if we may believe the Jews, they were the only Sacrifices that were offered in those early Times. Therefore in the Temple of *Jerusalem*, they would not receive any Victim from Strangers, and Heathens, but for a Burnt-Offering; pretending it to be the only Sacrifice which according to the ancient Laws, was allowed to *Noah's* Offspring. And it appears by the Holy Writ, that in the Time of the Successors of *Solomon* and *Feroboam*, that Custom was not quite abolished. For it is said *2 Kings* 10. that *Jehu* called together the Priests of *Baal*, under Pretence of making a solemn Sacrifice; and that those Priests went into the Temple of *Baal*, to offer Sacrifices and Burnt-Offerings. And when they had done with their Burnt-Offerings, *Jehu* commanded Eighty Men to go in, and Slay all the Priests.

'Tis hard to guess, when this Custom ceased: Some say, it hapned in the time of *Prometheus*, and what follows here is the Account of *Hyginus*, a Heathen Author, who lived in *Augustus's* time, and was made free by him. When the Ancients (says he) made Sacrifices to the Immortal Gods, in great Ceremony, they used to consume the whole Victims with fire. But whereas the poor could hardly bear with that Expence, 'tis said *Prometheus*, who was supposed by the wonderful excellency of his Wit to have made Man, obtained from *Jupiter*, that only Part of the Victim should be cast into the Fire, and the other part should be retained for him whose Victim it was, and this has been ever since confirmed by Custom! He adds, that *Prometheus*, to take possession of the Favour granted by *Jupiter*, offered two Bulls, whose Livers he laid first on the Altar, then he parted the Flesh from the Bones, putting the Flesh into one of the Skins, and the Bones in the other Skin, well cover'd. The Choice being left to *Jupiter*, who presuming there was Flesh in both Skins, was deceived, and made Choice of that which had nothing but the Bones in it. And from that time, says he, in all solemn Sacrifices, made to the Honour of the Gods, part of

Burnt-Offerings were used of old among the Heathens.

Hyginus in Astronomico Poetico apud Liliu Gyrard. Synt.

Jupiter cheated by Prometheus.

*A sordid
Avarice in
Sacrifices:
Apologet.
ch. 14.*

the Flesh is eaten, and part consumed with Fire. The indevotion of the Heathens in this respect grew so great, that *Tertullian* upbraids them, they afforded to the Gods but the worst part of the Victim. *I do not insist*, says he, *upon the Nature of your Sacrifices, but this I know, that the Beasts you Sacrifice are the oldest, and the worst you can find. When the Victims are good and large, you keep what is best of 'em for your selves, and offer to your Deities but the sag-ends you cut off from every piece; which, when you are at home, you commonly give to your Dogs and Servants.*

*of the pro-
digæ ho-
stie.*

*Hostie
protervæ.
Saturnal. 2.
c. 2.*

There were certain Victims called *prodigæ hostie*, which were wholly consumed. *Prodigæ hostie vocantur, quæ consumuntur: unde homines luxuriosi, prodigi.* But how they were so consumed, we know not, unless it were by Fire, which is most probable, as the Burnt-Offerings. But that kind of Sacrifice must be little in use, because so little mentioned in the Ancient Authors. Another kind of Victim there was called *Protervia*, taken likewise by some for Burnt-Offerings, and thus *Macrobius* speaks of 'em. *Sacrificium apud Veteres fuit, quod vocabatur protervia, in eo mos erat ut si quid ex epulis superfuisset, igne consumeretur. Hinc Catonis jocus. Namque Albidium quemdam, qui sua bona comedisset, & novissimè domum, quæ ei reliqua erat, incendio perdidisse, Proterviam fecisse dicebat, quod comesse non potuerit, id combussisse.* That is to say, There was a kind of Sacrifice among the Ancients, which was called *Protervia*. The Custom was, that if any thing remained at Meal after the Sacrifice, the same was consumed with fire. *Cato* alluding to this Custom, broke one day a very good Jest. A Man, *Albidius* by Name, having spent all his Estate, had his House burnt down, which was all he had left. He has made the Sacrifice called *Protervia*, says *Cato*, What he could not eat he burnt.

Festus.

But it is plain, even by this Quotation, that these *Protervie* were not Burnt-Offerings. For there was a Repast, in which they ate, and nothing but the Remnants were thrown in the Fire. I am much mistaken, if the *Prodigæ hostie* of *Festus*, and the *Protervie* of *Macrobius*, were not one and the same thing. *Cato's* Notion agrees with it, by comparing the Conduct of a prodigal Man to the Ceremonies of this Sacrifice, in which all was consumed, either by the Mouth or the Fire. This is that kind of Sacrifice which *Festus* calls *propter Viam*, which was made to *Hercules*, or

to the God *Sancus*, when one designed a Voyage. *Propter viam fit sacrificium, quod est proficiscendi gratia, Herculi, aut Sanco, qui scilicet viarum est Deus.* The Reason why the Remnants were burnt is clear, *viz.* because this Sacrifice was made for the Prosperity of a Voyage. Now a Traveller leaves nothing behind for the next Day.

Pausanias speaks of a Sacrifice of a Black Sheep, which the Magistrates made yearly in *Elis*, of which nothing was given to the Priest, only the Neck was given to him who found the Wood. It seems therefore, that it was a Burnt-Offering. But, tho' no part of the Victim was given to the Priest, it does not follow, that it was all consumed by the Fire, those who offered it eating a share of it. Lastly, I find certain Sacrifices made in *Vulcan's* Honour, in which the whole Victim is said to have been committed to the Fire, of which *Vulcan* was God, but, besides that there is little certainty about this sort of Sacrifices, *Vulcan* was one of those Gods who were not much regaled with Feasts. The Worship performed, and the Sacrifices which were made unto him, were so very rare, that they were of little account amongst the Ceremonies of Religion.

Only the Sacrifices made of Men were Burnt-Offerings. For the Nations, which were barbarous enough to Sacrifice Men, were civilized enough not to eat the Flesh of 'em. Therefore they got it all consumed with Fire. But this is no Exception to our Rule, that there were no Burnt-Offerings among the Heathens, because we speak of the Sacrifices of Beasts. There was also doubtless some Sacrifices of Beasts, of which they did not eat, as those in which they Sacrificed a Dog, an Ass, or a Horse. But, if they did not eat of the Flesh of those Sacrifices, it was by Accident, because the Beasts Sacrificed were not good to eat.

To prove, that the use of consuming the Victims whole on the Altars was unknown to the Heathens, I shall only relate the manner after which the Sacrifices were made; taken from the most Ancient of Poets, and the most Ancient of the Greek Historians, whose Works we have. The Poet is *Homer*, who makes this Description of a solemn Sacrifice made by the Greeks to appease *Apollo*, who had sent a Pestilence to their Army for the Rape of *Chryseides*, Ravished from *Chryses* her Father, a Priest of *Apollo*, he was sent home

Ελισίων
I. p. 160.

The Sacrifices of Men were Burnt-Offerings.

Hiad.lib. 1. home back again, and Ulysses returning his Daughter said,
 x. 40. O Chryses, Agamemnon, the King of Men, has sent me to bring thee thy Daughter, and Sacrifice to Phœbus a sacred Hecatomb, in order to make the God favourable to the Greeks, who has brought thereupon so many Evils upon them. Having thus spoken, he returned to Chryses his Daughter, who received her with great Joy. Wherein they prepared all things for the Sacrifice, and set the Hecatomb in good order about the Altar. They washed their Hands, and took some Barley-Flower with Salt; then Chryses, lifting up his hands to Heaven, said this Prayer with a loud Voice. Hear me, Apollo, who carriest a Silver Bow, thou Protector of Chryses, who reignest in Cilla and Tenedos. Thou hast formerly heard me, when I called unto thee, and hast done me much honour, having done at my Request a great deal of mischief to the Greeks. Hear me this day, and deliver them from the Pestilence which raged amongst them. Thus he conceived his Prayer, and Apollo heard it. But after they had Prayed, and scattered the Salt Flower, they took the Victims Head, and turning it upon the back cut its Throat, skinned it, cut off the Legs, covered them with the Fat, and made two Lots, upon which they put the small pieces, and the old Priest laid them upon the Fire. pouring Wine upon 'em. The young People about him held Spits in their Hands. The Legs being consumed, and the Entrails eaten, they cut the rest into pieces, which they Spitted. When they were well roasted, they took 'em off the Spits. The Sacrifice being ended, the Repast was prepared; and they ate together, as long as they pleased. When they had eaten and drunk sufficiently, the Cups full of Wine were crowned by the young men, who distributed them to all, and thus they fell to drinking again. In the mean time all the youth of Greece sang Hymns to Apollo.

'Tis plain by this Description, that nothing but the Legs of the Victim were consumed upon the Altar. Which Legs were wrapt up with the Fat, to which were added small pieces, cut off from several parts of the Beast. This is what Tertullian means, when he says, that they cut off the extremities of the Pieces, to give 'em to their Gods. But the rest was Roasted and Boiled, and they made a Meal of it. This appears further by the Description Herodotus makes of the Egyptian Sacrifices. This is, says he, the manner of it. The Victim, markt with a Seal, is brought to the foot of the Altar, where it is to be Sacrificed. The Fire being kindled, an Effusion of Wine is made upon the Victim against the Temple; and the Deity being called upon, the Victim is slain,

slain, its Head cut off, and sent to the Market to be sold, if there be any Greek Merchants. If not, 'tis thrown into the Water. But first of all, a Curse with Execration is pronounced upon that Head, in these words; If the Sacrificing Parties, or all Egypt, be threatned with any evil, may it fall upon this Head. Generally the Egyptians in all their Sacrifices, and all their Temples, observe those two things, the effusion of Wine upon the Victim, and the Curse upon its Head, &c. After they have prepared themselves by Fasting on the Vigil of the Feast, and taken some sleep upon it, they sacrifice an Ox, Skin it, and empty the Belly of it; then they put in the Entrails and the Fat again, cut off the Legs, Chinc, Shoulders, and Neck-piece. This done, they cover the Carcass of the Ox, thus stript of Flesh with clean Bread, Honey, Raisins, Figs, Frankincense, Myrrh, and other Spices. Being thus stuffed with all these Things, they burn it, pouring a good quantity of Wine and Oil upon it, all this they do fasting. While the Sacrifice is burning, they Whip themselves; and after this they dress the Feast, out of the Remains of the Sacrifice. They sacrifice Oxen that are clean, and Calves; but no kine, as being Consecrated to Isis.

The Ceremonies of Egyptian Sacrifices.

See the former Treatise of the Golden Calf. ch. 10.

By what is said it appears, the Egyptians took away the best and most Fleishy part from their Victims, and made a Feast of it after the Sacrifice. So that 'tis plain, the Heathens made no intire Burnt-Offerings. Herodotus describes, in another place, the Scythians way in their Sacrifices; which has something singular in it, but agrees with others in this, that they took part of the Victim to eat it. Which is another Proof, that whole Burnt-Offerings were not used by the Heathens.

Lib. 4. P. 276.

U CHAP.

C H A P. IX.

The Sacrifices of the Heathens divided into several Classes, according to the ends they proposed to themselves in them. Of the Propitiatory Sacrifices, or Peace-Offerings, Impetratory Sacrifices, or free-will Offerings; Eucharistick, or Sacrifices of Thanksgiving; and Divinatory Sacrifices.

IT being impossible to bring the Heathen Sacrifices under the same Classes as those of the Jews, to Compare 'em together, we must divide these into their several kinds, with relation to their several Ends for which they were offered.

1. The Jews had their Propitiatory Sacrifices, or Peace-Offerings, the end of which was only to Appease God, justly provoked by Mens Sins. Of this Number were the Burnt-Offerings, the Sin-Offerings, and Trespas-Offerings.

2. The second sort of Sacrifices I call Impetratory, the end of which Sacrifices was to obtain from God things they stood in need of. They are called Free will Offerings *Lev. 7th.* and may be termed Votary Sacrifices, Vows being made to obtain some Good from Heaven. Tho' they were reckoned amongst the Peace-Offerings, yet they differed in this from the rest, that the Flesh of other Sacrifices of Prosperity was to be consumed, and eaten the same Day the Sacrifice was made, but one might eat the Flesh of the Impetratory Sacrifices 2 Days together.

3. The third sort of Sacrifices was of those called *Eucharistick*, designed for a Thanksgiving. You will find this mentioned, *Lev. 7. 11. 12. This is the Law of the Sacrifice of Peace-Offerings, if he offer it for a Thanksgiving, he shall offer with it unleavened Cakes, mingled with Oyl.*

These three sorts of Sacrifices were used among the Heathens. And 1. the Propitiatory Sacrifices, to appease their angry Gods. Of this Order was the *Greeks* Sacrifice, I have before described in *Homer's* Words. *Apollo* provoked by the Rape of *Chryseides*, his Priest's Daughter, afflicted the *Grecian* Army with the Plague, and by this Sacrifice an Attempt was made to Appease the angry God. All the *Latin* Authors mention these Sacrifices, appointed to appease the Anger of the Gods.

Three different sorts of Sacrifices used among the Heathens. Propitiatory Sacrifices the 1. sort.

AD,

AD. *Egone in Ædem Veneris? ut Venerem.*

Propitiem. AG. *Ebo an irata est? AD. Propitia hercle est* Plautus in Pseudolo.

Sex Agnos immolavi, nec potui tamen

Propitiam Venerem facere, ut esset mihi,

Quoniam litare nequeo, abii illinc illico.

In Pænulo.

Pliny, setting forth the Usefulness of Sheep, says, *Magna & Lib. 8 47.*
Pecori gratia, vel in Placamentis Deorum, vel in usu Vellerum. Lib. de Di-
Cicero, speaking of Sacrifices, *Nunquam Civitas nostra, sine* vinatione.
Placatione Deorum immortalium, tanta esse potuisset. 'Twas
this Design of appeasing the Deity, which made them offer
even human Victims upon their Altars.

2. They had also Impetratory Sacrifices, that is, they Sacri- *Impetrato-*
ficed to their Gods, to make their Designs prosper. *Æneas*, set- *ry Sacrifices*
ting out from *Sicily*, (where the Storm had drove him) to *the 2 sort.*
find out *Italy*, sacrificed to the Sea-Gods, in order to obtain
a happy Voyage.

Tres Eryci Vitulos, & Tempestatibus Agnam

Cedere, deinde jubet solvique ex ordine Funes.

Ipse Caput tonsæ foliis evinctus Olive,

Stans procul in Prorâ, Pateram tenet, Extaque salsos.

Porrigit in Fluctus, ac Vina liquentia fundit.

Æn. 1. 2.
v. 773.

And in the same Book, to make those Gods Propitious to
him, he makes thus both his Vows and Prayer,

Dii quibus Imperium Pelagi, quorum Æquora Curæ.

Hoc vobis latus candentem in Littore Taurum

Constituam ante Aras, Voti reus, extraque salsos &c.

V. 235.

Dido, to obtain from Heaven the Success of the Design she
had to detain *Æneas* at Carthage, and to Marry him, offers
thus her Sacrifices.

Principio Delubra adeunt, Pacemque per Aras

Exquirunt, mactant Lectas de more bidentes.

Lib. 4. v. 56.

3. They had their Sacrifices of Thanksgiving, which is a *Euchari-*
Thing so generally known, that it is needless to bring Proofs, *stick Sacri-*
or Instances of it. 'Tis from this Use of Sacrifices some *fices, the 3*
will have it, that the Words of Victim and Host are derived, *sorts.*
Victima à vincendo, Hostia ab hostibus; because Victims for *Whence*
a Thanksgiving were offered, for the Victory obtained over *come the*
the Enemy. *Words of*
Victima & Hostia.

Victima quæ cecidit dextrâ victrice vocatur.

Hostibus à victis Hostia Nomen habet

Ovid. Fast.
1.

Lib. 10. The Greeks called those Victims, *θύσια κρείσθεις*, *θύσιαν χρείσθειον* τοῖς θεοῖς ἐπέλεξεν τὸ δῖον οὐρανόν, says *Dionysius Halicarnassæus*, speaking of the Romans Thanksgiving after their Deliverance from a Plague.

Prefages
taken from
Sacrifices.

The Heathens had another End in their Sacrifices, which was unknown to the Hebrews, viz. to consult the Destiny about things to come, and the Success of their Designs. Such were those Sacrifices the Generals of an Army, made before an Engagement. Which were not so much designed to make the God's propitious, as to discover their Will, concerning the Success of the Undertaking. Thus they took their Prefages from any thing. As for Instance, 'twas an ill Omen, when the Victim was fain to be dragged to the Altar, and went not thither freely; when it made its Escape from the Officers Hands appointed to slay it; when it turned its Head to avoid the Blow; when after the Blow it bounced and made a horrid Noise; when it fell upon the Back and not upon the Nose. *Lucan*, among the Prefages of the sad Journey of *Pharsalia* reckons this,

Vide Plin.
l. 8. 45.

. *Discussa fugit ab ara*

Taurus : ☉

Suetonius relates of *Cæsar*, that the Victim having made its Escape from him as he was sacrificing, he slighted that ill Omen, and went nevertheless to fight *Scipio* and *Juba*.

Clamores simul horrendos ad sidera tollit :

Quales mugitus fugit cum saucius ad aram

Taurus, & incertam excussit service securim.

A Victim, to be a true Prefage, must go freely to be Sacrificed. Therefore they tried its Patience several ways. They pluckt off Hair from its Forehead, poured Wine between its Horns, and run the Knife all along the Back from the Head to the Tail. Sometimes they poured Water into one of its Ears, *ὡς ἐπινεύει τὰς τελεσθῆναι*, that it might give a kind of Consent to the Sacrifice, says *Myrtilus*, an ancient Author, quoted by the Scholiast of *Apollonius*, in the second of the *Argonauticks*. If the Victim did patiently suffer all these Trials without Resistance, 'twas lookt upon as a good Omen. When it fell down after the mortal Blow, if it struggled much upon the Ground, this also was an ill Omen. They likewise took Prefages from its Bellowing. For, after its Throat was cut, it must die quietly, with Groans and Blowing, and the Blood gushing out freely.

Libro de
Sacrificiis.

The Victim is brought near the Altar (says *Lucian*, in Deri-

fion

sion of Sacrifices) is slain in the Presence of God, breaks into sad and doleful Cries, which are in a manner the Omen of the Sacrifice. Next it breaths out some Notes, which grow weaker and weaker, and by their Variation answer to the Sound of Flutes. Who can possibly doubt, but that all this must be very acceptable to the Gods?

But above all things, the Presages were taken from the Inspection of the Entrails, which were examined with great Care, before they proceeded farther. The Victim was laid upon a Table called *Anclabris*, and there the Augurs made a strict Search into the Entrails, but principally the Heart, Liver and Lungs.

*Instauratque diem donis, pecudumque recluso,
Pectoribus inbians spirantia consulit exta,
Heu vatum ignavæ mentes, quid vota furentem,
Quid delubra juvant?*

An. 4. v. 64.

If those Parts lookt fair and sound, and such as they ought to be, 'twas a happy Omen. But if they were defective, vitiated, or ill-shaped, the Spectators Countenance changed, being seized with Horror at the Sight of it. God, it seems, did sometimes suffer those Trials to prove successful to strengthen this Error. *Cæsar*, a few Days before his Decease, *Cic. de* ordered a Victim to be sacrificed the first Day he made his Divination. publick Appearance in a gilt Chair, and a Purple Habit, *tion. l. 1.* But no Heart was found in the Beast, nor any Head in the Liver. But *Cicero* confutes those Superstitions with great Solidity, in his second Book *de Divinatione*. *Caput jecoris*, says he, *ex omni parte diligentissime considerant, si verò id non est inventum, nil putant accidere potuisse tristius. Hæc observari certè non potuerunt, ut supra docui, sunt igitur artis inventa non vetustatis, si est ars ulla rerum incognitarum, cum rerum autem natura quam cognationem habent?* The witty Jest of *Hannibal* is well known, which the said *Cicero* relates in the same Book. *Rex Prusias cum Annibali apud eum exulanti pugnare placeret, negabat se audire quod exta prohiberent. An tu, inquit, caruncule vitulinæ majoris quam veteri Imperatori credere?* *Hannibal* was for giving Bartel, *Prusias* said he durst not, because he expected no Good from the Victims Entrails. Hadst thou rather, answered *Hannibal*, believe the Heart of a Calf, than follow the Counsel of an old and experienced Captain? The Greeks called this Art *ωλασχομαντεία* and *ἡπατοσκοπία*, a Divination by the Entrails, or Inspection of the Liver. *Plutarch* in the Treatise of Oracles says, that the Figures of the Entrails, and their

Sect. 3.
cap. 16.

different Qualities, foretel Men things to come. 'Αι δὲ τῶν
 ἀλάσγων μορφαὶ, καὶ ποιεῖσιν, ἐξομῶσιν ἀνθρώποις τὸ μέλλον,
 Jamblichus, who writ a Volume of the Mysteries of the
 Egyptians, and particularly of Divination, has not omitted
 this. In particular, says he, the Soul of Animals, or the
 Demon presiding over them, or the Motion of the Air, or the
 celestial Influences about them, alter the Entrails of Victims
 as the Gods please. A plain Demonstration of it is, that they
 are often found without a Heart, or some other of their princi-
 pal Parts, without which those Creatures could not live.

These are the principal Kinds of Sacrifices, to which all
 others may be reduced. Now those several Kinds differed
 not in Ceremonies, being made after the same manner, and
 distinguished only by the Intention of those who offered them.
 And it often happened, that one and the same Sacrifice was
 offered for several Ends together; viz. to appease the Gods,
 to obtain some Favours from 'em, and to find out before-
 hand the Success of a Design on foot.

CHAP. X.

*Of the Victims, and Matter of Offerings, Human
 Victims, Victims taken almost from all sorts of
 Beasts, Swine, Dogs, Horses, Birds. An An-
 swer to the Question, Whether Fishes were
 sacrificed. Offerings of Things Dead.*

HAVING thus spoken of the different Kinds of Heathen
 Sacrifices, comparatively to the Hebrews, I shall now
 speak of the Matter of 'em; viz. the Beasts and other things
 offered for a Sacrifice.

The Law of Moses appointed but three sorts of Four-foot-
 ed Beasts, and two of Birds, for Sacrifices. The first were
 the Ox, including the Calf and Bullock; the second was
 the Sheep, and Lamb; and the third, the Goat, and Kid.
 The Two sorts of clean Birds for the Sacrifice were the
 Pigeon, and Turtle-Dove. But the Heathens did not con-
 fine themselves in such narrow Bounds, who made their
 Sacrifices of almost any thing living. 'Tis true, they did
 not offer all sorts of Living Creatures to all their Gods, for
 what was fit for the Sacrifices of one, would not have been
 received upon the Altars of another.

First

First they sacrificed Men, of which I produced several Proofs and Instances in the Chapter of Moloch, the Saturn of the Western People; to which may be added these. There are few People but know the ciuel Diana of the Scythians, to which they sacrificed Strangers, and those who by Shipwrack were driven upon their Coasts. *Erat lex apud Tauros, says Lactantius, uti Dianæ hospites immolarentur, & id sacrificium multis temporibus celebratum est.*

Sacrifices of Human Victims formerly used all over the World.

Lib. 1. de Falsa Relig. cap. 21.

Et Taranis Scythicæ non mitior ara Dianæ.

Lucan. l. 1.

The same Lactantius tells us, that Teucrus offered a Human Sacrifice to Jupiter at Salamina, in the Isle of Cyprus; that he left this horrid Religion to his Posterity, where it continued to the time of Adrian the Emperor, who abolished it, he relates also, that the Carthaginians, having been forced by Agathocles, King of Sicily, to leave off those horrid Sacrifices of Human Victims, forbore 'em a long time; but a great Calamity being come upon them, they concluded the Gods were Angry with them, for having left off those Human Sacrifices. And, to atone for their Neglect, they sacrificed at once 200 Children of the Noblest Families of Carthage.

At Carthage.

Pescennius Festus apud Lactantium, ubi supra.

Porphyrus, in his Books wherein he proves that no living Creatures should be eaten, or offered as a Sacrifice, gives likewise dreadful Instances of this kind. Speaking of the Sacrifice of the Salaminians afore-mentioned from Lactantius, says, that a Human Victim was offered to Agraulus, a Son of Cecrops and the Nymph Agraulides, and that this Sacrifice was afterwards made in Honour of Diomedes. The Young Man, says he, who was to be sacrificed went three times about the Altar, this done, the Priest run a Pike into his Breast, and burnt him on a pile of Wood. In the City of Heliopolis in Egypt, they sacrificed Men to Juno. The Men were picked for that Purpose, and examined with the same Ceremonies, and by the same Rules as were observed when Calves were chosen for the Sacrifice, to find in them the same Marks fit for the Altar, as were required from Beasts: Three of them were sacrificed in one Day. But Manethon says, that King Amasis ordered that instead of Men three Images of Wax should be placed, and that there should be no more Sacrifices of Men. One may perhaps the less wonder at it in these barbarous Nations. But 'tis a Matter of Amazement, that the Greeks, who always valued themselves upon their Politeness, should have been guilty of so horrid a Barbarity. In the Isles of Scio and Tenedos a Man was torn to pieces in Honour of Bacchus.

Porph. l. 2.

Idem ibi.

At Salamina.

Idem ibi.

Ibidem apud Euseb. l. 4. c. 16. Præp. Ev. In the Isles of Scio and Tenedos. Omadius, as Evelpis Carystius relates it; and Apollodorus says, that at Lacedemon they sacrificed a Man to Mars. This we have from the same Porphyrius, who assures us besides, upon the Testimony of Pallas an Historian, that till the time of Adrian the Emperor, Human Sacrifices were common all the World over. Till then, says he, they sacrificed a Virgin at Laodicea in Syria, in Honour of Minerva. The Duivatians, a People of Arabia, sacrificed yearly a young Lad upon the Altar, and buried him afterwards. The very Greeks themselves, when they went to fight, endeavoured to appease the Gods with Human Blood. 'Twas Adrian by whom all these Sacrifices were abolished.

Plutarch Rom. Quæst. 83. At Rome it self.

The Romans of all People were the least guilty of 'em. Yet there are Instances of this Cruelty amongst them, and Plutarch relates one very remarkable. A Vestal riding on Horseback was Thunder-struck, and fell off her Horse, and by her Fall discovered her secret Parts. The Southsayers being consulted upon it, answered, that something should suddenly appear, that would be shameful both to the Body and Religion of the Vestals. It happened soon after, that three Vestals were discovered, that had violated the Laws of Chastity, and their Religion. These Vestals suffered the usual Punishment. Then the Books of the Sybils were consulted upon this Accident, lookt upon as a Prodigy; and it was found in those Books, that two Men of the Creek Nation, and two Gauls, must be sacrificed to the Evil Spirits, and buried alive in the very Place where the Accident had happened; which was done accordingly.

In Peru and Mexico.

Lastly, Josephus Acosta, in his Natural History of the Indies, tells us, that the Devil had possess'd the Americans with this sort of Fury, to an incredible Degree. Whenever Inqua, King of Peru, was troubled with any Disease, at all times of War, and for the Success of his Affairs, the Peruvians sacrificed to the Number of ten Children, from four to six Years Old; and on the Coronation Day they sacrificed sometimes two hundred Children, from four to ten Years of Age. When a Father was sick, his Son was sacrificed to the Sun, or to the Viravocha, praying him to be contented with the Sun, and spare the Father. But the Mexicans have outdone all Nations in this piece of Barbarity.

History of the Indies l. 5. c. 19.

The Sacrifices of the Mexicans.

'Tis true, they sacrificed none but Prisoners of War they had taken, and not their own Children as the Peruvians. They made those miserable Victims ly on their Backs, upon a sharp edged Stone, ript their Breasts open, pluckt their Hearts out, shewed it reaking to the Sun, and dragged the Body

Body along the Steps of the Temple. This they repeated often, and never sacrificed under forty or fifty of these poor Wretches at once, sometimes several Hundreds. The Spaniards have sometimes felt the Effects of this Fury. One Night they saw with their own Eyes seventy of their own Soldiers, Prisoners of War, sacrificed together; and found these Words written in a Chamber, *Here was Prisoner such a poor Wretch with his Companions, sacrificed by the Indians of Tercusco.* *Ubi supra. c. 22.* *Josephus Acosta* relates a strange Story, which he vouches to be very true, that one of those Spanish Prisoners, having his Breast ript open, and his Heart pluckt out, the Body without a Heart rolled down to the Feet of other Spaniards, who were Spectators, and dying pronounced these Words. *Gentlemen, they have killed me.* But the Spaniards have repaid them since with Usury, by the unheard of Cruelties they have exercised upon those miserable People. wherein they are more inexcusable than the Indians, who made those barbarous Sacrifices of Men through Necessity, by a religious Principle, and to obey a Tyranny of the Devil, which they themselves abhorred, and grew weary of. but 'tis unaccountable how Christians, contrary to the Principles of their own Religion, could in cold Blood sacrifice so many Millions of Men to their own Avarice and Barbarity. Whoever desires to be fully informed of these Spanish Cruelties, let him but read the Book of *Bartholomeo de las Casas*; who, being a Spanish Bishop himself, may very well be credited. I conclude this Article of the Sacrifice of Human Victims with these fine Words *Silius* attributes to *Amilca*, *Hannibal's* Wife, as her Son *Aspar* was going to be sacrificed.

*Quæ porrò hæc pietas delubra aspergere tabe?
Heu primæ scelerum causæ mortalibus agris
Naturam nescire Deum! Iusta ite precari
Thure pio, cædisque feros avertite ritus.
Mite & cognatum est homini Deus.*

*Silius lib. 4.
Panicorum
ad calcem.*

Next to Men comes the Beasts, and among these, Oxen, Sheep, Lambs and Goat. Though all sorts of Victims were offered to the Gods, 'tis certain however, that these three sorts of Beasts which God had chosen for himself, viz. the Ox, Sheep, and Goat, were most commonly offered to the Idols. It has been said before, that no other Victims were offered in the Temple of the Syrian Goddess, of which thus *Lucian*. *The Beasts, says he, that are sacrificed are Bulls, Kine, Sheep and Goats; but no Swine was sacrificed, though some think it*

it was more out of Respect than Abomination. Oxen are
 Lib. 8. 4. 5. called by Pliny, *opima & lautissima Deorum placatio*, because
 it was the most usual Victim. Homer did extremely delight
 in the Descriptions of Sacrifices, which made Aristophanes
 In Vespiis. give him the Name of φιλοθύτης, a Lover of Sacrifices. Such
 Descriptions you will find in the first, second and eighth of
 his Iliad, in the third and ninth of his Odyssey, and several
 other Places. But every where he brings in Oxen and
 Sheep to be sacrificed. An Ox was sacrificed to almost all
 the Gods.

Æn. Virg. Taurum Neptuno, taurum tibi pulcher Apollo.
 3. v. 19. A Cow to Proserpina,

Æn. v. 250. Ense ferit sterilemque tibi Proserpina vaccam.

Almost all Next to the Ox, few Beasts were oftner sacrificed than a
 sorts of Swine, which was the Abomination of the Jews, and their
 Beasts were Altars. A Sow was sacrificed to Ceres, because an Enemy
 sacrificed. to Corn.

Ovid. Fast. Prima Ceres avidæ gavisa est sanguine porcæ.
 1. A Hog was sacrificed to the Earth,

Hor. Epist. Tellurem porco, Sylvanum lacte piabant.
 l. 2. Ep. 1.

Some read *Porca* for *Porco* in this Verse of Horace, and will
 have it that a Sow was offered to the Earth. Arnobius is of
 that Mind, who says, *Telluri matri ingens immolatur scropha
 facta*. This Place of Horace says, that Milk was offered to
 the Sylvan Gods, but Hogs were also sacrificed unto them.

Juven. Sat. Cedere Sylvano porcum quadrante lavari.
 6. v. 446.

The same Creature was offered unto her which by the Ro-
 mans was called the good Goddess.

Juven. Sat. Atque bonam teneræ placant abdomine porcæ.
 2. v. 26.

There were Temples and Gods that could not have en-
 dured such Sacrifices. Lucian has told us, that no Swine
 was offered to the Syrian Goddess, which was undoubtedly
 in Imitation of their Neighbours, the Jews. There was in
 Mysia a Temple of Jupiter, where it was not lawful to kill
 or eat Hogs Flesh.

The Dog.

One would think the Devil has sometimes imitated God,
 and at other times made it his Business to take a contrary
 Course. A Dog was no less an Abomination for the Jewish
 Sacrifices than a Hog; and God says it in Terms expressing
 the

the same degree of Horror for those Two Creatures. He that offers a Sheep is as he that would cut off the Neck of a Dog, and he that offers a Cake as he that offered the Blood of a Hog. Yet the Dog, as well as the Hog, was a common Victim upon the Devils Altars.

Plutarch tells us, that a Dog was sacrificed to the Goddess *Genita Mana*, who had the Superintendency over Childrens Birth; that the same Beast was sacrificed by the *Argians* to the Goddess *Ilithya*, who presided also over Womens Travails; and by the *Greeks* to *Proserpina*. The *Romans* also sacrificed Dogs in their *Lupercalia*, a Feast kept in February for the Purification of the City: In which Feast some Men run naked along the Streets, as if they had been mad, and with Leathern Thongs which they had in their Hands struck all those who fell in their way. For the space of twelve Days Propitiatory Sacrifices were made for the Dead, and the City of *Rome* was purged again with Sacrifices, Fire and Water, and one of those Sacrifices of Purification was that of the Dog. One may be surprized at what Plutarch says on this Subject. A Dog is one of the uncleanest Creatures, and ever was an Emblem of Uncleannefs. Yet he tells us, that the *Greeks* in general sacrifice a Dog in their Sacrifices of Purification, to this Day. That they carry little Dogs to *Proserpina*, amongst other Sacrifices of Purification. And that with little Dogs they wipe Men all about that want to be purified.

Pausanias, in *Laconick*, says, that the *Lacedemonians* sacrificed a little Dog to the God *Mars*, presuming that Beast being Domestick, and of great Courage, must needs be very acceptable to the God. Lastly, The *Sabeans* and *Thracians* sacrificed Dogs unto *Hecate*.

*Exta canum Triviae vidi labare Sabaeos,
Et quicumque tuas accolit Aene nives.*

Ovid.

An *Ass* is likewise a Creature, that seems not very proper for a Sacrifice. Yet we have seen in the Chapter of *Baal-Peor*, that he was sacrificed to *Priapus*, for a very filthy Reason.

Cæditur Et rigido custodi ruris asellus.

Ovid. Fast.

Pindarus says, that the *Hyperboreans* offered Hecatombs of *Asses* to *Apollo*.

1. v. 340.
Pindarus in
Pythiis.

Δαίματ' ἱστῆθων κλέι τὰς ὄνων ἐναπόμβας.

As to the Horse, the Reason is plain why he was sacrificed to *Mars*, *Mars* being the God of War, and the Horse a Warlike Creature. Plutarch may be consulted upon it, in his

The Horse.
Quæst. 97.

his Roman Questions; who says, that Yearly on the thirteenth of December a Horse was sacrificed to Mars, whose Tail being cut, it was carried to the Temple called Regia. And two Troops of People, one coming from the sacred Streer, and the other from the Street Saburia, fought for the Head of it. The Persians sacrificed also a Horse to the Sun.

Ovid. Felt.

Placat equo Persis radiis hyperiona cinctum.

Strabo l. 11.

Herod. l. 4.
p. 276.

The same thing was done by the Scythians and Massagetes, if we believe Strabo and Herodotus, but the Scythians sacrificed the Horse to Mars, whom they worshipped under the Figure of a Poniard, as Herodotus tells us in the same Place.

The Ram.

The Ram was chiefly designed for Bacchus's Sacrifices.

Virgil.

Georgic. 2.

*..... Baccho caper omnibus aris
Ceditur, & veteres ineunt proscenia ludi.
Ergo rite suum Baccho dicemus honorem
Carminibus patriis lancesque & liba feremus,
Et ductus cornu stabit sacer hircus ad aram.*

Pausan. in
Laconicis.

The Goat.

But he was likewise offered to other Gods. The Lacedemonians had a Juno, by them called Agophaga, Goat-Eater, to whom they sacrificed Goats. A Goat was also offered to Æsculapius, the God of Physicians, and Health.

As to the Goat and the Sheep (both the Weather and the Ew) I have already said, that they were the usual Victims upon the Altars. Nay there are some who believe, that the

Isidor. l. 12.
c. 1.

Word *Aries*, which signifies a He-Goat, comes from *Ara*, an Altar. *Aries mactatur ad aras.*

Plato in
Phædone.
Victims ta-
ken from a-
mong the
Birds.

Birds were also offered to the Gods. By the famous History of Socrates his Death, as well as other Accounts, we find that a Cock was sacrificed to Æsculapius. Remember, said that Philosopher, as he was expiring upon drinking his poisonous Potion, Remember (says he to a Friend of his that stood by) to pay a Cock to Æsculapius.

The Cock.

A Cock was also sacrificed to the Goddess of the Night, according to this Verse of Ovid,

*Nocti Deæ noctis cristatur caditur ales,
Quod tepidum vigili provocat ore diem:*

Plutarch.
Lib. de Isid.
& Osiri.
In Corin-
thiacis.

The Egyptians sacrificed a white Cock to Anubis, and to Hermanubis a Cock of Saffron Colour.

Pausanias says, that the Trezenians appeased, by the Sacrifice of a Cock, the Wind *Africus*, that spoiled their Vineyards, and their Corn, and they did it with this Ceremony.

The

Two Men took a Cock with white Wings, and each of 'em taking hold of one Wing, tore him to pieces. Then each holding in his Hand his part of the Cock, they run round about the Vineyards, and being come back to the Place whence they set out, they buried the Cock.

The Egyptians, according to Herodotus, sacrificed Geese to Isis. And, according to Athenæus, the Phœnicians sacrificed Quails to Hercules. In Euterp.
l. 9.

'Tis very uncertain, whether Fishes were sacrificed. Plutarch down right denies it, and says, there is no Fish proper for Sacrifices, or fit to be offered to the Gods. The Question about
Fishes.

But Athenæus says somewhere, that the Bœtians sacrificed to the Gods a particular sort of Eels, called *Copaides* from the Lake *Copais*; that they crowned them as Victims, and crowned them with the salt Flower called in Latin, *Mola salsa*. And he relates from Antigonus Carystius, that the Fishermen used to sacrifice to Neptune the biggest Thun-Fish they rake, and this Sacrifice they called *Thynnea*. Sympo-
sion
l. 8. Quæst.
8.
Athenæus.
lib. 7. c. 13.

'Tis beyond all Doubt, that Inanimate things, both dry and liquid, were also offered to their Gods. As Milk amongst other things,

. *Sylvanum lacte piabant.*

Corn and Flower. *Deos fruge coli & mola salsa supplicari* instituit Numa Pompilius, as Pliny has it. This *Mola salsa*, called by the Greeks *ἐλαί*, and by Homer *ἐλοχύται*, is a noted thing in the Heathen Sacrifices. 'Twas Barley-Flower mingled with Salt, of which Aspergion was made upon the Victim, of which more anon. They offered Wine, Oyl, Frankincense, Flowers and Fruits, all things having their proper Use in Sacrifices. They offered also Cakes of several kinds, called by the Greeks *πόρνα*, and few Sacrifices were made without those Cakes, called by the Romans *Liba*. Part of 'em were offered to the Gods, and the rest eaten at the Feast which followed the Sacrifice. Lib. 18. c. 2.
Vide Voss.
lib. de Idol.
7. c. 49. &
Stuckius
p. 9.
Alexander
ab Alexan-
dro l. 2.
c. 22.

. *Et adorea liba.*

Per herbam subjiciunt epulis.

The Composition of those Cakes is thus described by Cato, *Casum bene tere in mortario, ubi bene triveris farinæ sitiginæ libram admisceto, aut si voles tenerius esse, selibram simlaginis solum eodem indito permiscetoque cum caseo bene, inde favum facito, & folia subdito in furno calido, en coquito leviter.* Take some Cheese, and beat it well in a Mortar, put amongst it a Pound of Rye-Flower, or if you will have it more delicate,

add to it half a pound of fine Wheat flower, and Knead them well together. Make up your Cakes, put Leaves under them, and let them be lightly baked in a hot Oven. Besides the Cheese, it seems, by what Ovid says, that they put Hony in them, at least in those offered to Bacchus.

Nomine ab Auctoris ducunt Libamina Nomen,

Libaque quod sanctis pars datur inde focis.

Liba Deo sunt succis quia dulcibus idem

Gaudet, & à Baccho Mella reperta ferunt

He pretends, that Bacchus was the first who taught Men to offer Sacrifices;

Ante tuos Ortus Ara sine honore fuerunt.

Hence *Liba*, & *Libamina*, came to be so called from *Liber* one of the Names of Bacchus. And whereas Hony was also found out by Bacchus, therefore Hony was made one of the Ingredients in the Cakes for Sacrifices. But, besides that this is well known, I shall have Occasion to say something more of it, in the following Chapter. Thus I shall end here the subject Matter of the Sacrifices, to speak of the Ceremonies observed in the same.

C H A P. XI.

Of the Ceremonies observed in the Sacrifices.

THE first Ceremony, was the Choice of the Victim, which must be one of the fairest of the Flock. 'Tis true *Tertulian* upbraids 'em with their offering the worst to the Gods. But this was a Corruption, not allowed of by Religion, which directed on the contrary, that the best should be offered.

Virg. Æn.

4. 51.

Mactant lectas de more Bidentes.

Legiferae Cereri.

According to *Festus*, the Victim were called *egregiae*, *tantum à Grege selectae*.

Cicero 2 de

Divinatione.

Pliny l. 28.

c. 2.

The Victim being chosen, it was brought to the Altar, very likely by those Officers spoken of before, called *Popæ*, and *Victimarii*. But both *Cicero* and *Pliny* say, that Men were particularly appointed for that Office, who were chosen by the Plurality of Voices, when the Censor took a Review of the People. *Cum Censor Populum lustraret, bonis omnibus, qui Hostias ducerunt eligebantur. Cur publicis Lustris etiam Nomina ducentium Victimam prospera eligemus.* In all solemn Sacrifices the Victim was attended to the very Altar, with Flutes, Hoboys, and divers other Instruments of Musick. The Victim was crowned with Flowers, and had the Forehead and Horns Gilt.

Et

Et statuam ante Aras curvatâ fronte Juvenum.

Therefore Juvenal says, the Victims had a bright Forehead ;

Sed procul extensum petulans quatit Hostia Funem,

Tarpejo servati Jovi, Frontemque coruscat.

And in another place,

Tarpeium Limen adora

Pronus, & auratam Junoni cæde Juvenam,

Si tibi contigerit Capitis Matrôna pudici.

The Horns were also painted with several Colours. For Pliny, speaking of the Luxury of his time, takes notice of this Custom ; *Tingi Animalium Cornua, Dentes secari, signum ebore distingui.* Tho' he does not say precisely, that those painted Horns were of those Beasts that were to be Sacrifices, yet it is very apparent that they were so. The Victims were crowned with green Boughs of Trees consecrated to the God, to whom they were to be Sacrificed. When the Victim was come to the Altar, the Sacrificers washed their Hands, before they laid them upon it.

χερσὶ λαντο δὲ ἔπειτα, καὶ ἐλοχύτας ἀνέλοντο.

Satyr 12.5.

Satyr 6.47.

Homer Iliad

They washed their Hands, and took the *Mola Salsa*. There was a holy Water, of peculiar Use in this Ceremony. For Thucydides speaks of a Water, not to be used but for Washing his Hands in Sacrifices. Those particularly who had imbrued their Hands with human Blood must not approach holy Things, with their Hands unwashed. Virgil therefore brings in *Aeneas*, speaking thus to his Father.

Tu Genitor cape sacrâ manu, patriosque Penates,

Me Bello ex tanto digressum, & Cædè recentè,

Attrectare nefas, donec me Flumine vivo

Abluero.

Aeneid 1. 2.
v. 717.

They who performed the Sacrifices were not only obliged to Wash, but also to Prepare themselves for it, by forbearing to eat certain Dainties and Wine often, for 10 Days commonly, sometimes 30. *Puri Menstruo esse dicuntur, qui, Sacrorum causâ toto Mense in Cæremoniis sunt, id est, puri sunt certis Rebus carendo,* says Festus. And some will have it, that the Word Ceremony comes à *carendo*. To be admitted into the Mysteries of *Isis*, one must prepare himself for it by Abstaining from Wine, Flesh, and Dainties, for the space of 10 Days. *Illud planè cunctis Arbitris præcipit decem continuis illis Diebus cibariam Voluptatem coercerem, neque ullum Animale semper & inivinius essem.* They abstained likewise from Women,

Vos quoque abesse jubeo, discedito ab Atis

Cui tulit hesternâ Gaudia Noctè Venus.

Castâ placent Superni, &c.

Ille potuit Veniam, quoties non abstinet Uxor

Washing before the Sacrifice.

Abstinence from Wine and certain Dainties.

Apul. Metam. 1. 11. Their Abstinence from Women.

Tibellus.

Juvenal, Sat

Con- 6.

Concubitu sacris observandisque Diebus.

This in Latin was called *Vivere in castro*, and in Greek *ἀγνόςθαι*.

The Excommunication preceded the Sacrifice.

Before they began the Ceremonies of the Sacrifice, the Excommunication was made, that is, Prophane Men were expelled, and all who were not qualify'd (either by reason of some Guilt, the Sex, or otherwise) to assist at the Service of the God or Goddess for which the Sacrifice was intended. *Festus* says, there were certain Sacrifices, in which the Usher cried aloud, *Hestis, Vincit, Mulier, Virgo, exesto*, let all Enemy, Captive, Women, and Virgin go out.

Quæst.

Rom. 3.

Quæst. 16.

We read in *Plutarch*, that there was at *Rome* a Temple of *Diana*, from which Women were excluded, and in another of the Goddess *Leucothea*, wherein no Servant Maid was suffered to come in. That Women did not taste of what came from *Hercules* his great Altar. Lastly, 'tis well known the *Herald* cried these Words before the Ceremony, *Procul este Profani*.

Virg. Æn. 6.

Procul, O Procul este Profani,

Conclamat Vates, totoque abstinate Luco.

Of the Use of Prayers in Sacrifice. See *Jamblicus*, Sect. de Mysteriis 31.

And 'tis not to be doubted, but the Custom of the primitive Christians, of making the Penitent, *Catechumeni*, & *Energumeni* go out, when they went about to celebrate the Mystery of the *Eucharist*, had its Original from hence.

Iliad 1. Vide supra.

The Excommunication being over, the next step was a Prayer made to the Deity, the Sacrifice was intended for. At least *Homer* describes thus the Ceremonies of the Sacrifice, which *Agamemnon* caused to be made by *Chryses*, to Appease, *Apollo*. Hear me *Apollo*, who bearest a Silver Bow &c. We find the same Ceremony observed in the third Book of the same *Iliad*, and almost wherever this Poet gives an Account of any Sacrifice.

The Heathens did not lay the Hand on the Head of the Victim, but upon the Altar.

In the Jewish Sacrifices there was a very important Ceremony which I don't find among those of the Heathens, viz. that before the Victim was slain, he that offered it layd his Hand upon the Head of the Beasts, and confest his Sins, saying, *I have sinned, I have done wickedly, I have rebelled, and committed such and such Crimes; but I Repent, and offer this Victim for an Atonement*. By this Act the Head of the Victim became loaded with the Sins of him that offered it to be Sacrificed. But I don't find, this was practis'd among the Heathens. 'Tis true *Alexander ab Alexandro* tells us, that the Priest, before he Sacrificed, confessed himself Guilty, expressed his Repentance, and ask'd Forgiveness. *Quin etiam observatum invenimus, ut qui Rem divinam facturum erat, ad suam levandam Culpam, se imprimis Reum dicere debeat, & Noxæ penitere,*

Dier. Geni. 1. l. 4. c. 17.

vere, & fateri admissum, Vultumque submittere, & ad omnem Modestiam fingere. But he does not attribute this Confession to him, for whom the Victim was Slain.

I have before related from *Herodotus* a Custom of the *Egyptians*, which has in my Judgment a much greater Affinity with the Ceremony of the *Jews*, viz. that the Head of the Victim was counted so execrable, that it was neither laid upon the Altar, nor would any eat of it. The Head being cut off, either they sold it to Strangers, or threw it into the Sea. The reason of it might be, because they lookt upon the Head of the Victim, as loaded with the Sins of the Nation. From whence one may conjecture, that they made some Confession over that Head, or at least, that they believed, without Confession, that all the Sins of the People came down upon that Head.

Josephus Acoſta, in his Natural History of the *Indies*, says, that the Inhabitants of *Peru* confessed their Sins, before they offered their Sacrifices. But the *Inqua*, or Emperor, confessed his Sins to no Man, but only to the Sun, that the Sun might make his Report of 'em to the great God *Viracocha*, and obtain his pardon. After his Confession, the *Inqua* washed himself in a running Water, saying these Words, O thou River, I have confessed my Sins to the Sun, receive them, and carry 'em to the Sea, that they may never appear any more.

Josephus Acoſta his Natural History, l. 5. c. 25. Among the Peruvians there was also a Confession of Sins before the Sacrifices.

Instead of the Ceremony of laying his Hand on the Head of the Victim, they laid it upon the Altar, calling upon the Deity. *Macrobius* gives us a very plain and distinct Account of it. *Multifariam enim legimus, quod litare solâ non possit Oratio, nisi & is qui Deos precatur etiam Aram Manibus apprehendat.* Whereupon he quotes these Verses out of *Virgil*.

*Talibus orantem Dictis, Arasque tenentem
Audiit Omnipotens.*

Æn. 4.

Item,

Talibus orabat Dictis, Arasque tenebat

Æn. 6.

And in another place, to take the Gods to Witness;

Tango Aras, medios Ignes, & Numina testor.

Æn. 103.

He says further, according to *Varro's* Opinion, that *Ara* comes from *Ansa*, a Handle, because the Altars had a sort of Handles, to take hold of. This is confirmed by *Apulejus*, who describing *Psyche* seeking for a Sanctuary against the Fury of *Venus*, says that she came into a Temple of *Juno*, where she took hold of the Altar. *Tunc Genibus nixa, & Manibus Aram repentem amplexa, deterſis antè Lachrymis, sic adprecatur, Magni Jovis Germana & Conjuga &c.* This was something

Lib. 6.

like the Horns of the Altar of Burnt Offerings, that were taken hold of by such as wanted a Sanctuary.

The prayers being over, they took the *Mola Salsa*, which (according to *Eustathius*, *Homer's* Commentator, upon the third of the *Iliad*) was Barley-flower, mixt with Salts, of which Asperſion was made upon the consecrated Victims. This Flower had but little Water put to it, only so much as could bind in some measure the Flower and Salt together. Of this Salt Flower Asperſion was made upon the Beast, and chiefly upon the Body. This Ceremony was so very essential to Sacrifices, that none were made without it. *Maximè in Sacris intelligitur Salis Auctoritas, quando nulla conficiuntur sine Mola Salsâ*, says *Pliny*. 'Tis plain, this is imitated from the Law of God, which said, all Offerings shall be salted with Salt. There is nothing more known than this *Mola Salsa*, and there is scarce mention made of the Sacrifice any where, without it.

Lib. 31.c.7.
Virg. Eclog.
8.

*Sparge Molam, & fragilis incende Bitumine Lauros.
Ipsa Mola, Manibusque piis Altaria juxta,
Uncem exuta pedem, Vinculis in Veste recincta*

Æn. 4.

Testatur, &c.

They called it also *Salsæ Fruges*.

Virg. Æn.

*Famque Dies infanda aderat, mihi Sacra parari,
Et salsæ Fruges, & circum Tempora Vittæ.*

Vide Iliad.
2. & Odys.
5.

Homer, who is exact in the Descriptions of Sacrifices, makes none, without taking notice of the Effusion of this *Mola Salsa*. *Festus* says, that the Word *Immolatio*, which signifies the whole Action of the Sacrifice, comes from the Effusion of the *Mola salsa*; so essential was this Ceremony, as to give Name to all the Sacrifice.

There were certain Priests among the Romans, who durst not touch any Flower, such was the *Flamen Dialis*; who is said to have made the Asperſion with Salt, and unground Barley. That it was called *Mola*, a *molendo*, to grind.

According to *Ovid*, this Ceremony had a particular virtue, to make the Gods propitious to Men.

Pastor 1.

Ante Deos Homini quod conciliare valeret

Far erat, & pueri lucida Mica Salis.

The Reason is, because this was the Sacrifice which the Ancients offered unto the Gods, before the Custom came to Sacrifice Victims.

After the *Mola salsa* was spread over the living Victim; the Priest made an Effusion of Wine upon it, between the two Horns;

Admoti

*Admoti quoribus Templis dum Vota Sacerdos
Concipit, & fundit purum inter Cornua Vinum.
Quattuor hinc primum nigrantes Terga Juuencos
Constituit, Frontique inspergit Vina Sacerdos.*

And in another place the same Poet says,

*Ipsa tenens dextra Pateram pulcherrima Dido
Candentis Vacca media inter Cornua fundit.*

Upon which Servius observes, that the Cup was inclined downward to make this Effusion; but so that the palm of the Hand was kept up towards Heaven, when the Sacrifice was made to the Celestial Gods. But, when it was for the Infernal Gods, then both the Cup and the Hand were turned downward.

The Wine being poured upon the Victims Head, the Priest pluckt off some Hair from its Forehead, and threw it into the Fire.

*Et summas carpens media inter Cornua setas
Ignibus imponit, sacra Libamina prima.*

This was a Custom of the Greeks, as well as the Romans. For Homer, in the third of his Iliad, describing a Sacrifice, says, 'Atreides pulling out his Knife, which hung upon the Scabbard of his Sword, got some Hair off from the Heads of the Lambs. And in another place he says, that Nestor, 'having ended his Prayer, pluckt off some Hair from the Victims Head, and threw it into the Fire.

At last they came to slay the Victim, which must stand up to receive the Blow.

*Et statuam ante Aras aurata Fronte Juuencum.
Et ductus Cornu stabit sacer Hircus ad Aram.*

The Victimarii, whose Office it was to slay the Victim, waited for the signal, and durst not strike without Order. Therefore casting their Eyes upon him who presided in the Sacrifice, they used to say *Agon*, or *Agone*? for *Agamne*? shall I strike? Ovid, speaking of a Feast called *Agonalia*, fancies it took that Name from the *Agon* of the Victimarii.

Nominis esse potest succinctus causa Minister,

Hostia Calitibus quo feriente cadit,

Qui calido strictos tincturus Sanguine Cutros

Semper agamne rogat, nec nisi jussus agit

When they Sacrificed to the Celestial Gods, the Victims Head was turned upon the Back, that it might cast up its Eyes towards Heaven, while its Throat was cut. But, if the Sacrifice was for the Infernal Gods, the Head was bowed downwards; as we have it from the Scholiast of Apollonius upon the first of the *Argonautica*, and from Eustathius, the Commentator of

Ovid Metam 7.

Æn. 6.

Libations of Wine were also made upon the Victims. Æn. 4.

The Ceremony of plucking Hair off from the Victim to burn it. Æn. 6.

The Victim was slain standing up.

Virg Æn. 3. Idem. Georg 2. He that slew that Victim waited for the Signal.

Fast. 1.

Homer, upon the first of the Iliad, in these Words. *When they Sacrificed to the Celestial Gods, they pulled backward the Beast's Neck, that it might look up towards Heaven. And Sophocles seems to confirm that, saying, he cut his Throat, drawing of it up. But when they Sacrificed to Heros, or any one Deceased, the Victims Head was turned downward, to slay it.*

I come now to the Effusion and sprinkling of the Blood, which amongst the Jews was the principal Part of the Sacrifice. 'Twas the most propitiatory Ceremony, for (as the Lawgiver says) *the Blood shall make an Atonement for the Soul.* Therefore, while one of the Officers slew the Victim, another offered the vessel to receive the Blood, and make a Sprinkling thereof upon the Altar, and those Things that were to be Purify'd.

Natalis

Comes My-
thol. 1. 1. c.
10.
The Effusion
and Aspersi-
on of Blood
were not
made in all
Sacrifices.

I do not find, that the Heathens did set any great Value upon the Blood of Victims, in most of their Sacrifices. And there are Authors who pretend, that when the Sacrifice was made to the Celestial Gods, they had no regard to the Blood, but let it run upon the Ground without any Ceremony; that it was not Received, and sprinkling made with it. And indeed in most Descriptions of Sacrifices, left us by Greek and Latin Authors, both Poets and Historians, we find no mention made of the Blood, or any sprinkling of it. Besides those I have quoted out of Herodotus and Homer, take these two following. The first out of the 7th. Book of the Roman Antiquities of Dionysius Halicarnassæus. *The Pomp, says he, being over, the Consuls immediately Sacrificed the Oxen, together with the Priests, and other Persons consecrated in the Ministry of the Altars. Which is done in the same manner as with us. For first they wash their Hands, and purify the Victim with a sprinkling of lustral Water. They spread over his Head the Mola Salsa, and having made a Prayer, they give the Word of Command to the Victimarii to slay the Victim. Mean while some of those present struck with great Clubs, the Victim yet alive upon the Temples, others put Pails under the Beast that it might fall upon them. Then it was skinned, cut in pieces, and the prime of the Entrails, and other Parts taken out. Which chosen Parts were covered with Barly-flower, or Mola Salsa, brought unto those who served at the Altar. Who kindling the Fire laid those select Parts on the Altar, and made both upon the Fire and the Sacrifice an Effusion of Wine! The other Description is taken out of Apollonius, in the eighth of his Argonauticks. *Then Anceus (says he) struck with a Copper Ax the Neck of the other Ox, and cut off its Sinews. The Ox fell upon its two Horns on the Ground. His Companions thereupon cut its Throat, Skinned**

medit, cut it into Quarters and Pieces, but chiefly the sacred Legs, and having covered them with Fat, they put them in the Fire; and Jason made the Sprinkling of the Mola Salsa.

In neither of these Descriptions no mention is made of the Blood, nor the sprinkling of it. But there are other places in the Works of the Ancients, by which it seems the Blood of the Victims was received, and sprinkled upon the Altar. *Lucian* Lib. de Sa- particularly, ridiculing all Sacrifices, describes them after crificiis, this manner. Next the Priest opens the Breast of the Victim, and like a Cyclops plucking out the Entrails, pulls out the Heart. Then he sprinkles the Blood about the Altar, Καὶ τὸ αἷμα τῷ βαμῶ μετὰ τὸν καρδίαν. This is precisely the Ceremony, which the Jews observed in their own Sacrifices, who sprinkled the Blood all about the Altar. And *Virgil* seems to make an Allusion to this Ceremony, saying,

..... *Ilius aram*

Ecl. 7.

Sapè tener nostris ab ovilibus imbuet agnus.

Eustachius upon *Homer* says the same thing, and that they called the Vessel into which the Blood was received αἵμοισον ἀνὰ τὸ αἷματος. And afterwards poured the Blood upon the Altar. ἔπειτα πῶτον αἷμα δαχόμενοι τῷ βαμῶ ἐπέχεον.

As to the Gods *Manes*, and the infernal Gods, the thing is plain, and admits of no difficulty: The Blood of the Victim was received into a Vessel, and Effusion of it was made, either upon the Altar, or in the Sea. *Apollonius* describing a Sacrifice of the *Argonauts* to *Neptune* says, That Prayer being over, he slew the Victim over the Sea, and made the Blood gush out at the Poop. And *Virgil*, in his Account of the Sacrifice *Aeneas* offered to the infernal Gods, to go down into Hell, says, That the Blood of the Victim was received into Cups, in order undoubtedly to make an Effusion thereof.

The Sprinkling of Blood in Sacrifices to the Infernal Gods.
Lib. 1. *Argonaut.*

Supponunt alii cultros, tepidumque cruorem

Æn. 6.

Suscipiunt pateris.

But I am much inclined to believe, that this sprinkling of Blood was unusual in Sacrifices offered to the Celestial Gods. For I cannot apprehend how *Homer*, so exact in his Descriptions, and other Authors, could have omitted to mention so important a Ceremony. They who said, that the Blood was sprinkled upon the Altar, had seen the Ceremony performed in some Sacrifices, but have forgot to tell us, it was not so in all Sacrifices.

Next to the Effusion of the Blood was the Excoriation of the Beast, and the Dissection, upon which there is nothing Remarkable to say. The Jews laid the parts of the Beast upon the Altar, in the same Order as they are while living. But the

Of the Beasts Excoriation

Hea-

Heathens observed no such Order. They laid no Beast whole on their Altars, but took only certain parts thereof, covered them with Fat, and put them upon the Altar. By the account we have of Sacrifices from *Homer* and *Apollonius*, it appears, that the *Greeks* used to Consecrate the Legs at the Altar, to cut some pieces out of other parts, to wrap these up upon the Legs with the Fat Membranes, and so commit them to the Fire. But the *Romans*, willing to save the Legs, cut only some small Parcels, which they covered with Fat, and so laid them upon the Fire of the Altar. This is plain by the Description of *Dionysius Halicarnassæus*, who calls the Particles intended for the Gods ἀπαρτάι, the choice parts. For they persuaded themselves, that those parts being offered to the Deity, the whole Mass was thereby Sanctify'd, so that they eat of it as Consecrated Meat. Those Particles were probably cut off the best and daintiest parts, and chiefly from the Filler, as *Ovid* seems to hint,

What Parts
were bestowed
on the
Altar.

Metam. 1. *Cæsorúmque Boúm fíbris de more crematis.*

14.

Before they laid those Particles on the Fire, they threw again some *Mola Salsa* upon it. At first 'twas done upon the Beast while living, and now upon the Parts of it that were laid on the Altar. This may be easily observed, upon a Review of the two fore-quoted Descriptions out of *Dionysius Halicarnassæus*, and *Apollonius*.

Effusion of
Frankin-
cense, Wine,
and Oyl.

When the Flesh was upon the Altar, in the Fire, they threw Frankincense upon it, and made their *Libationes*, that is, Effusions of Wine and Oil, which helped to feed the Fire, and consume the Victim.

Ovid. Me-
tam. 1. 13.

Thure dato flammis, vinóque in thura profuso.

And this Effusion was commonly made thrice, the number of three being very much observed in Sacred Ceremonies.

Georg. 4.

Ter liquido ardentem perfudit nectare flammam.

Ovid.

Ter flamma ad summum tecti subjecta relucet.

They also poured Oil,

Æn. 6.

*Et solida imponit taurorum viscera flammis,
Pingue superque oleum fundens ardentibus extis.*

In that the Sacrifices of the Heathens differed from those of the Law of *Moses*, for the Effusions of Wine were not made upon the Victim, nor upon the Fire, but only at the foot of the Altar, nor was there any sprinkling of Oil. 'Tis true, the Law appointed a portion of Oil for every Sacrifice, but that was to make the Cakes of Sacrifice.

There was some Sacrifices in which Milk was used, instead of Wine, for Effusions; particularly in the Sacrifices of

of the Goddess *Rumina*. Plutarch tells us, That the Women Sprinklings who Sacrifice to the Goddess *Rumina* make an Effusion of Milk and Libations upon their Sacrifice, and neither bring or drink any Wine. The Milk and Reason is, because *Rumina* was the Goddess of Nurses, from *Water*, *Ruma*, that signifies a Breast. The sprinkling of Milk was chiefly used in the Sacrifices to the Rural Gods, the Gods of Forests, *Pan*, and the Goddess *Pales*. 'Tis said by *Servius*, that there were some Feasts, in which they made sprinklings in Honour of the Goddess *Vesta*, without Wine, only with Water from the River *Numicus*. And *Suidas* tells us, that the *Asmenians*, in their Sacrifices to *Aurora*, the Sun, Moon, *Urania*, and the Nymphs, made their Effusions with Water, into which Honey was infused.

It seems moreover, that in the Sacrifices Effusions were made of Milk and Honey, with the Effusions of Wine; for *Silius Italicus* lays in the 13th of the Punick Wars,

Corpora lanigerum prosunt bidentum,
Fundunt mella super Bacchique & lactis honorem.

At the same time, to make the Smoak of the Sacrifice of a sweet Odour, they threw upon the Fire abundance of sweet Spice, besides Frankincense. Formerly, before the Eastern Parts were known to the Western Nations, they contented themselves to burn what they had most fragrant in their Climate.

Thura nec Euphrates, nec miserat India costum,
Nec fuerant nobis cognita fila croci.
Ara dabat fumos herbis contenta sabinis,
Et non exiguo laurus adusta sono.

The Vervin, amongst other Herbs, was sacred to the Gods. They Crowned with it the Altars, the Victims, and the Priests, and they made a Smoak with it in the Sacrifice.

Flore sacella tego, verbenis compita vela;
Et crepat ad veteres herba sabina focos.

The Herb *Sabine* was also Consecrated. *Pliny* describes it to be like, in its Leaves, to the Tamarisk and Cyprus; and says, that it was used in Sacrifices instead of Frankincense. It was gathered with the right Hand, without any edge tool, and a Sacrifice was made before the gathering of it. He that gathered it was clad in White, and bare-footed, but his Feet washed.

Care was taken also to consume the Sacrifice with fragrant Wood, such as Lawrel, Olive, and Myrtle; nor was it lawful to lay any sort of Wood upon the Altars. Every

Tellurem Porco, Sylvanum la-cte piabant. Horat. Et placidum niveo spargere Lacte Pa-lem. Tibul-lus.

Frankincense formerly unknown to the ancient Pagans of the West.

Ovid Fast. 1.

Vervin, and the Herb Sabine were sacred to the Gods. Propert.

Divers sorts of Wood burns upon the Altars, some to one God, and some to another.

In Libello
de Particu-
laribus.

Of the Feast
after the
Sacrifice,
their Cere-
monies in
Number.

Metam. v. 1.
The Conclu-
sion of those
Assemblies,
and how
they were
Dismissed.

God had a sort of Wood Consecrated to him, and made use of in the Sacrifices; the Myrtle for *Venus*, the Oak for *Jupiter*, the Ash-Tree for *Mars*, the white Poplar for *Hercules*; and that varied according to the Countries. The *Sicyonians* burnt nothing but *Juniper*, in their Sacrifices. And *Plutarch* tells us, that in the Temple of *Delphos* the sacred and immortal Fire was fed with no Wood but Laurel.

When they had given to the Gods what belonged to 'em, then they dressed the Meat for the Feast. Some was Roasted, some Boiled, and then they sat down at Table. But I shall not insist upon the Ceremonies of those Feasts, which were in great Number. There they Sung, Danced, and plaid upon Instruments of Musick, particularly the Flute and the Trumpet. New Effusions of Wine were made in Honour of the Gods, Hymns Sung, and the Tongues of the Victim Burnt in Honour of *Mercury*, as the God of Eloquence, and washed themselves often. Whoever takes the pains to read over *Homer*, *Apollonius* in his *Argonautick*, the *Greek* and *Latin* Poets and Historians, will find out all these things. The Sacrifice and Feast being concluded, the Assembly was dismissed.

Apulejus, in his Description of a Pomp of *Isis* says, that when the Ceremony was over, one of the Priests, called *Grammateus*, a Scribe, got up into a Pulpit, made Vows for the Prosperity of the Emperor, the Senate, Knights, and all the *Roman* People, and at last dismissed the Assembly in these words, *καὶ οὖν ἀφείμι*, Leave for the People to go. Which the *Latin* Church has imitated, in her *Ite, Missa est*. The Herald said also *Ilicet*, contracted from *Ire licet*, to signify that it was time to withdraw. The same was used in the Courts of Judicature, and in Funerals, as well as Sacrifices; to Dismiss the Assembly. Thus I have done with the Religion of the Heathens:

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